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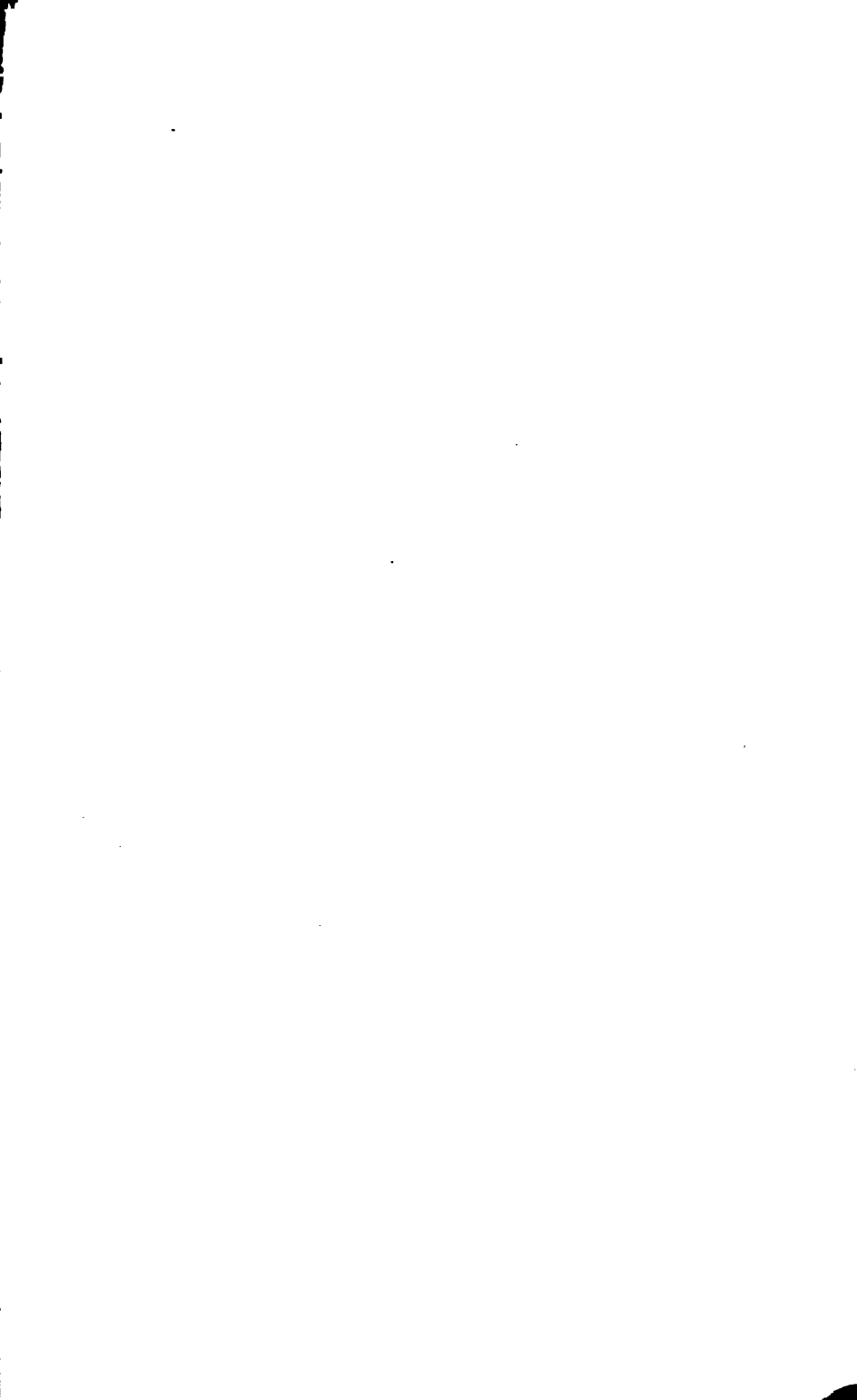
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE;

OR,
MONTHLY, POLITICAL, AND LITERARY
CENSOR :

FROM
APRIL TO SEPTEMBER, INCLUSIVE.
1809.

WITH AN APPENDIX,
CONTAINING
AN AMPLE REVIEW OF FOREIGN LITERATURE.

VOLUME XXXIII.

LONDON:

Printed by G. Sidsey, Northumberland Street, Strand,
FOR C. GRADOCK AND W. JOY, (SUCCESSORS TO MR. OSTELL)
32, PATERNOSTER-ROW; AND SOLD BY ALL THE
BOOKSELLERS IN THE UNITED KINGDOM.

1809.

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THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For MAY, 1809.

Casi toda la vida suelen gastar algunos en unos especulativos raciocinios, en que despues, no solamente de anos, sino tambien de siglos, concluyen, que la conclusion solo es probable, y que el partido contrario lo niega á boca llena. En los puntos mismos que no están descubiertos, hay algo que aprender, ó ya para no precipitarse en dar por cierto á lo que no lo es, y poder rebatir al temerario; ó para emplearse en el honorífico desvelo de ver si se descubren instrumentos, con que se pueda utilizar al público.

H. FLORES.

Travelling Sketches in Russia and Sweden, during the years 1805, 1806, 1807, 1808. By Robert Ker Porter, in 2 vols. pp. vol. I. 315, vol. II. 304, 4to. with 41 coloured plates, 5l. 5s. Phillips, 1809.

IT is impossible to take up a new work without feeling some curiosity respecting the author, especially if it bears the name of a person before known to the public. Under this momentary impression we read the title two or three times, and then the preface, before we could persuade ourselves that these volumes were really written by the ingenious artist of this name, who was so often *advertised*, in the newspapers, as the husband of a Russian Princess, and a knight of a Russian order! Such, however, is the fact; but whether this English son of genius has been the dupe of Russian duplicity, or the sport of fortune, does not distinctly appear. In the preface, it is observed, that "he has, by the peculiarities of his fate, been already so brought before the eye of the public, that his history is not only well known, but his feelings more than guessed at." This, and the other observations contained in a short preface, are more than sufficient to apologise for the publication of these amusing letters. But we cannot help thinking Mr. P. extremely injudicious, to give it no severer term, for announcing in a kind of exulting, melancholy tone,

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that "these letters were addressed to a friend, to one who had shared his thoughts for many years; to one whose merits were, like his misfortunes, *infinite*, and whose youth has sunk blighted to the grave!"—to Captain Henry Caulfield, of *crim. con.* notoriety! It is immaterial to whom they were addressed, and surely it was not necessary, as an apology for their publication, to bring forward the name of a man whose best friends must wish it in eternal oblivion. Waving, however, the consideration of the impropriety and weakness of such an unnecessary declaration, we are not displeased to have a standard by which we can estimate Mr. P.'s manner of characterizing, or more properly of eulogizing his friends; for, if the "merits" of a lively coxcomb, who could rehearse a part of a play, "were infinite," what must be those of a Russian Prince? Yet we admit to the utmost extent his excuse for the apparent egotism and vanity, which may appear in the confidential communications with a friend, and allow that his expressions of gratitude for the "kindnesses he received from persons of all ranks," should not draw on him the imputation of extravagant vanity. We can also follow him through all his travels, without experiencing much disgust, at the frank expression of his unscientific feelings, yet could have wished that he had endeavoured in his "travelling sketches," or artist's journal, to give us a more distinct idea of the civil, political, and commercial institutions, present population, geography, natural products, and of the genius and spirit of the Russian or Moscovite people. His ignorance of the Russian language, no doubt, disqualified him for acquiring a comprehensive and accurate knowledge of their real character; if, indeed, they have any character, which we very much doubt. Of his general observations the reader shall judge.

On the 29th of August, 1805, Mr. K. P. embarked for Cronstadt, landed at Elsineur, which he found dirty and disagreeable; took a sketch of Elsineur castle from Hamlet's garden; translated the account of Amlethus, (Shakespeare's Hamlet,) from Saxo Grammaticus, in which the principal incidents in that drama are related; cast a contemptuous look on the awkward Danish soldiers, and retired to his ship again, admiring the picturesque coast of Denmark, as he passed along. The following anecdote of Lord Nelson's presence of mind is related:

"In the midst of these horrors, surrounded by the dying and the dead, the British Admiral ordered an officer, bearing a flag of truce, to go on shore with a note to the Crown Prince. It contained a pre-

posal to his Royal Highness to acquiesce, without further delay, in the propositions of the British government; not only to put a stop to the present effusion of blood on both sides, but to save from total destruction Copenhagen and its arsenals, which he would otherwise level with the water. Whilst his Lordship was writing with all the calmness of a man in his study, he desired Colonel Stewart to send some one below for a light, that he might seal his dispatch. Colonel Stewart obeyed; but none appearing with a candle, when Lord Nelson had nearly completed his letter, he enquired the reason of such neglect, and found that the boy who had been sent for it, was killed in his way by a cannon-shot. The order was repeated: upon which Colonel Stewart observed, 'Why should your lordship be so particular to use wax! why not a wafer? The hurry of battle will be a sufficient apology for the violation of etiquette.' 'It is to prove, my friend,' replied Lord Nelson, 'that we are in no hurry; that this request is not dictated by fear, or a wish, on our part, to stop the carnage, from the least apprehension of the fate of this day to us, that I am thus particular. Were I to seal my letter with a wafer, it would still be wet when it reached the shore; it would speak of haste. Wax is not the act of an instant; and it impresses the receiver accordingly.' The reasoning of the Admiral was duly honoured by the result. The Danes acceded to his proposal, and a cessation of hostilities was the consequence."

On the 12th of September, the author landed at Cronstadt, where the motley groups and pompous ruins of the public buildings made a strong impression on his imagination, not very favourable, indeed, to Russia. The generous Admiral Hennocoff, whose humanity was so heroically displayed in his treatment of the English merchants, whom the late Paul ordered into the country in the midst of winter, is, indeed, mentioned with merited approbation; but Mr. P. found the hotels in Petersburgh as expensive as the dearest in London, without half their comforts, and, consequently, says little of their regulations or entertainment. The Kazan church, which has been so many years in erecting, he considers as an imitation and rival of the great cathedrals of Rome and London. The columns in the inside of the church are designed to be one entire stone, 52 feet long, highly polished, and "surmounted with a Corinthian capital richly gilt and burnished." What miserable taste to *gild* such a fabric. A single column of granite in one piece of 200 feet long, is to be erected in front of the building, which is expected to be completed in four or five years. We doubt much the practicability of raising a solid column of 200 feet long; if proportionate, it must exceed 20 feet in diameter, and this would be a weight not easily transported at once. The gigantic or

extravagant seems to be what the Russians take for sublimity, and costliness for elegance, as exemplified in the "marble palace," inhabited by the grand Duke Constantine, which the author considers as "the most expensive and least admirable of any in the city." To the same disposition, perhaps, may be ascribed that "spirit of extortion so common at Petersburg, where shop-keepers, and others of the lower order, make a practice of demanding double the worth of their commodities." The author excuses them by observing, that "in an ignorant people, just emerging to civilization, we see covetousness without a veil;" he should more properly have said, that all classes in Russia *manquent la justesse de la pensée*, and, consequently, have very imperfect notions of justice.

It is natural for our author to express himself rapturously on the arts, and to admire the statue of Peter the Great, and the old seaman's reverence for the image of his monarch; but Lord Macartney, who examined his conduct with the eye of a statesman, found less to admire in Peter's character than Mr. P. Of the "Red Palace," (so called from its colour,) the residence of the late Paul, it is said to be covered on "every corner, frieze, door, window, or latticed hole," with the cypher of "P. 1st." and a crown; and these letters are so multiplied, that a "person once attempted to count them, and left off perfectly weary, and in despair, after he had numbered 8,000." This almost staggers belief. We think the author should, as an artist, have endeavoured to collect some particulars of the English painter, Robert, whose name is unknown in this country, but whose "landscapes are of the highest merit." This was the more necessary, as he acknowledges that 60 pupils in the "Institution for the Encouragement of the Arts, seem altogether barren of that talent which particularly points towards painting." The Portuguese are somewhat similar; they have no talents for painting. It is not so in sculpture; and, according to our author, the Russians have attained considerable perfection in this art. The statue of the Tauridean Venus, given to Peter by the Pope, is in some respects preferred by Mr. P. to that of the Medicean Venus. Of this admired statue the author had designed to bring a cast with him to England, but "the circumstances under which he left Russia obliged him to leave it with others at St. Petersburg." We hope he will have no occasion to retract what he says, p. 58, that "the word of an Englishman (in Russia) is held as sacred as the bond of any other foreigner; and the veneration which the people pay to the nation at large, is most emphatically proved by the friendship they evince to every subject of Bri-

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It appears that the respect paid by the late Paul to his father's remains, which he caused to be buried in the cemetery of his ancestors, and the singular punishment of making two of his murderers watch the coffin night and day during three weeks, originated rather in hostility towards his mother than respect to his father. Alexander is praised as being far removed from such emotions; but not a word is said of his incorporating a part of the Russian territory with his empire, after the treaty of Tilsit, and his servility to France. Alexander's change, indeed, from good to evil, seems almost as precipitate as that of Vladimir, the establisher of Christianity in Russia, from evil to good.

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took place in him from that hour, seems almost miraculous. He broke down the idols throughout the empire. He put away his wives and concubines, to the number of eight hundred; and adhered to the Princess Anna alone, the christian lady whom he had brought from Constantinople. He founded churches and schools; built cities; and drawing the famishing savages from their huts and wild pursuits, planted them in these new dwellings, under the tuition of holy men, and the protection of his choicest officers. Even his prisoners, instead of being sacrificed to bloody idols, were sent to people the wastes of his empire. Every way he conducted himself not only as a sovereign who consulted the prosperity of his country, but as one who considered all mankind as his brethren. On great festivals he entertained at his own cost the inhabitants of his capital: and to them who, from disease or infirmity, could not attend the public tables, he sent a plentiful repast to their own homes. But even in cases of blood, when we might have supposed that the sanguinary scenes to which he had so long been accustomed, must altogether have blunted his feelings of compassion, we find that here too the religion of mercy had penetrated his heart. Being one day called upon to pass sentence for the immediate execution of a notorious robber, he exclaimed with much emotion, 'What am I, that I should condemn a fellow-creature to death!'

The author's account of the Russian worship of saints and images is very similar to that which we lately extracted from Lord Macartney's life. On their defence of images in churches, he makes the following judicious observations, which we earnestly recommend to the serious perusal of our popish brethren:

"They do not place the image or picture before the eyes of the congregation to be worshipped as the visible presence; but merely as a remembrancer, an awakener of the affections towards the heavenly beings of which they are similitudes. So far the explanation is good. There is nothing to be found fault with in the aim of the fathers who constituted these usages, but the means are dangerous. The enlightened mind understands the simplicity of christianity, and takes the rites of the church as they were intended. Not so the ignorant boor: accustomed to examine things more by impressions on his senses, than with the touchstone of reason, he cannot long think that "power belongeth to God alone," when he is hourly on his knees to invoke the mediation of a Saint. And how can his soul continue to seek the invisible Father, when he finds his image in the temple, surrounded by prostrate devotees, and adorned with all the golden decorations of the most costly dedications? Removed from the presence of this graven deity, where does he think are the eyes which are too pure to behold iniquity? He has seen them closed up within the walls of some consecrated building; and fearless of observation, is ready to embrace the first temptation that crosses his path. The religion

which is in spirit can alone happily affect the conduct of man. It strikes at the root of all evil, for it not only commands you to 'cleanse the heart and not the garments, but assures you that God is neither confined to temple, earth, nor heaven, but pervades the whole universe; and with his all-seeing eye searcheth the depths of man. Viewing things in this light, is it requisite to have images of wood and of gold to remind us of the omnipresent and all-gracious Providence!"

The Greek church has seven mysteries, only one of which is peculiar to it, that is the chrism or sacred unction, performed after the immersion at baptism, and serves as a kind of confirmation.

"The chrism or sacred unction is the next rite. It is considered as the sealing of the Holy Ghost; and answers to confirmation in the church of Rome. It immediately follows the immersion at baptism, when the priest anoints the child or proselyte on the principal parts of the body, with the sign of the cross. Seven days after the application of this consecrated unction, the votary goes through the ceremony of ablution; and is now prepared for the concluding rite, called that of the tonsure. Simeon of Thessalonica gives us this explanation of the institution.

"After the chrism, that is the holy unction, the hair of the person's head is shorn in the form of the cross; because he then has Christ for his head: and because it is proper to pray uncovered as Paul teaches. The tonsure is also a sign or mark, being cut cross-ways, that all vain and superfluous thoughts are from that time to be cut off. For this reason monks are entirely shorn; and it becometh a faithful christian to divorce himself from every thing superfluous and not absolutely necessary. Besides which, the hair is offered by the baptized person to Christ, as a sort of first fruits, or the sacrifice of his body; the hair being as it were the exhalation of the whole body: the chief priest therefore does not carelessly throw it away, but lays it apart in a sacred place."

"In the preparation of the eucharist, warm water is mixed with the wine. Laymen receive the bread sopped in the cup. Rather a strange usage! as it seems to class them with the deceiver Judas, who was the only one of the Apostles to whom Jesus gave the sop. '——— and when he had dipped the sop, he gave it to Judas Iscariot; and after the sop, Satan entered into him.' St. John, chap. 13, verses 26, 27. The clergy take the elements separate. Predestination is an article of the Greek church: and its writers defend the principle on the pre-science of the divine nature. Prayers for the dead are admitted, but not from any idea of purgatory, or dogmatical notions of the state of their souls. Hence it may be considered more as a tribute of tenderness towards the departed friend, and an awful reminder of our own mortality, than any established rite. On similar grounds, regard is paid to the relics of holy persons: but, as in the case of images, the original sentiment is too frequently lost in blind superstition. Super-

rogation, indulgencies, and dispensations, are utterly disallowed in this church. And as it does not, like the Romish, assume infallibility; we cannot be surprised at the religious toleration dispensed by a sovereign professing its doctrines."

"The commands of the church are nine. Attendance on public worship; observance of the four great fasts; venerating consecrated persons; auricular confession; not to read heretical books; to pray for the supreme powers, spiritual and temporal, and for the conversion of unbelievers; to observe the fasts appointed by the fathers; not to embezzle the property of the church; and not to marry during a fast. It inculcates that the seven gifts of the Holy Ghost are wisdom, understanding, counsel, power, knowledge, piety, and awe of God. The three sins against the Holy Ghost are presumption, despair, and heresy. And the seven deadly sins are thus numbered; pride, covetousness, fornication, envy, gluttony, revenge, and sloth. The four sins against which vengeance even on earth is denounced, are murder, sodomy, oppressing the widow and orphan, and depriving the labourers of their hire. The seven charities to the bodies of men are, feeding the hungry, giving drink to the thirsty, clothing the naked, relieving prisoners, visiting the sick, receiving strangers, and burying the dead. To these are to be added seven charities to their souls; converting the sinner, teaching the ignorant, giving counsel to those who require it, praying for our neighbours, being patient under injuries, and forgiving our enemies."

"The second rite, which is properly the marriage, is called the *matrimonial coronation*, from the circumstance of crowning the bride and bridegroom. This is done to denote their triumph over all irregular desires; and from an idea that all is not quite so regular with those who enter into a second marriage, it is usually omitted at such nuptials. A third marriage is deemed very scandalous; and a fourth, absolutely unlawful. Formerly, the crowns were chaplets of flowers, but now they are generally of gold or silver, and often very elegantly embellished. The parties having been betrothed, enter the sanctuary with lighted tapers in their hands; the priest preceding with the censer, and singing, along with the choiristers, the nuptial psalm, beginning with, 'Blessed are all they that fear the Lord.' He then addresses the bridegroom, 'Hast thou a good and unrestrained will and firm intention to take unto thee to wife this woman whom thou seest before thee?' The man replies in the affirmative; and the same question is asked of the bride. On a similar response, the priest enquires whether they have before pledged their faith to any others; and being answered in the negative, he gives them the holy benediction; and proceeds with many fine prayers for their future happiness in each other, and virtuous lives."

"On the perusal of the whole of this service, I prefer its principle before that used in the English church on the same occasion. Here, we do not meet with vows of an everlasting love; a vow which is in no person's own power to keep. We may

safely swear to esteem worth ; worth as naturally producing esteem, as the blossom the fruit. But love is a strange mystery, we can explain it only in part ; and we all know that none of us can command it to live or die at our pleasure. Hence, vows of truth and fidelity are all for which we can pledge ourselves ; and those are always in our power to keep, as every man may command his own moral actions. The Greek ritual goes no further ; all which we swear to do, in the church of England, being prayed for in that of Russia, to enable us to do. And besides, were the English marriage vows to be adhered to in all things, the redress, which the law holds forth to an injured wife or husband, would be impossible. Do not both parties swear before God, ' to have taken each other to have and to hold from that day forward, for *better* for *worse*, for richer for poorer, in sickness and in health, to *love* and to cherish till death do them part ?' Surely then, however *worse* either party may become, all pleas of separation are stopped at the source. No ill-usage, no ill-conduct, after such an engagement, can render lawful the putting away of the wife or husband. All these unreasonable pledges are avoided in the Greek ritual, and hence it interferes not with either the law of nature, or the law of the land."

All this reasoning may be very conclusive in Russia, it may even satisfy a not over-delicate English mind, which has submitted to such a ceremony in the Greek church ; but it will not do in England. It will not do in any country, where perfection is always studied and aimed at, where chastity and affection are deemed the inseparable companions of connubial life, where the native purity and honest intentions of the parties, can never be supposed to anticipate any latent vice foreign to themselves ; and, particularly, in a country where all oaths and vows are administered, and taken absolutely without any collusion or "mental reservation," which can serve to engender fraud, perjury, and all its attendant crimes. It is too grossly erroneous to say, that the English marriage vow is inconsistent with the law of nature ; on the contrary, it is directly calculated to support and carry into effect that law of nature, which identifies the married pair as one person, whence their issue proceeds. Such identity, is the perfection of this law, which is unchangeable, and which rigidly prohibits all promiscuous intercourse, or changes from person to person. We hope, therefore, if Mr. P. values his own happiness, that he will be married according to the usage of the church of England, and that he will strongly impress it on his own mind, and also on that of his second self, that if either deviate from that solemn engagement, if either commit any act cognizable by the civil, or criminal law of the land, they will not only be morally responsible for such an offence ; but, also, add to

is the horrid crime of perjury. The more, indeed, we consider the English marriage vow, the better we think it calculated to exalt the moral character of those who take it. We might also remark, that all those who inconsiderately violate it, are generally distinguished for possessing a superabundance of the bad qualities inherent in human nature. There is certainly nothing in this vow which the parties do not think themselves perfectly capable of fulfilling at the time it is taken; and the propriety of pledging themselves to a continuance in such virtuous sentiments, must be sufficiently evident. It is, perhaps, the only oath which should be taken entirely referring to futurity; for, if any frivolous cavils or evasions were once to be introduced, if any "mental reservation" were admitted, who can tell to what extent they would be carried by corrupt or depraved minds? If we were only to *pray* for mutual affection, instead of reciprocally vowing it, the crime of adultery would then be softened down to that of simple fornication, as the commission of it would not be accompanied with that gross *perjury* which now renders it infamous in this country, whether in the prince or the peasant.— Upon the whole, it will appear that the author, in praising the marriage vows of Russia, has only shewn his readers how much inferior the morality of that country is to the morality of England. This, indeed, is an important fact; and travellers should beware, lest in recommending or adopting the "easy virtue" of other countries, they do not injure the superior Christian virtue of their own.

The funeral service of the Russian church is highly beautiful and affecting; but it is too poetical and romantic, too much allied to passion, and too little to reason, to be received as the true spirit and manner of Christian discipline. It is not true that a passport to heaven is put into the coffin with the dead body in Russia, as the Papists do; but a paper is often placed in the hands of the deceased, containing a prayer, and confession of their offences. They have no idea of purgatory, and yet have affectionate services for the dead. The service of particular days always begins on the evening before, according to the Jewish custom. No musical instruments are admitted into the Greek church; the early Christians, very characteristically, prohibited them totally as Jewish, and the Greeks wisely continued the prohibition. The introduction of *artificial* music into the Romish church is generally ascribed to Marinus Sanutus, about 1290. The principle on which monastic institutions are conducted in Russia deserves approbation; they are certainly calculated to do more good and less evil than similar establishments in other countries.

"The principal of a monastery is called either the Archimandrite, or the Hegumen; the one is equivalent to Abbot or Father, the other to Prior. The nunneries are upon the same establishment; the principal being called Hegumena, and the other ordinances are on a similar foundation. The only essential difference is, that men may profess themselves monks at thirty years of age; women may not become nuns till they are fifty. You will agree with me in approving the latter rule. If a woman be not married before she have arrived at those very unature years, she may well plead that nature has taken the vows for her; and so without wrong or robbery to the future generation may take on her the veil that is to exclude her from this for ever. A convent is then a peaceful asylum. Childless, unmated, cheerless is the existence of most aged females who are in that situation. Few but mercenaries attend the old age of her who is what the world calls an *old maid*: and cold is that service which is only purchased. In my mind the refuge of a monastery for these 'unappropriated sweets' of creation, is a most desirable establishment; and therefore I applaud that of Russia with my whole heart. But to shut up within the eternal bonds of vows and impassable walls, the young, the fair, and the tender, is a sacrilege against the first laws of Heaven. It takes from man the mate that was made for him; it deprives the world of many thousand human beings, who might have sprung from bosoms now condemned to the barren pillow of a monastic cell.

"These devotees are distinguished into three degrees; the probationers, (or novices) the proficient, and the perfect. The dress of a probationer is a black cassock called *rhassa*; and a hood, also black, called *kamelanch*, from being made of camel's hair. Proficients wear an upper cloak called the *mandyas*, or lesser habit, to distinguish it from the great habit, or *angelic image*, as it is called. Monastics of this third and perfect degree always wear the hood or veil down; and never, after they have assumed it, suffer their faces to be seen. The same usages hold both with the men and women in the Russian monasteries.

"There is no law belonging to the Russian convents that does not demonstrate the rationality which dictated their establishment. Their ordinances are:—1. No person to be received as a monk who is under the age of thirty. 2. No military person to be admitted as a monk. 3. No slave to be admitted as a monk without being emancipated by his master, or bearing an express order from the sovereign or synod. He must be able to read and write. 4. No married man who has a wife living, to be admitted as a monk, especially if in parting he gave her a licence to marry again. If a husband and wife are both desirous to embrace the monastic profession, their cases must be duly considered before permission be granted them; namely, whether they are of the lawful age, whether they have children or not, and if they have, in what situation they leave them. 5. No one having any civil employment, or who runs away for debt, or to escape punishment for any offence, to be admitted as a monk. 6. No one charged with a particular commission, unless he has dismissory letters, to be

admitted as a monk. 7. No person to be admitted as a monk for money, unless he promises never to boast of it, and makes a formal renunciation of any claim to privileges beyond his brethren. 8. Nor shall any person, against whom there is no objection, be immediately admitted to the tonsure upon his entrance into the convent; but remain three years under the inspection of an approved monk; during which time the superior shall enjoin him various services to prove his obedience. After this novitiate of three years, it is necessary to have the permission of the bishop of the diocese before he takes the habit; which permission the bishop is not to grant without the superior and monks of the convent present a certificate of the novice's efficiency. Should the novice, after the term of three years change his mind, he shall be at liberty to depart from the monastery, and no one has a right to reproach him on that account: but should he afterwards desire to return, he must serve his novitiate over again. 9. Novices, during their novitiate, and especially near the time of their reception, shall diligently read the monastic vows, in order to examine whether they have resolution to undertake them. 10. All monks are to confess and receive the communion four times in the year. 11. They are to avoid idleness; employing themselves in reading, painting, &c. 12. They are not allowed servants, at least none but the superior, and the aged and infirm. 13. An hospital and proper persons to attend the sick and aged, to be provided in every convent. 14. Monks are not to invite guests without permission of the superior. 15. No monk may pay visits without permission; and then he must be accompanied by another monk. They must not visit in secular houses, but upon solid and lawful reasons. 16. They are to eat and drink in common in the refectory: no one is permitted to carry any thing to his own cell. 17. Neither money nor goods of other persons to be kept in a monastery; whatever is so found shall be forfeited to the monastery. 18. Neither the superior nor monks shall admit women into their cells. They are to be received in the parlour where strangers are admitted; and in every case there must be more than one monk present. 19. The monks shall strictly study the Bible. The most learned amongst them shall explain it; and such only shall be promoted to ecclesiastical dignities.

OF NUNNERIES.

1. Nuns shall never, on any pretext whatever, go out of their convent. Not even from motives of devotion, or to assist at processions or the feasts of churches. In monasteries where the church is not contiguous, secret and covered ways are to be made from the convent to the church, for the nuns to pass through. 2. No nun shall receive the tonsure before she is fifty years old. If a young woman declares an inclination to become a nun, the circumstances of her resolution shall be strictly examined; and then she may be allowed to reside in the convent, being always under the inspection of an aged and discreet nun until she has attained the prescribed age: she may then take the vows. But should she in the mean time change her mind, and be inclined to marry, she is at full liberty.

3. Nuns must not pass their time in idleness; but must always be employed in some work, as spinning, sewing, making lace, &c. For which purpose proper teachers shall be provided to each monastery.

RULES FOR THE ARCHIMANDRITES, OR SUPERIORS.

1. The heads of monasteries shall be chosen from those monks whose manners are irreproachable, and who are distinguished by their knowledge of the duties of the monastic life. Besides which, they must be intimately conversant with the Scriptures, and with the rules of their order, and labour, not only for their own salvation, but for that of their brethren. 2. They shall admonish those who desire to be admitted against the will of their relations; as husbands who forsake their wives, wives who forsake their husbands; parents, who by imprudent vows would sacrifice their children to a monastic life; reminding them such resolutions are displeasing to God, and contrary to the doctrine of Christ."

We pass over the author's description of sledges, which are most barbarous vehicles, the vanity of the Russians in their "prancing steeds," and also his account of the coarse, disagreeable women of Petersburg, who are withered at 30, as we lately inserted much more philosophical observations on Russian females by Lord Macartney. Mr. P. thinks the present dress of the common people of Russia similar to that worn in England in the reign of Richard the Second, above four centuries ago. The following observations are, perhaps, more correctly descriptive of the real state of Petersburg, than usual with our author :

"Russia contains but two classes of people, the nobles and the slaves. If a third may be admitted, (and such a one is rapidly creating itself) it will be the merchants. Should we mingle foreigners with the natives, we have then a decided third class already, composed of merchants and other genteel settlers from various countries. Including these, with the inhabitants and military of the city, I am told that three hundred thousand is nearly the population of St. Petersburg. If we estimate the divisions of so numerous an assemblage, what a multitudinous body must be the slaves. Probably thirty thousand may be the amount of the aliens : and if we allow seventy thousand for the court and the military, then two hundred thousand are the residue of the populace, or slaves. These latter people, who are usually slaves to the crown or the nobles, are universally good-natured, and possess a wonderful ingenuity and quickness of apprehension. At present, their shrewdness is so apparent in bargains, that if in making any, you do not compel them to give written articles of agreement, you may be sure of being cheated in every possible way. A little while ago I spoke of their Spartan mode of speech; I can also pay them the compliment of registering their Spartan modes of action, as a dextrous theft in the way of overreaching, is regarded by them as the very triumph of their genius.

"Formerly, the whole nation was most lamentably addicted to inebriety: but the exertions and example of Peter the Great soon rooted out this detestable practice from amongst the higher orders; and at the same time laid the exterminating axe to many other vices of similar enormity. However fond the ancient nobility may have been of *mantling goblet's sparkling juice*, their modern descendants are the most abstemious with regard to wine and other strong liquors, I ever met with. Drunkenness is no where to be seen but with the lower ranks; and they, like the swine in the gospel, have so potently imbibed the foul fiend, as to be carried headlong to their destruction. During the chilling blasts of winter, when the congealed blood seems to demand some generous cordial to dissolve its rigidity and warm the heart, it is then that we see the intoxicated native stagger forth from some open door, reel from side to side, and meet that fate which in the course of one season freezes thousands to death. The common career of a poor creature thus bewildered, is truly distressing. After spending perhaps his last *copeck* in a dirty, hot *kaback*, or public house, he is thrust out by the keeper as an object no longer worthy of his attention. Away the impetus carries him, till he is brought up by the opposite wall. Heedless of any injury he may have sustained by the shock, he rapidly pursues the weight of his head, by the assistance of his treacherous heels, howling discordant sounds from some incoherent Russian song; a religious fit will frequently interrupt his harmony, when crossing himself several times, and as often muttering his *gospodi pomilui*, 'Lord have mercy upon us!' he reels forward: whether these devout ejaculations may arise from a presentiment of his fate, or some faint glimpse of the danger of his situation, I cannot pretend to say: but so it is, for a few moments, at different intervals; and then he tears the air again with his loud and national ditties: staggering and stumbling till his foot slips, and that earth receives him; whence a thousand chances are, that he will never again arise. He lies just as he fell; and sings himself gradually to that sleep from which he awakes no more. Thus, like the heroes on Hohenlinden, the snow becomes his *winding-sheet*, and the bitter blast alone now fills the air, no longer agitated by the abrupt murmurs of his fading voice."

The picture of the winter market of congealed merchandize in the Russian capital is truly affecting; there the peasantry, from the most remote parts of the country, all assemble, with their sledges of provisions, which they have brought not so much for the advantages of selling them, as with the view of finding their sons or brothers who have been carried off to the army. The joyful meeting of long-separated fathers, sons, and brothers, can only be equalled by the disappointment of their hopes, when informed that their relatives are in some distant country, or perhaps numbered with the dead! The soldiers, too, after their military duties are finished, are going from

groupe to groupe of these strangers, seeking for a partner or a friend. Such a scene is well calculated to arouse the best sympathies of our nature.

The anecdotes of Prince Bagration's bravery and resolution would have afforded us more pleasure, had not this officer been employed in Finland, where he has blackened his reputation by his inhumanity.

"He is below the middle stature; of a dark complexion, deeply tinged with the climates in which he has served. His eye is small, quick, and penetrating. His nose, a very high aquiline; and his face perfectly Georgian, (he being of that country) expresses the most charming affability and sweetness. His demeanour is in union with his countenance, being demonstrative of a modesty as winning as it is admirable in so idolized a character. He was dressed in a uniform wholly of green, covered with the insignia of many orders, stars, and a red ribbon."

Mr. K. Porter represents the Russian ladies as possessing a wonderful facility in learning languages; and "French is even so much more familiar than their own, that they speak and write it with fluency, when they can hardly spell a word in their native Russ. The neglect of the latter language is not surprising, as it is hardly ever spoken in polite circles; being totally confined to deeds of state, law, and ecclesiastical acts." He adds, what we have no hesitation in delivering our decided dis-belief of, that "with the language the manners of France have not been exported." The nobles deem nothing honourable but arms, and to excel with the pencil or the pen would be to them a degradation. Could we utter a more degrading sentence on Russia than this—"the study of the arts and sciences is left to slaves!!!"—"no fame accrues from classical endowments!" The remarks on Buonaparte are in union with those we have often repeated on this successful adventurer.

"The public are cajoled by being told that all the conquests of France are the effects of dauntless bravery alone: hence its leader is deified as a kind of god. But look under the purple that invests him, and there you will see the serpent's wily train. He is bold, he has great talents, and insatiable ambition; and he was placed on a stage where he might exert all. In such a situation, when once a man forgets that he is an accountable being, when he determines to live to his desires alone, how easy is it for him to glut them to the utmost. No check menaces him but that of fortune: bowing to no God but his ambition, faith, honour, life, death, are as nothing in his hands: he throws them to the right or left as they impede his course; and makes straight forward, over the neck of groaning nature, to his goal."

The hideous appearance of the nurses in the Foundling Hospital, the neatness of those in noblemen's houses, and the brutal conduct of their husbands after they return to them, are described with much more animation than accuracy. The Russian boors, it appears, beat their wives most unmercifully; the soldiers are also caned severely; but the nobles are in fact—polished boors,—every thing that is great and good, according to our author. From the Dowager Empress he received “a diamond, which, in devotion to her virtues, I shall ever wear next my heart.” The Russian huts, or houses, are thus described :

“The houses are constructed of wood, the walls being compiled of long round beams, or rather trunks of trees, bereft of their limbs and bark, laid horizontally one on the other with nicety and neatness. Not a nail is used in this erection; the building being so contrived as to be taken down at pleasure, and re-erected in a few hours on any other spot. I am told that at Mosco there is a *house-market*, where you may purchase small villages *ready made*: villas also, and houses of every size and pattern, fill up this extraordinary magazine; so, that if any one happens to be burnt out in the morning, before night he may have a room at least erected at a cheap rate, to cover him.

“Most of the villages consist of one street only, pretty wide, presenting to the eye a row of gable ends, resembling the ancient towns in Britain. In the wall, are windows of four panes of glass, with curious carved ornaments a-top; and on their shutters (which open outwards) a variety of flowers, stars, and strange devices are painted in the rudest taste, and often blended with gilding. The national admiration of painting and sculpture is every where manifested on the façades of the cottages. The latter is certainly the best executed; and in some of their wild carvings frequently may be discovered the germs of real talent. Every house has a gallery or ballustrading below, besides the roof projecting from the face of the building, to defend its inmates from the sun during summer, and the weather in the severer season. I understand that no habitations are cooler than these during the hot months, nor any warmer through the whole of the cold. A sort of double-gate separates each from its neighbour, and leads into a large court-yard filled with sheds, old kabitkas, and other carriages of the country; besides an accumulation of dirt, rotten straw, jaded horses, pigs, and other nuisances; completing a museum of nastiness scarcely to be found in any other civilized spot on the globe.”

“Novgorod was the first place of consequence that lay upon the road. On entering from the St. Petersburg side, a long, high range of brick wall presents itself; the ruined towers and battlements, some of which are very interesting, being quite of a different character of fortification from that of any ancient fortress I had ever before beheld. The gilded minarets of the holy buildings, whose heads proudly shone in the heavens, formed a contrast, full of reflection, to this poor mutilated military *cestus*. I never saw in any place, however wretch-

ed, such forlorn effects from time and devastation as met my eyes on entering the town: so neglected, so poverty-stricken; houses falling into ruin, and whole streets, in some parts, one wide waste of desolation. Such is the present state of a city once the capital of the country; the residence of the earliest sovereigns of the empire; and a place so flourishing by grandeur and by commerce, as to give rise to the proverb: 'God and the great city of Novgorod who can withstand?' The river Volkoff divides it, running into the lake Ilmen at a short distance from the town. This vast body of water was unfrozen in the centre when we crossed, owing to the extraordinary rapidity of the flood: and I am told that under the most severe frosts it seldom freezes. A very long bridge on boats, for the convenience of removal on account of the ice is thrown over the lake."

The account of the extortions of inn-keepers on the road, who asked 30 rubles and took two, after receiving a good beating, the drunkenness of some priests, and other little circumstances, form episodes in Mr. P.'s narrative of a monotonous journey over the snow from Petersburg to Mosco. His account of the numerous race of dwarfs in Russia will be an admirable supplement to Dr. Chisholm's learned paper on the subject of pigmies in the island of Madagascar, lately read with much gravity to the Royal Society.

"Mosco is luxuriantly situated on an extent of country rather irregular, having in its spacious champaign a few rising grounds. Of all cities I ever beheld, it is the most curious and un-European. On viewing it from an eminence you see a vast plain, as far as the eye can reach, covered with houses, even to the very horizon; where the lofty towers of gorgeous palaces, and the glittering steeples of churches, sparkle in the sky.

"It is not a city of houses in mere rank and file of streets, but rather a collection of mansions, each embosomed amidst its own lawns, gardens, pleasure-grounds, and the dwellings of its necessary slaves. Some of the most ancient princes of the empire, have very splendid palaces in Mosco, ornamented with basso relievo, gilding, and every Asiatic decoration. Indeed this is a favourite residence with almost all the Russian nobility who have not employments at court or in the government. And from the great influx of inhabitants, you see many of their fine houses yet unfinished without, while the inside boasts every splendor which taste can present, and every hospitality in the power of kindness to offer. No Englishman can speak too sensibly of the attentions which the Moscovite nobility pay to the individuals of his nation. It is even more gracious than the most refined courtesy; possessing all its graces, it carries to your heart the more delightful conviction of an animated friendship.

"Owing to the peculiar circumstances of the inhabitants of this town, pleasure is ever the order of the day: it holds a continual carnival, where balls, private theatres, masquerades, and assemblies of

all sorts, for ever vary the scene. The grounds around the mansions of the nobility afford romantic and charming morning walks. But their favourite amusement, is what they call the *promenade*. It consists of all the carriages in the city, perhaps to the number of seven thousand, trailing after each other in regal procession, through fixed parts of the town and its environs. The insides of these vehicles are filled with all the beauty and splendor of Mosco: and in my life I never beheld so many lovely women at one time.

"The superiority of this metropolis over that of St. Petersburg, in the general beauty of the females, is beyond comparison. Perhaps this may be accounted for, from the intermarriages of the noble families with those of countries celebrated for symmetry of features and graceful forms: namely, Circassia, Georgia, and Poland. The young ladies dress in rather the Parisian mode, but much improved by their own native taste. Their evening attire is in a more beautiful style than that of any other country: but in the morning dress, the fair of our own country have the advantage.

"Before I came into this country, I was led to believe that I should find the morals on a par with France. To me it seems totally the reverse. I never saw married people more happy, or apparently more affectionate towards each other: I never, in any country, met with young women more amiable and virtuous. Every country has its *mauvaise sujets*! And anciently, as an unlimited licence to pleasure was given here, and exemplified by those high in influence, it might be supposed that the seeds of libertinism, once sown in a nation, could never be eradicated; but it grew so rank during its short season, that I believe all is exhausted, and that the last generation carried with them into the other world not only the fruits but the roots of their cultivation. In short, it appears from what I have hitherto been able to judge, that for a city whose sole object is pleasure, Mosco possesses less of what is called fashionable vice, than may be found in countries where more seeming austerity is practised."

The author never condescends to enter into details, never speaks of the population, commerce, trade, and many other things which interest the majority of readers. In one place he says, that the market of Mosco contains near 6000 shops and warehouses. Of the bells, "Imagine (he says to his friend) the bells of 1000 churches (with five at least in each) clanging all at once, without harmony or variety, for they never ring in peals! The noise is as bad as marrow-bones and cleavers."—Such harsh sounds suit a savage people, whose luxury is so extravagant in gaudy carriages, and on birth-day festivals, when, in order to imitate the sound of cannon, a number of large bladders are arranged in such a position, that a mallet can burst them all at a blow, and thus produce a loud noise. Can such theatrical tricks be performed by rational and virtuous people? Yet Mr. P. talks of the frankness, affection, gaiety, and innocence of the ladies, and of their "patriarchal" lives.

"One custom, however, I must put in my protest against: the common and public use to which the delicate and heavenly seal of friendship and love is diurnally appropriated! It is not sufficient that the fair sex salute each other, or touch your cheek; but no bearded boor meets his fellow, but forty smacks are heard, as though each were sucking cider through a vent-peg. Every man, young, old, lame, blind, or ever so disgusting, when he kisses the hand of any woman, let her delicacy be ever so nice, or her rank exalted, she must return the salute on his cheek. This is done at every interview, although little intimacy may exist between the parties. When a lady would only curtesy a welcome in England, she must kiss it here; a custom which, (though we are not ungrateful in its observance) I believe there is not a John Bull of us all that would not feel a little awkward in seeing either his wife, sister, or daughter, do honour with such liberal greetings to his guests. This strange wantoning with the sweetest pledge of tenderness, is here scattered yet more widely immediately after the expiration of the six weeks' fast. The ceremony of giving eggs then commences; and whoever presents one, let him be of ever so low an order, to a lady of whatever high rank, on saying the words *Christos vos Christ*, must take a kiss from the lady and exchange eggs with her."

The common average of the mortality in the Foundling Hospital of Mosco is one-fourth, 1000 infants generally being admitted. In the hospital for the sick, which is under the direction of an Englishman, about one in thirty of those that enter dies; it receives annually from 2 to 3000. Another of the extraordinary savage customs of the people, is the indiscriminate bathing of men and women; the latter, according to Mr. P. are most hideously ugly and mis-shapen, more like Hottentots than Europeans. "Women of 20 years old, with a pretty symmetrized face, possessed a bosom which a painter would have given to the haggard attendants of Hecate." This indelicacy, however, is pretended to have no effect on their morals, but with how much truth we shall afterwards see. The hideous picture of these physical deformities is somewhat naturally followed by one not less hideous in moral depravity; we mean an account of the Princess Sophia, the ambitious sister of Peter the First, who, in order to depose her brother, committed murder, incest, and innumerable other crimes, all for a throne. At the age of 46 she terminated her guilty career, after being five years a nun in the Divitchy convent, which now contains 150 females. The gates of this monastery are open, so that the nuns may go out, or receive what company they please, without restraint.—The best guardian of their innocence, indeed, appears to be their total want of any personal attraction.

"Mosco was founded (continues Mr. P.) by the son of Vladimир, on

some confiscated lands originally belonging to an imperious nobleman who had offended this prince. They consisted of morasses intersected with branches, or stream-like ditches from the rivers Moskva and the Neglia; near the conflux of which rose a hill, commanding the surrounding country, and well protected by the encircling marshes. It was richly covered with trees; and its environs of plain and forest rendered the situation doubly romantic. The young Prince saw and became enamoured with the spot, and immediately ordered a mansion to be built there; in which he afterwards passed the greatest part of his time. Few advances towards its becoming a city, took place during his life. But undoubtedly to this palace is Moscovy indebted for its capital. It was a point of attraction around which houses and streets gradually assembled until they spread themselves to a large town."

The Governor-general of Mosco presented Mr. K. P. with a rich pelisse, lined with the skins of "unborn lambs," which the Tartars, who sell them, say is a vegetable production; yet he cannot tell whether it is really the skin of lambs cut from their mother's bellies, or the product of a "plant, called the vegetable-lamb!" Furs and bear-skins, he says, are to be had of a better quality and cheaper in England than in Russia. "A man may expend a very decent fortune upon the wardrobe of his wife and daughters, before he sees them properly be-furred for the winter."

The author has extolled the virtue of the Russian ladies, defended their marriage ceremony, as preferable to the English, and praised the civilization, general benevolence, and humanity of the nobles; yet the following facts must outweigh volumes of the most eloquent declamations, and affix an indelible stigma on the character of Russians, that centuries will not remove.

"But while I am on the subject, I cannot omit mentioning a strange custom which they have amongst them; one very repugnant to nature, and to British feelings, even shocking to think on. Fathers marry their sons to some blooming girl in the village at a very early age, and then send the young men either to Mosco or St. Petersburg to seek employment, leaving their brides a few days after their marriage to the care of their parents. At the expiration of some years, when the son returns to his cottage, he finds himself the nominal father of several children, the offspring of his own parent! who had deemed it his duty thus to supply the place of a husband to the young wife. *This is done all over Russia, and is never considered a hardship by the parties.* Indeed so far from it, the fashion continues; and when the son becomes a resident in his native village, if he have a numerous stock thus raised to him, he marries them off, sends them a packing; and then enjoys himself, like a Turk in his seraglio, amongst their wives.

"Whether this horrid, unnatural, and immoral custom arose from any policy in the nobles, who might issue an order to this effect, to compensate to themselves for perhaps some great mortality amongst

their young serfs in the case of long and destructive wars, I cannot tell; but I think it very likely; as no propensity in nature could ever dictate so abominable a perversion of nature. As it is the interest of the owner of slaves to increase their population, it is also to his advantage to allow of the emigration of the young men to the cities as much as possible; for, as he receives an annual pecuniary acknowledgement from all who leave his village to pursue their own plans, in proportion as they amass money, he may raise the rent they pay him for themselves; and so improve his revenue by their fortune. On these grounds, I suppose the horrid practice I have just mentioned, is permitted to pass uncensured. The nobleman finds his lands stocked with a growing generation of slaves, and he cares not by what means they were planted. This absorbing passion of self-interest, how does it possess the whole world;—how does it even alloy natures which otherwise might not be far from heaven! There exists an old law, happily now obsolete, which empowered the proprietor of a slave, not only to receive his yearly rent, but on any pretence to seize the harvest of his industry. Such is not tolerated now: on the reverse, a part of the hard-earned riches of the serf is appropriated to purchase his freedom. Many of these industrious vassals are possessed of wealth to the amount of 30,000*l.* and sometimes more."

Can any one read this account of *habitual incest*, and say that chastity is a Russian virtue? Can the prince or the boor have any respect for female virtue, where such is the universal custom? After this, who would not prefer an English milkmaid to a Russian princess, the daughter and the sister of men capable of tolerating and profiting by such odious customs, encouraged by such sordid, base motives? Those people, too, profess to be Christians, yet *incestuous adultery* is not considered a crime. Truly, while this custom prevails, it is in vain that Russia pretends to civilization; her barbarous, and even brutal, manners, infinitely worse than those of pure savages, and her ignorance, will long mark her as unworthy to be ranked among the civilized nations of Europe. We have, indeed, long before heard of this most infamous custom; but several intelligent Russians have assured us, that it was now totally abolished. Considering, however, the author's general propensity to admire and praise that degraded country, we cannot for a moment, even for the honour of human nature, doubt that his statement is not literally true. What, then, can we think of a country which possesses neither arts, sciences, nor virtue? The utmost extent of its mental acquisitions, we see, is confined to a little knowledge of the French language, and some lawless artifices to gratify luxury and avarice; the most deplorable of all states of human society.

Mr. K. P. is not a very good mineralogist, as he speaks of

"huge pieces of granite" in marshes, which are not very common places for such kind of stone. His account of the savage punishment with the *knout*, and many other interesting particulars of the more civilized country of Sweden, we must defer till our next. Meantime, we can assure the reader, that, with the exception of some ridiculous affectation, and too much indiscriminate praise, he will find some amusement and information respecting Russian manners, dresses, public buildings, and landscapes, illustrated by numerous coloured aquatinta plates, which certainly do not honor Mr. Porter's pencil.

(To be Continued.)

Europe : Lines on the present War. By Reginald Heber. M. A. 8vo. pp. 40. 2s. Hatchard, 1809.

At a moment when the people of Europe are making their last struggle for public justice ; the effusions of the true patriot muse must tend to soothe those anxieties and perturbed feelings, which naturally prevail at such an awful crisis. Mr. Heber, has seen, felt, and described the deplorable state of the continent ; his sentiments are worthy of an Englishman, his verses of a poet. The introductory lines of this poem, were written in "the park of Dresden," immediately after the glory of Prussia had passed away ; they were then laid aside, till the noble and ever-memorable efforts of the Spaniards, again aroused the "patriot muse's poetic fire." The poem is still highly descriptive of the state of Germany.

" At that dread season when th' indignant North
 Pour'd to vain wars her tardy numbers forth,
 When Frederic bent his ear to Europe's cry,
 And fann'd too late the flame of liberty ;
 By feverish hope oppress'd, and anxious thought,
 In Dresden's grove the dewy cool I sought.
 Through tangled boughs the broken moonshine play'd,
 And Elbe slept soft beneath his linden shade :—
 Yet slept not all ;—I heard the ceaseless jar,
 The rattling waggons and the wheels of war ;
 The sounding lash, the march's mingled hum,
 And, lost and heard by fits, the languid drum ;
 O'er the near bridge the thundering hoofs that trod,
 And the far-distant fife that thrill'd along the road.

Yes; sweet it seems across some watery dell
To catch the music of the pealing bell ;
And sweet to list, as on the beach we stray,
The shipboy's carol in the wealthy bay :—
But sweet no less, when Justice points the spear,
Of martial wrath the glorious din to hear,
To catch the war-note on the quivering gale,
And bid the blood-red paths of conquest hail.

Oh ! song of hope, too long delusive strain !
And hear we now thy flattering voice again ?
But late, alas ! I left thee cold and still,
Stunn'd by the wrath of Heaven, on Pratzen's hill ; *
Oh ! on that hill may no kind mouth renew
The fertile rain, the sparkling summer dew !
Accurs'd of God, may those bleak summits tell
The field of anger where the mighty fell.
There youthful Faith, and high-born Courage rest,
And, red with slaughter, Freedom's humbled crest ;
There Europe, soiled with blood her tresses gray,
And ancient Honour's shield,—all vilely thrown away."

The anticipated spirit of Germany, has again appeared,
with what success, a short time must shew.

" Oh ! yet, I deem'd, that Fate, by Justice led,
Might wreath once more the veteran's silver head ;
That Europe's ancient pride would yet disdain
The cumbrous sceptre of a single reign ;
That conscious right would tenfold strength afford,
And Heaven assist the patriot's holy sword,
And look in mercy through th' auspicious sky,
To bless the saviour host of Germany.

And are they dreams, these bodings, such as shed
Their lonely comfort o'er the hermit's bed ?
And are they dreams ? or can th' Eternal Mind
Care for a sparrow, yet neglect mankind ?
Why, if the dubious battle own his power,
And the red sabre, where he bids, devour,
Why then can one the curse of worlds deride,
And millions weep a tyrant's single pride ?"—

The guardian angel of Europe is happily introduced, and his
seat on " Helvetian hills" may have enabled him to watch the

* " The hill of Pratzen was the point most obstinately contested in the great battle which has taken its name from the neighbouring town of Austerlitz ; and here the most dreadful slaughter took place, both of French and Russians. The author had, a few weeks before he wrote the above, visited every part of this celebrated field."

brave and indefatigable REDING, in Spain. The poet is thus conducted to the presence of "Europe's Angel."

" But she of loftier port ; whose grave control
Rules the fierce workings of the patriot's soul ;
She, whose high presence, o'er the midnight oil,
With fame's bright promise cheers the student's toil ;
That same was she, whose ancient lore refin'd
The sober hardihood of Sydney's mind.
Borne on her wing, no more I seem'd to rove
By Dresden's glittering spires, and linden grove :
No more the giant Elbe, all silver bright,
Spread his broad bosom to the fair moonlight,
While the still margent of his ample flood
Bore the dark image of the Saxon wood—
(Woods happy once, that heard the carols free,
Of rustic love, and cheerful industry ;
Now dull and joyless lie their alleys green,
And silence marks the track where France has been.)
Far other scenes than these my fancy view'd ;
Rocks rob'd in ice, a mountain solitude ;
Where on Helvetian hills, in godlike state,
Alone and awful, Europe's Angel sate.
Silent and stern he sate ; then, bending low,
Listen'd th' ascending plaints of human woe,
And waving as in grief his towery head,
' Not yet, not yet the day of rest,' he said ;
' It may not be. Destruction's gory wing
Soars o'er the banners of the younger king,
Too rashly brave, who seeks with single sway
To stem the lava on its destin'd way.' "

The remonstrance to Prussia is at once descriptive and pointed.

" Poor, glittering warriors, only wont to know
The bloodless pageant of a martial show ;
Nurselings of peace, for fiercer fights prepare,
And dread the stepdame sway of unaccustom'd war !
They fight, they bleed !—oh ! had that blood been shed
When Charles and Valour Austria's armies led ;
Had these stood forth the righteous cause to shield,
When victory waver'd on Moravia's field ;
Then France had mourn'd her conquests made in vain,
Her backward-beaten ranks, and countless slain ;—
Then had the strength of Europe's freedom stood,
And still the Rhine had roll'd a German flood ! "

" A curse is on thee, Brandenburg ! the sound
Of Poland's wailing drags thee to the ground ;

And, drunk with guilt, thy harlot lips shall know
The bitter dregs of Austria's cup of woe."

Of the cause of the following too just reproach to Austria and England, let "waving Windham and haughty Grenville tell."

"Why, when yon northern band in Eylau's wood
Retreating struck, and track'd their course with blood,
While one firm rock the floods of ruin stay'd,
Why, generous Austria, were thy wheels delay'd?
And Albion!"—Darker sorrow veil'd his brow—
"Friend of the friendless—Albion! where art thou?
Child of the Sea, whose wing-like sails are spread,
The covering cherub * of the ocean's bed!
The storm and tempest render peace to thee,
And the wild-roaring waves a stern security.
But hope not thou in Heaven's own strength to ride,
Freedom's lov'd ark, o'er broad oppression's tide:
If virtue leave thee, if thy careless eye
Glance in contempt on Europe's agony.
Alas! where now the bands who wont to pour
Their strong deliverance on th' Egyptian shore?
Wing, wing, your course, a prostrate world to save,
Triumphant squadrons of Trafalgar's wave."

Mr. Whitbread, in some of his conscientious mootings, will perhaps not be able to deny the truth and merit of this poet's disinterested tribute to the memory of "Europe's statesman."

"And thou, blest star of Europe's darkest hour,
Whose words were wisdom, and whose counsels power,
Whom Earth applauded through her peopled shores!
(Alas! whom Earth too early lost deplores!—)
Young without follies, without rashness bold,
And greatly poor amidst a nation's gold!
In every veering gale of faction true,
Untarnish'd Chatham's genuine child, adieu!
Unlike our common suns, whose gradual ray
Expands from twilight to intenser day,
Thy blaze broke forth at once in full meridian sway.
O prov'd in danger! not the fiercest flame
Of Discord's rage thy constant soul could tame;
Not when, far-striding o'er thy palsied land,
Gigantic Treason took his bolder stand;
Not when wild Zeal, by murderous Faction led,
On Wicklow's hills her grass-green banner spread;

* "Thou art the anointed cherub that coverest."—Addressed to Tyre by Ezekiel, xxviii. 14."

Or those stern conquerors of the restless wave
 Defied the native soil they wont to save.—
 Undaunted patriot! in that dreadful hour,
 When pride and genius own a stronger power;
 When the dimm'd eyeball, and the struggling breath,
 And pain, and terror, mark advancing death;—
 Still in that breast thy country held her throne,
 Thy toil, thy fear, thy prayer were her's alone,
 Thy last faint effort her's, and her's thy parting groan.

“ Yes, from those lips while fainting nations drew
 Hope ever strong, and courage ever new ;—
 Yet, yet, I deem'd, by that supporting hand
 Prop'd in her fall might Freedom's ruin stand ;
 And purg'd by fire, and stronger from the storm,
 Degraded Justice rear her reverend form.”

The miserable condition of the continental states, the banishment of every sentiment of public justice, the extension of luxury and immorality, and particularly the abject servility and oppression of Frenchmen, are sketched with considerable energy:—

“ Now hope adieu !—adieu the generous care
 To shield the weak, and tame the proud in war !
 The golden chain of realms, when equal awe
 Pois'd the strong balance of impartial law ;
 When rival states as federate sisters shone,
 Alike, yet various, and though many, one.
 All, all are gone, and after-time shall trace
 One boundless rule, one undistinguish'd race ;
 Twilight of worth, where nought remains to move
 The patriot's ardour, or the subject's love.

“ Behold, e'en now, while every manly lore,
 And every muse forsakes my yielding shore ;
 Faint, vapid fruits of slavery's sickly clime,
 Each tinsel art succeeds and harlot rhyme !
 To gild the vase, to bid the purple spread
 In slightly foldings o'er the Grecian bed,
 Their mimic guard where sculptur'd gryphons keep,
 And Memphian idols watch o'er beauty's sleep ;
 To rouse the slumbering sparks of faint desire
 With the base tinkling of the Teian lyre ;
 While youth's enervate glance and gloating age
 Hang o'er the mazy waltz, or pageant stage ;
 Each wayward wish of sickly taste to please,
 The nightly revel and the noontide ease—

These, Europe, are thy toils, thy trophies these !”
 “ And thou, the poet's theme, the patriot's prayer !—
 Where, France; thy hopes; thy gilded promise where ?

When o'er Montpelier's * vines, and Jura's snows,
 All goodly bright, young Freedom's planet rose ?
 What boots it now, (to our destruction brave,)
 How strong thine arm in war ? a valiant slave !
 What boots it now that wide thine eagles sail,
 Fann'd by the flattering breath of conquest's gale ?
 What, that, high-pil'd within yon ample dome,
 The blood-bought treasures rest of Greece and Rome ?
 Scourge of the highest, bolt in vengeance hurl'd
 By Heaven's dread justice on a shrinking world !
 Go, vanquish'd victor, bend thy proud helm down
 Before thy sullen tyrant's steely crown.
 For him in Afric's sands, and Poland's snows,
 Rear'd by thy toil the shadowy laurel grows ;
 And rank in German fields the harvest springs
 Of pageant councils and obsequious kings.
 Such purple slaves, of glittering fetters vain,
 Link'd the wide circuit of the Latian chain ;
 And slaves like these shall every tyrant find,
 To gild oppression, and debase mankind."

The concluding address to Spain is less happily adopted to the peculiar genius of that people. The author has embarrassed himself with numerous historical allusions, highly proper, no doubt, in themselves, but perhaps somewhat incompatible with the enthusiasm necessary to strike the elevated imaginations of Spaniards. The subject also called for more animated hope than the desponding scenes of Prussia, or the temporizing feebleness of Austria. After reverting to the noble efforts of the Asturians against the Moors, and also that of the Castilians, with the defeat of Francis I.

" When weeping France her captive king† deplor'd,
 And curs'd the deathful point of Ebro's sword,"

He proceeds to survey the present spirit of the Patriot Spaniards.—

" Now, nerv'd with hope, their night of slavery past,
 Each heart beats high in freedom's buxom blast ;
 Lo ! Conquest calls, and beckoning from afar,
 Uplifts his laurel wreath, and waves them on to war.

* A lofty column to Liberty, in Montpelier, survived the liberticide artifices of the Corsican, just long enough to be surmounted with a bust of the Imperial tyrant.—Rsv.

† Francis I. taken prisoner at the battle of Pavia.

—Woe to th' usurper then ! who dares defy
 The sturdy wrath of rustic loyalty !
 Woe to the hireling bands ! foredoom'd to feel
 How strong in labour's horny hand the steel !—
 Behold e'en now, beneath yon Bortie skies
 Another Pavia bids her trophies rise ;—
 E'en now in base disguise and friendly night
 Their robber-monarch speeds his secret flight ;
 And with new zeal the fiery Lusians rear,
 (Rous'd by their neighbours' worth) the long-
 neglected spear."

There is much vigour and honest zeal in the exclamatory address to the guardian-angel ; there is no less truth and overwhelming censure in his reply :

" ' Spirit,' I cried, ' dread teacher, yet declare,
 In that good fight, shall Albion's arm be there ?
 Can Albion, brave, and wise, and proud, refrain
 To hail a kindred soul, and link her fate with Spain ?
 Oh, by this throbbing heart, this patriot glow,
 Which, well I feel, each English breast shall know ;
 Say, shall my country, rous'd from deadly sleep,
 Crowd with her hardy sons yon western steep ?
 And shall once more the star of France grow pale,
 And dim its beams in Roncesvalles'* vale ?
 Or shall foul sloth and timid doubt conspire
 To mar our zeal, and waste our manly fire ?

" Still as I gas'd his lowering features spread,
 High rose his form, and darkness veil'd his head ;
 Fast from his eyes the ruddy lighting broke,
 To heaven he rear'd his arm, and thus he spoke :

" ' Woe, trebly woe to their slow zeal who bore
 Delusive comfort to Iberia's shore !
 Who in mid conquest, vaunting yet dismay'd,
 Now gave, and now withdrew their laggard aid ;
 Who, when each bosom glow'd, each heart beat high,
 Chill'd the pure stream of England's energy,
 And lost in courtly forms and blind delay
 The loiter'd hours of glory's short liv'd day.

We would earnestly recommend the above lines to the deliberate consideration of Lord Castlereagh, who appears to be

* * Alonso, surnamed the Chaste, who defeated, according to the Spanish romances, and the graver authority of Mariana, the whole force of Charlemagne and the twelve peers of France, at Roncesvalles."

qualifying himself, at least in wavering imbecility, for a niche among the "Talents."

Here we must take our leave of this nervous and classical little poem, hoping that the enlightened and patriotic author will not forsake, in any event, his muse, or neglect the best interests of society, and happy if his concluding prediction should be soon fulfilled.

" 'No! by His viewless arm whose righteous care
 Defends the orphan's tear, the poor man's prayer;
 Who, Lord of nature, o'er this changeeful ball
 Decrees the rise of empires, and the fall;
 Wondrous in all his ways, unseen unknown,
 Who treads the wine press* of the world alone;
 And rob'd in darkness, and surrounding fears,
 Speed on their destiu'd read the march of years!
 No!—shall yon eagle, from the snare set free,
 Stoop to thy wrist, or cower his wing for thee?
 And shall it tame despair, thy strong control,
 Or quench a nation's still reviving soul?—
 Go, bid the force of countless bands conspire
 To curb the wandering wind, or grasp the fire!
 Cast thy vain fetters on the troublous sea!—
 But Spain, the brave, the virtuous, shall be free."

Jones's History of the County of Brecknock.

(Concluded from p. 391. of Vol. 32.)

In the account of the parish of Cantreff, we find some curious instances of topographical fable, and of the mode in which mistakes have been occasionally propagated even by the best of our antiquarian writers. The passage is somewhat miscellaneous, yet it may not be the less interesting.

" The Ichnography or map of this parish is singular; it is a parallelogram of about two miles in breadth, having parts of the parishes of Llanvrynach, Llanfigan, Vainor, and Penderin on the south, and Saint David's, Llanskyddid, Vainor and Penderin on the north, is fourteen or fifteen miles from the eastern confine, to the south-south-west in length, crosses the great and lesser Taf, and nearly adjoins the parish of Ystradfellte. Within these parallel lines are the lofty summits of the Brecknock Beacons; that most southward is the lowest, and the other two nearly of a height; they are sometimes called Cader Arthur, or Arthur's chair.

* "I have trodden the wine-press alone, and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury."---Isaiah, lxiii. 3.

"The wildest flights and vagaries of imagination have never portrayed so tremendous a figure as our mythological Arthur; his head soars above the clouds, and is encircled by the rainbow, he breathes in the zephyrs of spring and in the summer breeze, and roars in the tempests of winter; the back of his chair is a semicircular sweep of two or three miles in extent; his quoits (the general appellation of the covering stones of our cromlechan) are dispersed over the principality, and are many of them of the weight of twenty or thirty tons, and his seat is on the site of Llyn-cwn-llwch. Where his seven-league boots are deposited, time has, in an envious mood, concealed; probably he placed one leg over what is now called the channel of the Wye, and the other over that of the Usk, and, by the compressure produced the valleys of those names, though this must have occasioned some distortion; but I leave the giant to his repose, and crawl to the summits of his cathedra.

"Giraldus Cambrensis says, in describing the general appearance of Brecknockshire, and the neighbourhood of the town, 'Ab austro montes habens meridionales quorum principalis Cadair Arthur, i. e. Cathedra Arthuri propter gemina promontorii cacumina in cathedræ modum se præferentia, et quoniam in alto cathedra et in arduo sita est, summo et maximo Britonum Regi Arthuro vulgari nuncupatione est assignata. In excelso montis hujus vertice fontis ebullit scaturigo. Est autem fons in putei modum altus sed quadratus nullum ex se rivulum faciens, in quo tamen et trutæ quandoque (ut fertur) sunt repertæ.'

"Leland tells us, 'Arture's hill is three good Welsh miles (almost five English) south west from Brecknock, and in the velri toppe of the hille is a fair well spring. This hille of summe is counted the highest hille of Wales, and in a very cleere day, a manne may se from hit a part of Malvern hilles, and Gloucestre and Bristow, and part of Devonshire and Cornwall. Ther be divers other hilles by Arture's hille, the wich with it be commonly called Banne Breckniauc.'

"Holinshed forgets the well, but gives us another marvel instead of it, for after describing the difficulties Julius Frontinus met with, in struggling with the mountains of Breckonshire, he adds, 'whereof one in the south, and three miles from Brecknock, is of such height and operation as is incredible, and were it not that I have witnesses to affirme what I shall speak, I should blush to let the report thereof passe from my pen.'

"From the top of that hill, called in the Welsh Monach Denny or Cadair Arthur, Arthur's Chair, they had often times cast from them and downe the north easte rocke, their cloakes, hats, and staves, which, notwithstanding would never fall, but were by the aire and winde still returned backe and blown up; neyther, said they, will any thing descend from that cliffe, being so cast, unless it be stone, or some metalline substance, affirming the cause to be the clouds, which are seen to racke much lower than the top of that hill."

"Camden is merely a translator of Giraldus Cambrensis's words,

assuming a little more courage, and dealing in more positive assertion, for Giraldus tells us, there are trouts sometimes found in the well, *as it is said*; Camden *boldly affirms it is a fact*; towards the south, the southern hills, whereof the chiefest is called Kader Arthur, or Arthur's chair, from two peaks on the top of it, somewhat resembling a chair, which in regard is a lofty seat, and a place of strength, is described in the vulgar appellation of it to Arthur, the most puissant monarch of the Britains. A fountain springs on the very top of this hill which is as deep as a draw well, and four square, affording trouts though no water runs out of it. These are the flights of the respectable historians; succeeding travellers, topographers and tourists, have followed them, without venturing to hesitate or to doubt their credit: Sir Richard Hoare, however, who is in the habit of seeing with his own eyes, the country he describes, has in his late publication* very truly asserted that there is no such well on the top of Cader Arthur.

"The two most southern beacons appear perfect cones at a very small distance, and indeed their summits are almost acute, or at least do not consist of flat surfaces of above ten or twenty square yards in extent, the centre beacon, has a small round brackish pool of water, but it is neither "so deep as a draw well or as wide as some church doors," being only a deposit of the rain water, and sometimes perfectly dry, the point of this hill is eight hundred and fifty yards above the bed of the Usk, at Brecon, as ascertained by the late Bishop of St. Asaph and Doctor Green, and consequently about 1,000 yards above the level of the sea, including the fall from Brecon to the *aber* of the Usk. The north-east is, as Holinshed says, a terrific precipice of at least two hundred nearly perpendicular yards from the top to where the descent, though still abrupt, begins to be more gradual: it is hardly necessary to inform the reader at this time of day, that he would find no more difficulty, in casting his hat, his cloak, or his stick down this precipice, than he would in any other equally elevated or exposed situation in the kingdom upon a windy day, and I have only to intreat, that though divested of metalline substance, he will not try the experiment with his own person, or his credulity will most assuredly cost him his life. The northern aspect of both the southern peaks, is not quite so precipitous as that which I have been just describing, but they are both tremendously steep, and awfully grand; when viewed either from the summit or the foot. From the centre beacon, we command a view of the Bristol channel, from the Mumble-head, to King-road, with parts of thirteen or fourteen counties, but though the Malvern hills are among the objects in this too extensive prospect, as Holinshed observes, Bristol cannot be seen from hence.

"On the south-west side, the ascent is more gradual and strongly reminds me as I have before observed, of the appearance of the

* "Ger. Camb's Itinerary."

wave in a great swell, as it rolls from the sea, at the moment it breaks upon the shore. From the summit of the middle peak, the line takes a concave sweep to the west, until it rises again with equal boldness and majesty to the third or western peak; in this descent, and a few yards lower down towards the south, is a small spring of water, forming one of the sources of the lesser Taf, but the sportsman may as well expect to catch dolphins, as trout in it, until by the accession of other streams, at the distance of about a mile below, they form beds for the spawn, and produce food for the young fry.

"The western beacon shews a more flattened summit than the two others, but there is nothing like what is called table land here, for though a longer horizontal line than the former, gives it less the appearance of a cone, and trends nearly east and west; the sides, like its neighbouring brothers, immediately shelve down from the top on the south-west, and break abruptly and almost precipitously on the north-east, producing that appearance connected as it is with the centre beacon, which Giraldus calls *instar Cathedralæ*: at their feet is a circular pool about one mile in circumference.—

"The convulsions which produced the astonishing rents and disruptions presented by these mountains, and from which a mineralogist would have expected much, as displaying the internal composition of the earth to such a depth below the surface, have [has] here discovered nothing curious,* the strata are mostly horizontal, and consist of lamina, of shale, or shiver, with here and there a little grit, and sand stone intermixed." p. 619.

Whoever has been in the habit of reading County histories, must have frequently remarked how much space is occupied by monumental inscription, and dull genealogies of persons in no degree eminent. Mr. Jones has not departed from the general custom, and instead of that judicious selection which can alone interest, we have numerous examples of a minute particularity that borders upon dullness. In a parish register the names of all, however obscure, ought to be recorded; but the general historian should discriminate between the greater mass who have merely "fretted their little hour upon the stage," and the illustrious few, who have exalted the human character by the performance of great and good actions. The practice here objected to, has been the cause of many unnecessary pages being added to the work, and has also generated a somewhat repulsive dryness in the style; the latter fault Mr. Jones has occasionally endeavoured to correct by attempts at humorous

* Llwyd in his *Lithophylaciū Britannici Ichnographia*, among the *Lapides Chrystalini*, discovered a stone here of that class, which he calls *Iris minima Breconensium*.

Remark, and though he now and then succeeds in exciting a smile, he too frequently falls into an unpleasing verbosity.

From all the inscriptions copied into this publication, we shall select one only, and that for the *sake of the joke*; since the words will apply (metaphorically) as well to our author's flights of humour, as to the real catastrophe of the individual commemorated. The epitaph itself was formerly in the churchyard of Brynlllys, inscribed on the tombstone of a person who fell from his horse and broke his neck!

"Man's life is a vapour,
And full of woes;
He cuts a caper, and—
Down he goes."

The following most remarkable instances of longevity occur under Devynock.

"The register of this parish from May 1776, to March 1777, exhibits a table of longevity which can hardly be paralleled: the united ages of thirteen persons buried here in that period were 1082 years, the oldest, William David Thomas, of the village, was 101, and the youngest 72: to those might be added five more between 60 and 70, the aggregate of whose years were [was] 318, making 1500 years; besides an old woman, whose name as well as age was unknown, and who, therefore, might have been intitled to be included in the first list, and to have gone down in the dance of death with William David Thomas." p. 691.

"In the oldest register was an entry of the burial of a man and his wife, upon the 11th of January, 1685: from a MS. in my possession, I find that these were Philip David, son of David ap Gwilym, of Matscar, and Catherine, viz. [i. e. the daughter of] Thomas ap Gwilym Pengrychi, his wife; they were both buried in the same grave; he aged 194, she aged 100." Ib.

In the descriptions of churches the word nave has been uniformly printed *naïve*, through a strange blunder in orthography, though as Mr. Jones himself informs us, it was certainly his "wish to distinguish the body of a church from the centre of a cart wheel!" We are induced to notice the mistake lest any juvenile author seeing the term so written in so respectable a work, should be led to adopt the error without having noticed the apology. In extenuation of the "numerous typographical errors" that remain uncorrected, Mr. Jones states that "this is

"* Of this old couple the following story is related in the country. 'When the husband was informed of his wife's death, he went into the room where her corpse lay [was laid] looked at her for some few moments with great earnestness, and exclaimed in an agony, 'Oh Kate, Kate, and is it thus you serve me at last?' he then retired to his chair, in the chimney corner, and died in a few minutes afterwards.'"

not only the first attempt at a county history within the principality; but also the first book above the size of a pamphlet ever published within the county of Brecon, a few bibles at Trevecca from printed copies only excepted."

The work concludes with some brief, yet interesting particulars, concerning the Mineralogy, Natural History, and Botany of Breckonshire; and an Appendix of various papers relating to the town of Breckon, and other subjects connected with the local history of the county.

The punctuation throughout these volumes is extremely bad. Commas usurp the place of colons and semi-colons; semi-colons assume the dignity of full points, and the latter are not unfrequently degraded to the inferior station of the colon. In fact, the variety of changes that are rung upon these stops, obscures the meaning of numerous passages of the work, and in many instances gives a seeming impropriety to the arrangement which the context would not display, were its members correctly printed. As Mr. Jones acknowledges his "nearly total ignorance of a *system* of punctuation," it is to be lamented that he did not refer his proof sheets to some person whose professional habits—we mean professional in respect to the press—better qualified him for the task of proper pointing. We cannot wonder that our author should not know "how and where to stop:" without intending a pun, we believe it to be a common case with all lawyers.

The extended review we have given of this work, combined with our remarks *en passant*, leave us but little to say here. Mr. Jones has displayed great research and great industry, and we sincerely wish that his labours may obtain the reward due to them:—we mean honour and respect, for pecuniary returns have not been sought by him, and we doubt not but that the approbation of the wise, would be the most cheering solace which could be offered.

With the plates in the first volume, which are chiefly engraved by Basire from drawings by Sir Richard Hoare, is given a map of Breckonshire, and another of the ancient provinces of Demetia and Siluria: the latter exhibits "the courses of the Roman roads through these countries." With the exception of the Vignette, which is by Mitau, and very tastefully executed; the engravings are mostly in a hard, coarse style, and a black and heavy border is run round the whole, which greatly detracts from their appearance; neither are the points of view so well chosen as they might have been. In what are called Tretower Castle, and Crickhowel Castle from "*Sarrey*, in the *beginning of the 6th Century*," there is certainly some mistake,

for the architecture is of an era greatly posterior. We should have been gratified by seeing Mr. Jones's *proofs* of the antiquity of the surveys alluded to. The engravings to the second volume, are of a more Miscellaneous description than the former, and the most important ones, as the Vignette by Mitan, and the gateway at Crickhowel, and the waterfall at Cillepste, by Landseer, are far better executed.

Chatfield's Historical Review of the State of Hindoostan.

(Continued from page 352, Vol. 32.)

THE variety of subjects which Mr. Chatfield's work embraces, requires more than common industry and attention. Civilization, commerce, civil polity, morals, and religion, are all investigated and fully discussed. The author adopts the opinion, founded on facts, which we have several times proved, and which is now very generally admitted, that most wars extend civilization.

" Experience has shewn that the improvement of mankind is often promoted by means which at first view appear paradoxical; and amongst these, that war and conquest, as well as the arts of peace, though by causes diametrically opposite, tend sometimes to civilization and happiness. The causes are laid in the nature of man, in the structure of his mind, his appetites and passions, which lead him to society and government, to commerce and correspondence, to common laws and compacts."

There is, however, a very important difference between the effects of the arts of war and those of peace; the former are only useful for civilizing a barbarous or superstitious, and what is very common, a corrupt or an indolent, lazy people; the latter are capable of improving the most virtuous and the most enlightened, by assisting the natural progress of the unrestrained mind to indefinite improvement. War, indeed, has its climax, its limited point of civilization, beyond which it again degenerates; commerce carries with it no bounds to melioration, no checks to invention or the prosperity of the arts and sciences.—War necessarily diminishes population, and consequently impairs the energies, and obstructs the progress of nations; commerce assists both. From the earliest ages of the world, these distinctions have been evident; yet wars have certainly been more efficient than commerce in civilizing ruder nations, and also more ruinous to civilized ones. The fate of Holland and Switzerland, since the French Revolution wars, strikingly proves the disastrous effects of war on enlightened and flourishing na-

tips. France herself is an example that warfare will also render a civilized nation barbarous, as well as contribute to civilize a barbarous one. War, it has been well observed, disperses wealth in the very instant it acquires it; but commerce, well regulated, constantly and honestly supported, carried on with economy and punctuality, is the only thing that ever did enrich extensive kingdoms. "One hundred hands employed at the loom, will bring to a nation more riches and abundance, than 10,000 bearing spears and shields." With the increase of commerce, and the accumulation of wealth, agriculture flourishes, and population and power are the necessary consequences. It is in this manner that wealth and power have gradually moved from the east to the west, and as the trade deserted the former, so did their wealth and population decline. The Institutes of Menu, according to Sir W. Jones, fully proved that commerce must have been well understood in India at a very early period, as in that work, besides other regulations for trade, "provision is made for the interest of money, and limited to particular cases, but with exceptions in favour of adventures and insurances by sea."

After proving, by numerous documents, the origin and progress of civilization and commerce from India to Persia, Egypt, and Greece, the author proceeds to trace the history of Alexander's projects, and those of his successors, the Ptolemies, who made Alexandria the mart of Indian commerce. The march of trade and manufactures is pursued in their history at Palmyra and Constantinople, till their final settlement in Europe in the ports of Italy, and by the incursions of the Mahometans. At Bagdad, the site of the ancient Seleucia, science was regularly cultivated by the caliphs in 762, and an extensive trade in rich silks, camphire, Chinese porcelain, gold gems, and perfumes, was carried on. These caliphs, however, from their bigotry, were not desirous of any trade with the west; and until their conquest of Egypt, when they rigorously excluded the Greeks from that trade, little direct commerce was effected. The rigor of this impolitic and illiberal measure, worthy of Mahomedan prejudices, impelled the people of Constantinople to seek other channels for those luxuries to which they had been long accustomed, and the Colchians and ancient Iberians again became the medium of communication with the east. In Italy, however, the civil wars had subsided, the Venetians began to build ships, and the crusades enabled the people of the western world to judge of the luxuries and arts of the east. The Venetians were followed by the Genoese, Florentines, and Pisans, who were for many years the principal merchants in Europe. commercial companies in:

this country, instituted by some Italians, were encouraged in charters, under Edward III. and more effectually under Henry VIII. and the street which is still distinguished in the British metropolis for the residence of bankers, retains the name of the Lombards, who first established commercial business there. Mr. Chatfield's chapter on the "Progress of Commerce and Navigation in Europe," is neither susceptible of analysis nor abridgment, being composed of numerous detached facts, collected from the best ancient and modern authorities, and presenting a concise and perspicuous view of the progress of trade from the east till its establishment in the west. The ignorance of the Europeans respecting the Caspian Sea, was such, that even in 1540, it was supposed to have a communication with the Scythian ocean.

"Nor were the true shape and dimensions of this sea properly discovered, until the late reign of Peter the Great, when the English merchants, under the authority of the Czar, began to trade to Astracan and Persia, in the hope of discovering Cathay, or China, which, from the wars between the Turks and Persians, was for the present unsuccessful. It is, however, to be remarked, that in 1613, some English merchants had formed the scheme of renewing the ancient commerce with India through the Caspian, the Oxus then flowing into the Caspian, but since diverted into the lake Coral, or the Desert, by the Tartars, through jealousy of the Russians, thence to the Hydaspes and Lahore. From Astracan the goods were to have been shipped to Europe, on the Volga to the Dwina and Archangel. As it might be expected, this plan was never carried into effect.

"From this period until the 15th century, little improvement appears to have been made in geographical knowledge; when the works of the ancient writers on India, which had escaped the fury of the Turks, having been diffused through Italy, by displaying the difficulties of the ancient communication with that country, excited the commercial states to attempt an intercourse in a different direction.

"With the fall of the Greek empire, the Genoese power, excluded from Colchis, and the route by Northern India, declined in the Euxine; and the eastern commerce was almost wholly transferred to their more fortunate rivals of Venice and Pisa. The European trade, from her intimate connection with the Hanseatic Towns, was principally engrossed by Venice, whose commercial speculations were now extended and carried on, without the fears or the risk of competition.

"Of the great European states which have since contended for the empire of India, England was only slowly recovering from the effects of the bloody contests of the two houses of York and Lancaster; and so little were her true interests understood, that at this time her trade was principally in the hands of Italian merchants, and her wool—her staple commodity—was sold and manufactured in Flanders, being

exported, together with her lead and tin, in their raw state, in vessels belonging to the Hanse Towns.

"France, enfeebled by the effects of her long wars with England, was still involved in disputes with her great vassals. Holland had yet no independent existence. Spain, long oppressed with the Moorish yoke, was still gallantly fighting for her freedom; whilst the commerce and industry of Germany, and the more Northern States, were entirely confined to the free cities, or the towns included under the protection of the Hanseatic League."

The "Discoveries of the Portuguese," and the "Settlements and Conquests of the Dutch, English, French, and other Nations," are very neatly related.

"Before the Europeans," remarks the author, "doubled the Cape of Good Hope,* the Moors or Arabians, who were the only maritime people in India, sailed from Surat and Bengal to Malacca, where they found ships from the Molucca Islands, Japan, and China. The conquest of Socotora and Ormuz, and the rapid strides the Portuguese power was making in the East, roused the anger of the Moors and Egyptians, who soon perceived that the trade of Alexandria would be annihilated, and the sources of eastern wealth be diverted into other channels. The offer of the Venetians to supply a fleet to the Egyptians, was therefore gladly accepted; and the timber, being cut in the forests of Dalmatia, was conveyed up the Nile, and across the desert to the arsenal of Suez, and there formed into ships. But the ill-managed galleons of the Moors could not cope with the Portuguese squadrons, under the able conduct of Albuquerque; and Egypt, soon afterwards submitting to the Ottoman yoke, under Selim I. again became the seat of anarchy; and the commerce of the East, wrested almost wholly from the Venetians, fell into the hands of their more fortunate rivals.

"During a century, the Portuguese enjoyed, without a rival, a dominion acquired by their enterprise and valour, and confirmed by all the terrors of the Papal bulls, which had expressly stipulated, that they should preach the gospel, and earnestly endeavour to propagate the faith. No power had hitherto dared to dispute their exclusive navigation of the Eastern Seas; and the productions of India were only to be obtained through their mediation and direction. These high privileges had been greatly favoured by the unsettled state of the great powers of Europe. France, engaged in civil wars, seemed indifferent to, or incapable of, all commercial speculation; and the

* There is, however every reason to believe, that the Chinese visited the Persian and African shores long before the arrival of Gama, Marco Polo describes a voyage he made in one of their junks for Madagascar. Many of the African tribes, especially the Hottentots, and many of the Inhabitants of the eastern coast of South America, bear a strong resemblance in their persons to the Chinese."

English marine,* though greatly improved and distinguished under the illustrious reign of Elizabeth, had been hitherto inadequate to any great purpose of effective enterprise."

The progress of the European "Settlements in Bengal," and the "Causes of the Decline of the Mogul Power" in that country, are now matters of general history, which Mr. C. has treated with his usual ability.

The decisive battle in 1761, between the Mahomedan and Afghan forces on the one side, and the Mahrattas and their allies on the other, in the plains of Carnawl and Panniput, between Delhi and Sirhind, occasions the following concluding remarks on the fate of the empire of Mogul.

"Had the Mahrattas prevailed in this battle, it is probable that the Mahomedan power in India would have been extinguished; but the dread of a sovereign of Hindu race being placed upon the throne of India, seems for a short time to have quieted the secret jealousies of the Mahomedan chiefs, and united their arms in a common cause.

"But the victory of Panniput proved of little benefit to the peace of the empire. The capital was still a prey to faction and rebellion—each petty chieftain renounced his allegiance at his pleasure; and inspired with the same views, Nizam-al-Moluck, the Viceroy or Soubahdar † of the Decan, and one of the most powerful Omrahs of the empire, permitted the Mahrattas, who had been lately awed by his power and reputation, to ravage the provinces over which he held a delegated authority.

"Amidst these accumulated evils, the resources of government being interrupted, and the revenues ill paid, the armies could no longer be supported; and the emperor, surrounded by factious

"* Sir Francis Drake passed the Magellanic Straights in 1579, and arriving at the Spice Islands, he took possession of Ternate in the name of Elizabeth; but the Court of England did not, until the year 1600, take any effectual means to secure any portion of the trade or possessions of India.

"† A Soubah is a province; hence the Viceroy is termed by Europeans the Soubahdar. Most of the countries of the Southern Peninsula, conquered by the Moguls, were comprised under one viceroyalty, called from its situation the Decan, or South.

"Nizam is synonymous with Viceroy, or Soubahdar, Nawáb, or Nabob, was a title of honour always conferred on the Soubahdar, sometimes on the Omrahs, or nobles. The Soubahdar was always removable at pleasure, his office being entirely dependent. The Soubahdar had no controul over the revenues, which office was administered independently by the Dewan, (an officer accountable only to the Mogul.)"

nobles, or intimidated by powerful chieftains, was compelled to permit the Mahrattas to continue their depredations, and even to acknowledge their claim to the Choul, or fourth part of the revenues of the southern provinces, which had been ceded to them by Aurungzebe on his conquest of the Decan.

"Such respect was still, however, shewn to the descendants of Timur, that the rebellious governors received firmans on their knees, and professed to acknowledge them as their only legal warrants of investiture; though they did not hesitate even to forge these useless relics of imperial grandeur, when it was necessary to reconcile the scruples of their retainers, or to justify their claims to an exclusive sovereignty.

"The example of the Nabob was soon communicated to his immediate dependants; nor were his commands always better observed than the firmans of the Court. The Nabob also found his interest in fomenting the discontents of the distant Rajahs and Polygars; * and each, as opportunity offered, refusing any longer to conform to the conditions stipulated by their ancestors at the time of the conquest, made their dignity hereditary, and indulged in what inroads they pleased upon their defenceless neighbours.

"Thus did the regard, the prejudices of ancient fears and habits, insensibly wear away; thus were public and domestic peace rent asunder. Villainy was practised in every form; all law and religion were trodden under foot; the bands of private friendship and connection, as well of society as of government, were broken, and every individual, as if amidst a forest of wild beasts, could rely upon nothing but the strength of his own arm." Thus, says Mr. Orme, anticipating as it were, the future triumphs of the British arms, 'the interests of the Indian princes, and Moorish governors, perpetually clashing with one another, and with the interests of the Mogul, will, perhaps, always prevent the empire of Hindostan from coercing the ambitious attempts of any powerful European nation, when not opposed by another of equal force, much less will any particular principality of India be able to withstand such an invader.'

We do not agree with the author in thinking that the martial spirit, however considerable it might be, that was opposed to the Mahomedans, was the principal cause of their decline in India. On the contrary, it seems to be inherent in the nature and spirit of Mahomedanism to degenerate immediately after it succeeds in establishing itself in any country. The warlike spirit, on which it was founded, necessarily exhausts itself with inaction, as the moment it ceases to be opposed, that moment it commences to decline. The present state of

* "The Polygars are always understood to be the chieftains of any mountainous, or woody districts."

the countries still subject to Mahomedan superstition fully demonstrates this fact. The Mogul empire, therefore, bore in its own bosom the causes of its hasty dissolution; and the decline of all Mahomedan states, like the civilization of the Goths and Vandals, has originated from similar causes.

The account of the "wars between England and France in the Decan," naturally leads to the "victories of the English," which the author has stated with great candour. Here the difference between the British acquisition of territory in India and that of the French in Europe, becomes sufficiently great. In many of Buonaparte's political declamations, prior to his usurpation of Spain, he declares that he pursued the same course on the continent of Europe which the English had done on the Indian peninsula; and to prove this, he cited the attack of Austria on Bavaria, his ally, whom he was bound to support. The situation, however, of the parties is totally dissimilar: if Buonaparte assists his ally, it is a speculation, he incurs the risk of loss, and appropriates the capture to himself; in India, the English grant subsidies, and allow the prince to retain the conquests taken from his enemy; if he is unable to repay the subsidy, and defray the contingent expences, he then *sells* a part of his territory to the East India Company. Thus all the territorial acquisitions of the English in India, as in the *Oude treaty*, have been literally *bought*, while all those of Buonaparte are assumed, without any other pretext than that of his own convenience. After having laid before his readers a review of eastern history during a period of more than three thousand years, and expunging all fiction and absurdity, Mr. Chatfield considers the nature of our dominion and our right to sovereign authority in India. His remarks, we hope, will convince many well-meaning persons, of the moral validity of British rights in Hindoostan.

"From this relation, it is presumed an accurate opinion may be formed of the distracted state of Hindoostan, occasioned chiefly by the rude government, and wretched despotism of the early Mahomedan and Patan dynasties; and though a respite to these miseries seemed to spring from the more enlightened policy of Akber, and some of his Mogul successors; yet the death of Aurungzebe threw the empire once more into confusion, and gave the right of sovereignty to the boldest competitor. In this wide struggle for dominion, the British government was at first unwillingly involved; and though the right of conquering peaceable and independent states can never be defended upon any principle of justice; yet, when we call to mind the nature of the first English settlement, that it was purely commercial, that its factories were under the grant and

patronage of the native powers, and that their principal motive for drawing the sword was to ward off aggression, or, as allies to the reigning Princes, the policy and justice of some of the subsequent measures may, perhaps, admit of a palliation. It was not to be expected, that the change of character from a Company of merchants to Sovereign Princes, could be effected without some great convulsions. The Mogul Empire, had not the British arms been employed either as agents or principals, was rapidly falling to decay. The people, from the apathy derived from an infamous government, looked with indifference to its approaching ruin; and the factious Nobles, who, without hereditary rights,* held their offices and jag-

* " Baber, in 1500, using the right of conquest, adjudged, by a fundamental law, all the lands in the empire in property to the sovereign. They do not pass among private persons from father to son, but return to the prince after the death of the last possessor. Thus the people are, properly speaking, nothing but farmers to the Emperor. The officers of the Court subsist only by the benefactions of their masters; no person is rich in his own funds; no person is great but from the bounty of the prince. A *Jaghire* is a grant of land, annexed to the charge of any office, by the imperial favour, or given upon certain conditions of service, &c. All despotic governments seem, as an essential character, to have adopted this principle. In Turkey no honours are hereditary; and all the wealth of a noble reverts at his death to the Porte. In China, universal obedience to the Emperor is supported by the operation of the same principle. It admits no hereditary nobility, at least none with exclusive privileges. As a mark of the sovereign's favour, a distinction will sometimes descend in a family; but as it confers no power, privilege, nor émolument, it soon wears out. All dignities may be considered as merely personal; and to satisfy the public mind for its loss of civil liberty, the first honours, and the highest offices, are open to the very lowest of the people. Property has no security; the man who has it is afraid to own it; and all the enjoyments it procures him are stolen.

" The Emperor of China is the sole proprietor of the soil; but the tenant is never turned out, as long as he continues to pay his rent, which is calculated at about one-tenth of what his farm is supposed capable of yielding; the holder is therefore always a tenant at will. The greatest part of the lands in Persia, says Tavernier, Book V. ch. xi. belong to the king,* and are only farmed by private persons. The rest of the lands are measured, and every land pays so much a measure. Mr. Scott Waring, *Tour to Sheeraz*, p. 17, ch. xxii. and p. 309, asserts, " in Persia land may be sold and purchased by every class of people;" and that only an eighth of the land in Fars and Irak belongs to the king; a tenth is paid on other lands of the produce. In many parts of Arabia, and in the vicinity of Bussorah, the land is the actual property of the subject. In Oude, previous to the treaty of Lucknow, the *Amil*, or Farmer of the district, was

pires at their sovereign's pleasure, were anxious, by the increase of the public confusion, to rescue themselves from fealty and tribute. Anarchy aggravated the cruelties of tyranny; the power of the emperor was derided or evaded, and the feeble descendants of the destroyer, Taimur, become the cyphers of their ambitious Omrahs, could not even defend themselves within the limits of their own capital. The whole extent of India was apportioned among needy adventurers, or aspiring princes; the right to the crown was contested with the sword; and the bowl and the assassin destroyed those, whom more open and manly violence could not subdue; the fairest plains were ravaged by a numerous and rapacious cavalry; the sacred shrines, and the most revered pagodas, no longer afforded an asylum to the wretched; the very ashes of the dead were ransacked and polluted by the hand of avarice; and the innocent and defenceless Hindu looked forward to any change as preferable to the confusion and miseries which overwhelmed his devoted country.

"France having failed in her attempt to place her creature, Chunda-Saeb, upon the nabobship of the Carnatic, and in her projects on the Decan, and viewing with a jealous eye the improving commerce of the English, endeavoured to raise against them the hatred of the native princes. When the English, who had been compelled to yield, upon the banks of the Ganges, to the superior force of the Nabob of Bengal, were invited as allies and protectors of the injured prince, Mahomed Ali, the French name and power were in the height of their prosperity. The scale of fortune no sooner turned in favour of the English, than their real character, before clouded by disgrace and misrepresentation, became more conspicuous; and wherever they appeared, they were hailed by the natives as saviours, sent by a guardian Providence, to protect them from the brutal violence of their oppressors. If the colouring of this picture seems heightened beyond the truth, we have only to refer to the testimony of the Hindûs themselves.

"These ravages of Hindoostan (from the repeated invasions of the Mussulmans) so disturbed the peace of the country, that the principles of its inhabitants were confounded, their learning degraded, and their customs entirely forgotten. Thus reduced, having no means of support, they were induced to practise the vices forbidden them; they would have become savages, or have been entirely rooted out, had not the glorious British nation established the standard of their government."

And though it appears that when it was known to the natives, that Shah Allum intended to march against the English, success and prosperity were prayed to attend his arms; yet when they perceived the disorderly state of his troops, the extortions of his officers, and the Prince's inability to protect them, their sentiments changed, the

limited by no settled controul, but demanded a rent according to his pleasure, the soldiers assisting the Aumil, living at free quarters, on the weaker zemindars and helpless cultivators.

loyalty they had borne him was transferred to the English, and he was loaded with imprecations; and when, afterwards in 1776, their good opinion was altered, it was, as the native historian has described it, because they conceived that 'their new rulers were totally indifferent to the happiness of the people of Hindoostan, and suffered them to be plundered and oppressed by the Nabobs, the Omrahs, and their dependants.'

"What state can be conceived more terrible than that of the natives under the Mussulman government, previous to the British conquests? '*Their government*,' says Mr. Scrafton, 'borders so nearly upon anarchy, that you would wonder how it keeps together. The grand mystery of their politics is to foment dissensions.' All virtuous incentives to noble actions are here unknown; assassination takes the place of justice, and money is the only spring to attachment. From the finest provinces of the Decan, all manufactures, commerce, and even agriculture, which in former ages had flourished there in the highest perfection, were banished. The Mahrattas, under a system the most barbarous and tyrannical, filled up the measure of public calamity, and spread widely oppression, poverty, and famine. "Whole districts were frequently swept away;" and the farmer either neglected the cultivation of the soil, or sowed it without the hope of realizing a harvest.

"Can we now therefore ask, 'why the British government has been deemed a blessing by the Hindûs? But because the public revenues, the amount of which is fixed, have been collected by the rules established by their ancestors;' so that the collector cannot possibly act arbitrarily or oppressively, because justice is punctually administered to them by the laws of the Koran and the Sastra, carefully investigated and explained; because they are never disturbed in the possession of their private property, nor are maltreated with impunity by a British subject; but, above all, because no undue interference, until the unfortunate mutiny at Vellore, had been made on the subject of their religion, which is dearer to them than their lives. It is from this conduct that the British government is deemed a blessing."*

We are surprized that the author should have suffered his opinion to be influenced by Sheridan's "Comparative State-

* "The testimony of the Marquis Cornwallis on this subject will not be disputed. In his letter to the Secret Committee of the Court of Directors, he avows his *conscientious confidence*, "that no greater blessing can be conferred on the native *inhabitants of India* than the extension of *British authority, influence, and power*." The effect has been, that the native population has greatly increased in the dominions of the Company: whilst emigrations are "frequent on the bordering states, for the express purpose of enjoying the laws of the Company's government."

ment of Mr. Pitt's and Mr. Fox's India Bills. No observer of human nature could have any doubts on the subject, when comparing, as here done, the different characters of their authors, rather than the principles of the bills themselves. Mr. Pitt knew the nature of society, knew what was practical, what was visionary: Mr. Fox never learned either of these things, and always studied what pleased his imagination, what would suit such persons as himself, and not what was proper for the mass of mankind. We perfectly concur, however, in the author's inference from the general diversity of opinion on this subject, that "much yet remains for the wisdom of Parliament to correct or controul." On Lord Wellesley's administration, and the contradictory opinions which have been promulgated on this subject, after citing the arguments in defence of it, Mr. C. observes:

"Against arguments so flattering to the individual whom they protect, and so agreeable to our national vanity, the resolutions of Parliament have been brought forward, as strictly forbidding all schemes of conquest and extension of empire. The most gloomy pictures have besides been drawn of the dangers attendant upon all sudden increase of territory in a country torn to pieces by civil dissensions, and with a people so long accustomed to change, as to render them at all times eager to join the standards of any adventurers who could hold out the least prospect of success or encouragement. The incompatibility of the characters of merchants and sovereign princes; the difficulty of administering a government so distant from the parent state; the latitude of power unavoidably entrusted with the Governors; the hatred we have necessarily excited by our conquests, and frequent interference with the native powers, have been described and insisted upon, in terms the most forcible and pointed; even the very measure at which the patrons of the late territorial acquisitions most loudly exult, the advancement of our frontier towards the Indus, instead of being hailed as any proof of our additional security from invasion, has been arraigned as the dangerous innovation of ill-advised and infatuated ambition.

"It is, however true, that neither in history nor in fact is the limited policy of one age a general rule to guide the decisions of another; nor can it be denied that the current of circumstances may so materially alter, as to make deviations from former usages both just and politic. What was formerly the balance of power in Europe, has, in consequence of the aggrandizement of the French empire, become more a subject for the discussion of the historian, than of serious speculation, as to any probability of its due observance. The wonderful revolutions of kings and empires, that we daily witness, cannot be reduced to any standard of human wisdom, or political compact; and we seem thrown in such extraordinary times as, in some measure, to warrant our neglect of the rules which have heretofore

governed the mutual intercourse of civilized states. In wars of aggression on the part of our enemies, nothing could preclude us (said Mr. Pitt) from securing future tranquillity by the extension of our empire in India; and, perhaps, had Lord Clive lived to see the revolutions which have since agitated India and the western world, he would have been the first 'to qualify the rashness of his own declaration,' and to prove that 'the extending of the empire beyond its original limits 'was no longer a matter of choice, but of necessity;' and the only reasonable method that could be adopted for its security and independence.

"Thus, in whatever point of view this interesting subject is considered, it offers a wide field for the most serious reflections. If the Mahratta war, the affairs of the Carnatic, the seizure of Oude, and the consequent extension of our empire towards the Persian frontier, can be justified upon the acknowledged principles of private morality and public law, which comprehend the great question of our political rights; the wisdom and policy of Lord Wellesley's administration will be entitled to our warmest commendation, and insure to him a continuance of that gratitude, which, on the death of the tyrant of the Mysore, the nation was not slow to express."

The extravagant opinions which are entertained by some, respecting the extent of the force necessary to defend our India possessions, are irreconcilable by the author; and while Mr. D. Scott declares, that 25,000 European, and 125,000 native troops are indispensable for our defence, Major Scott asserts, that such a number is wholly unnecessary. The chapter "on the advantages resulting to the natives from the British government," is executed with taste, in the spirit of wisdom.

"We are told, that it was a common practice to bring children in open boats for sale at Calcutta; and in justification, it was pretended, that the children had been rescued from death, or sold by their own parents for a measure of rice; but where such a barbarous custom had been sanctioned by time, and the silence of the law, like the Chinese Infanticide, it was not difficult to find excuses and palliations for every species of unnatural cruelty. In one of his charges to the juries in Calcutta, Sir W. Jones asserts, that so little regard was paid to oaths, either by Mahomedans or Hindûs, that unless certain particular forms were resorted to, and strictly preserved, this solemn obligation was of little effect: and that even affidavits were publicly offered for sale in the markets for every imaginable fact. In another charge, he speaks of the open violation of the laws in respect to perjury, and recommends that the persons should be sworn under new and more terrible sanctions of their own religious places of worship; such as the sacred fire brought from some more revered altar, or pagoda. The Musulmen he altogether gives up, as having nothing more solemn or sacred to adjure, than what they had so constantly

forsworn. 'The ceremony of an oath,' says Mr. Foster, 'is esteemed among the present race of Mahomedans a shallow, trite artifice, and is only adopted by those who, from a want of stronger resources, are driven to the necessity of adopting secondary aids.'---Vol. I. p. 197.

"The removal of such flagrant enormities called loudly for British interference; and the gratitude of the natives has been awakened by the justice and liberality of their conquerors. It is impossible, indeed, but that as all classes feel the value of peace and security, they will not be insensible to the mildness of that government, from whose influence and direction they are derived. The Indians no longer live under the yoke of Mahomedan princes, enervated by excessive indulgences, indifferent to the wants of their subjects, or leaving their property or very existence a prey to the licentious caprices of inferior tyrants.* To those unhappy sufferers whom tyranny † has molested, the Courts of Justice are now more freely open; their complaints are heard with patience, and redressed with equity ‡ Do their religious institutes, or legal commentaries, possess any merit, or any way concern the matter litigated, they may still enjoy them in the fullest extent, and have besides the ample privileges and jurisprudence of the most free and enlightened people on the globe? Thus the English law may serve to temper the severity of the Mahomedan and Gentoo codes; whilst the cause is heard, and the sentence pronounced by a judge, whose voice should not be controlled by the power of the government, and whose native honour and exalt-

* * The Armenians and others were also notoriously guilty of subornation and perjury.

† † In India, as it is at present in China, the executive administration was so faulty, that the man in office generally had it in his power to govern the laws; which made the measure of good and evil depend greatly on his moral character.

‡ ‡ Both justice and policy required that the Hindûs and Mahomedans should be governed by all that they held sacred of their own codes: these were the rules of their conduct and engagements in civil life, previous to the British establishment. It would have therefore been a grievous oppression to have superseded them by a system of which they could have no knowledge, and which they must have considered as imposed on them by a spirit of rigour and intolerance. As the natives become reconciled to the British Government, the spirit of their own codes will yield to the influence of a freer system. Great improvements were made in the judicial code by Lord Cornwallis and the Marquis Wellesley. Provision was made for the study of Gentoo and Mahomedan law, and civilians of integrity and talents were appointed to the supreme courts of appeal and final sentence, who were empowered to act independent of the executive government.

ed station place him above the suspicions of collusion, or the temptations of bribery.

" Evils, it is not denied, may still exist; let us, however, hope that they are only such as the lenient hand of time, and a better knowledge of the natives, may easily remove or remedy. If the general condition of the people immediately subject to the government be improved, or their happiness increased, they owe it, in a great measure, to their connection with this country; and whatever prejudices may still exist in the minds of the native princes against the British dominion, they may, perhaps, be softened by acts of gentleness and moderation, and even be converted into principles of respect, alliance, and friendship. Independent of the great question of the justice and policy of the late wars in India, the British empire, in the East, has hitherto contended with difficulties and dangers, which it seemed impossible to surmount; nor could the advantages of its government be perfectly estimated in a period of continued war; tranquillity and repose were necessary to the melioration of the natives, and experience alone could point out means appropriate to their manners and necessities. The nature of the country has been since more amply explored; the character of the natives, their religion and laws, have been the objects of research with men of the highest talents. Indian literature has been successfully cultivated; the arts and sciences have found generous and enlightened patrons, and the ground has been prepared for the establishment of a more liberal political arrangement upon the ruins of former incomplete and absurd systems.

" No nation upon earth has ever held so important and commanding a station as Great Britain in the East. The Moors, though now settled in India for many centuries, are still numerically inferior to the native inhabitants in the proportion of ten to one. The proportion of the English is infinitely smaller; but the superiority of discipline, the excellency of civil and political institutions, and the dread and reverence attached in the minds of the people, generally peaceable and unwarlike, to the memory of former and recent victories, may, under a wise government, serve to counteract the force of any evil consequences to be expected from such a disparity of numbers. The natives, it is said, have been taught to look up to the English as to a superior power, and to ascribe this superiority to the peculiar favour of heaven; and when those improvements shall have taken place, which are warranted by necessity, and every plea of natural justice; when the evils of former despotisms are removed and forgotten, the people will more readily accommodate themselves to European habits; suspicion will be hushed, and they will then see, in the cares and benevolent arrangements of a provident government, that the object of their sovereign is not merely ambition, avarice, or plunder, but the diffusion of public prosperity and private happiness.

The following admonitory and philosophical observations do great honour to the author's head and heart, as they evince

clear and just notions of civil polity, morality, and genuine benevolence.

"Let our attention be now directed to objects of higher moment than the petty details of commercial regulation, or the preservation of an envious monopoly; let that benevolence, which is the sublime character of our religion, and that freedom, which is the basis of our laws, be extended, as far as circumstances will admit, to the natives of the East, who are more immediately under our protection.

"If long and successful wars have consigned to our care a numerous and industrious people, a country the most rich and abundant on the habitable globe; if we have improved by the introduction of foreign wealth, and our population be increased by the accession of new arts of manufacture, and fresh sources of commerce, let us not be unmindful of such benefits; but remember, that it is both our duty and our interest to communicate a share in our advantages to a people from whom we derive so many, and whose happiness is now so intimately blended with our own national prosperity.

"It may at first be difficult to wean the Indians from habits so long established; but these difficulties are not insuperable; the gratitude of the relieved must attend on those who have lightened their suffering; and the Hindûs will perceive that the improvement of their condition, the extension of their rights, and the enjoyment of a more durable peace, have originated in the salutary exertions of British power and influence.

"The happiness of individuals and of nations consists in the proper employment of their faculties. If virtue, therefore, and a moderate enjoyment of the benefits which nature affords, are the foundations of rational happiness, and the cultivation of these is the duty of every individual, who is anxious for the welfare of his species; no one will be found to deny the necessity incumbent upon all good governments, to promote them amongst their subjects by every possible means.

"Civil government cannot long exist, nor can happiness attend upon any people, where the habits of virtue are despised, and the mind is unacquainted with that knowledge, which enables man clearly to discern why he is called into existence, what is due to others, and what to himself.

"Had the happiness of the natives only, so far as it regards order and good government, been the ostensible motive of our present inquiry, the comparison of the state of the country under its ancient and modern tyrants with its present situation, would afford sufficient proof of the advantages of the change.

"In the history of the world, conquest has sometimes benefited a nation by subjecting it to a tyrant less rigorous than the former; but the conquest of India by the British arms afforded the only instance of freedom by subjection to a foreign power.

"Rapid changes in any government cannot be effected without some

inconveniences : ' the great strokes that decide the fate of empires ' necessarily involve the ruin of individuals ; even the government ' of the world is conducted by general laws, and partial evil is ' blended with public good.' These inconveniences have, however, fallen lightly upon the Hindûs, and have been rather caused by the precipitate counsels of their princes, than the cruelty or oppression of their English conquerors. India has already improved under the British dominion ; and as the people become reconciled to the change of masters, their prejudices will insensibly wear away, and the happiness which is now felt in the countries nearest the capital, will be diffused through the remotest provinces. With the improvement of the arts and sciences, and the blessings of a lenient government, a more important revolution may be effected in the manners and habits of the people ; and what mistaken and unenlightened zeal is now endeavouring imprudently to enforce, may, under the influence of good council, and the still more powerful hand of time, be easily superinduced. Roused from the apathy occasioned by the continued exactions and tyranny of a feeble government, the Hindûs will turn their attention to the causes which have contributed to the superiority of their conquerors. In the progress of time, and under an improved culture, they will necessarily be taught to inquire into the foundations of their own national institutions ; the Brahmins themselves will perceive the necessity of some change, as their countrymen advance in knowledge ; with the remembrance of former despotisms, the links of religious servitude will be broken : the reign of superstition will yield to the influence of a purer worship ; the love of truth will at length prevail ; and the British nation, in return for its former crimes and mismanagement, may be made the instrument in the diffusion of both civil and religious happiness over the fairest portion of the globe."

" If we bear in mind that the probable design of Providence is, consonant to his nature, so far as we are acquainted with it from his works and the history of man, namely, the happiness of his creatures, it cannot be for a moment doubted, that the extensive power which has fallen to the share of Great Britain, would not have been bestowed, unless for the best and wisest purposes ; and, although this argument may be very differently applied in cases of recent occurrence ; it would perhaps be more prudent to wait the result of events which have not yet ceased to operate, before we presume to decide against a rule, which has for its sanction the evidence of history and analogy."

The second part of this interesting work is devoted to the consideration of the religious sentiments of the people in Hindoostan : but we must defer the examination of this subject till our next.

A Treatise on the Anatomy, Pathology, and Surgical Treatment of Aneurism, with engravings. By Antonio Scarpa, Professor of Anatomy and Practical Surgery, in the University of Pavia; Member of the National Institute of the Italian Republic, of the Royal Academy of Berlin, of the Royal Society of London, and of the Medical Societies of Paris, Edinburgh, &c. Translated from the Italian, with Notes, by John Henry Wishart, Fellow of the Royal College of Surgeons, and Member of the Royal Medical and Chirurgical Societies of Edinburgh. Pp. 503, 8vo. Price 15s. in boards. Mundell and Co. Edinburgh; and Cradock and Joy, London, 1808.

THIS work had its origin in the following questions, relative to aneurism proposed by the Society of Medicine of Paris, as the subject of a prize essay for the year 1798. In what cases is the assistance of the Surgeon necessary, and in what circumstances are internal remedies, diet, and rest, sufficient to effect the cure of aneurism? When the assistance of the Surgeon is necessary, what are the cases in which compression may be employed with success, as a method of cure, and when ought the ligature of the aneurismatic artery to be preferred to compression? Farther, when the ligature is indicated as the only method of cure, is it proper to make two ligatures, that is, one above and the other below the aneurism; or is the upper ligature sufficient? In the last place, in what cases is it proper to open the aneurismal sac and cut it out? and in what cases is it better to leave it to the powers of nature? In short, what are the advantages and disadvantages of the different methods hitherto known, for operating on aneurism? When these questions reached the author, he found that he had a sufficient number of observations and facts to answer, as he thought, in an adequate manner, the whole, or the greater number of them: but a variety of circumstances prevented him from finishing, and presenting his memoir to the Society in due time. On reflecting afterwards, that the observations and facts upon which he rested his opinion, with regard to the true nature of aneurism in general, were only hinted at in that essay; and farther, that the operative part itself of external aneurism, required a more extensive explanation, than the narrow limits of a dissertation would allow, he changed his intention; and, instead of finishing that small treatise, undertook the present work.

For many years past, our author has been in the habit of mentioning, repeatedly, in the Clinical School, that the history of aneurism was still incomplete and defective. "One of the

principal objects which I had in view," says he, "in treating of this important subject, was that of demonstrating the insufficiency of the doctrine which is commonly taught, in the schools of surgery, with regard to the manner in which aneurism is formed, and, consequently the erroneous division adopted by writers on this subject of aneurism, into *true*, *spurious*, and *mixed*, primarily *false*, subsequently *false*, and the like. For, after a very considerable number of investigations, instituted on the bodies of those who have died of internal or external aneurisms, I have ascertained, in the most certain and unequivocal manner, that there is only one kind, or form of this disease; viz. that caused by a solution of continuity, or rupture of the proper coats of the artery, with effusion of blood into the surrounding cellular substance; which solution, of continuity, is occasioned sometimes by a wound, a steatomatous earthy degeneration, a corroding ulcer, a rupture of the proper coats of the artery,—I mean the internal and muscular, without the concurrence of a preternatural dilatation of these coats being essential to the formation of this disease; and, therefore, that every aneurism, whether it be external or internal, circumscribed or diffused, is always formed by effusion." In short, the uniform result of all his researches has been, that aneurism, in whatever part of the body it is formed, and from whatever cause it arises, is never occasioned by dilatation, but, by the rupture, or ulceration, of the internal and muscular coats of the artery, and, consequently, that these coats have not the smallest share in the formation of the aneurismal sac.

Professor Scarpa has also occupied himself with investigating, what is the operative process which nature, assisted by art, and sometimes even of herself alone, employs for the cure of aneurism? According to him, she performs this curative process in two ways: in the first, by means of the adhesive inflammation, and precisely in the same manner as she cures simple wounds by the first intention; the artery is converted, for a certain space above and below the injury, into a perfectly solid ligamentous cord;—in the second way, likewise, by means of the adhesive inflammation, she changes the soft cellular substance of the incipient aneurismal sac into a capsule, with thick firm sides, adhering strongly to the surrounding parts; within this membranous capsule a small coagulated clot of blood is formed, which being applied firmly to the lips of the wound, or laceration of the artery, opposes the discharge of blood, and serves instead of a cicatrization of the artery, the canal of which continues pervious as before the accident. Of these two kinds of cure of aneurism, however, the first only can be called truly complete and radical.

According to these principles, and following the natural order of the subject, he did not find it difficult to determine the cases and circumstances in which compression may be employed as a method of cure, and when the ligature of the aneurismatic artery ought to be preferred to compression.

With regard to the advantages and inconveniencies of the different methods hitherto known of operating for aneurism, the elucidation of this point seems, to our author, to depend, in a great measure, upon the solution of the following problem, *viz.* What is the degree of importance of the principal arterial trunk of a part, especially of a limb, for the preservation of the circulation and life of the limb itself?—Or, in other words,—What is the power of the collateral vessels for supplying the functions of the principal arterial trunk of a limb, whenever the course of the blood through that trunk is interrupted in the vicinity of, as well as at a considerable distance above, the seat of the aneurism? For the more accurate solution of this problem, he has found it necessary and useful to repeat the observations relative to the arterial system of the superior and inferior extremities, both with regard to the large trunks, the collateral branches, and their principal anastomoses.

Led naturally by the subject of which he treats, he has given minute details of the operation for aneurism in the ham—of that in the thigh—and in the groin—then of that in the bend of the arm along the humerus—and lastly, that in the axilla. He has pointed out the great advantages derived from the Hunterian or Anellian method of operating, both on account of the facility of the execution on the part of the surgeon, as well as the safety and diminution of the pain, on the part of the patient—in doing which, he has not, however, omitted to explain the particular circumstances in which the old method of operating, or that of the incision of the aneurismal sac, and the double ligature is sometimes preferable to the modern, in which one ligature only is applied to the artery above the seat of the tumour, leaving the aneurismal sac entirely untouched.

His attention has been particularly directed to the subject of secondary hemorrhage, which is deservedly so much dreaded by surgeons after the ligature of the great arteries in general, and in particular, after the operation for aneurism. He has found that, in order to avoid this formidable accident, it is necessary, in the first place, that the ligature be applied to the denuded artery, stripped of every part, and even of the pulpy cellular substance surrounding it;—in the second place, that the pressure applied to it, by means of the ligature, bring the two

opposite sides into firm contact without constricting them circularly;—and, in the third place, that the ulcerative process of the portion of artery tied, do not precede the adhesive process. For obtaining all these advantages, he has pointed out the advantage of the method which practice has taught him to be the most effectual.

In the last place, some histories of aneurism of the superior and inferior extremities are related, among which, there is the very rare case of an aneurism that had appeared on the spine of the tibia, a little below the knee. The account of the greater part of these is intended not only to increase the number of the facts, proving the utility of the Hunterian method for the radical cure of aneurism, but likewise to illustrate several points of practice which are explained in the course of the work, as well as to make known some peculiarities that have occurred to the author in the treatment of this disease.

It was the translator's intention, in imitation of the author's plan, to have given a series of plates, or outlines, to illustrate the anatomical description of the arteries;—but, on considering how much it would add to the expence of the work, it was thought expedient to omit them. Two plates, however, in a reduced size, have been inserted, as they elucidate, in a very accurate manner, the author's theory with regard to the formation of the disease in the aorta, as well as in the arteries of the extremities. The second plate likewise contains several figures to explain a particular case of aneurism in the bend of the arm, where a cure was obtained by a cicatrisation of the puncture of the lancet, without the canal of the artery having been obliterated.

Such are the contents of this important work. And we perfectly agree with the translator, that although within these few years many observations with regard to aneurism have been made, and a variety of cases published, yet it may be confidently affirmed, that there is no work in which the nature and causes of this formidable disease will be found to be so fully and accurately investigated, nor in which the aneurisms of the internal and external parts of the body have been illustrated by so great a number of original and important facts, as in this treatise.

Outlines of an Attempt to establish a knowledge of Extraneous Fossils, on Scientific Principles. In two parts, by W. Martin, F. L. S. Author of "Figures and Descriptions of Petrifications, collected in Derbyshire," &c. pp. 278, 8vo. 8s. Wilson, Macclesfield, the Author; Buxton; White, and Longman and Co. London, 1809.

In the Appendix to Vol. 32 of the Antijacobin Review, we noticed a memoir of Messrs. Haüy, Lelievre and Cuvier, on a geological paper laid before the National Institute, by M. Andre, in which these naturalists declared that 30 years would be necessary to study the fossils only, before attempting to consider the formation of secondary mountains. If this assertion be correct, and we are convinced that even a longer period should be given, Mr. Martin has engaged in a most arduous, but most interesting, research. He appears, indeed, to have felt the importance of the task, and has very philosophically begun with a method of classification, to facilitate the knowledge of what have been rather vaguely called *extraneous* fossils. In many alluvial tracts of country, there are numerous fossils found, which cannot be correctly denominated *extraneous*. Perhaps, in such cases, it would not be improper to call them *residual* fossils, as remaining in their native beds, although not accompanied by their natural element, water. As an absolute term, we approve of the author's *reliquia*, or relics; but we are so accustomed to use the term fossil, that it seems necessary to have an appropriate adjective to join with it; and as *residual* (or *reliquary*) is not applicable to minerals, nor liable to express any thing not strictly true, we venture to suggest the propriety of using it in certain obvious cases. It is, indeed, the only synonymous adjective (as the substantive *reliquary* might be objected to) in our language which is nearly equivalent to the plural substantive *reliquia*, or relics. The term *relic*, in the singular number, being applied to other things, and not having any immediate reference to fossils, would perhaps occasion some unnecessary confusion. This deserves attention, particularly as the author is about to introduce what is in many respects a new science; for we have yet nothing written on the *reliquia*, or fossils, which have the form or structure of animal or vegetable bodies; that merits the name of scientific, except Mr. Parkinson's treatise. Of the importance of this curious study, let Mr. Martin speak, in addition to what we have before extracted from Haüy and Cuvier.

"The study of *extraneous* [residual] fossils is confessedly useful to the Geologist—it enables him to distinguish the relative ages of the various strata, which compose the surface of our globe; and to explain, in

some degree, the processes of nature, in the formation of the mineral world—To the *Botanist* and *Zoologist*, an investigation, which leads to the knowledge of organic forms, no longer found in a recent state, must always prove interesting—And the causes, that have operated to produce the distinctions existing between plants and animals of the present day, and those of former unknown ages, offer, to every contemplative mind, an inexhaustable source of rational enquiry.

"In an age, therefore, like ours, when Natural History in general is cultivated with so much ardour, and introductory helps to its scientific attainment are daily increasing, I esteem it somewhat strange, that an elementary treatise, on the subject of *extraneous fossils*, should hitherto be wanting—That is, a treatise containing a regular exposition of *facts* and *principles*; on which the study may be conducted, agreeably to the relation it holds with other branches of natural knowledge.—The present work is an humble attempt to supply this deficiency.

The following positions, and their reasons, are laid down by the author as permanent principles, on which the study of *reliquia* must ultimately be fixed.

"1. *All natural bodies without life, found on or beneath the surface of the earth, and which are not susceptible of putrefaction, belong to the fossil kingdom—Such bodies are either Reliquia or Minerals.*

"In the definition of fossils usually given, they are stated to be "bodies destitute of an *organic structure*."—This definition will not apply in many instances; for, though, all fossils may be said to be *unorganized*, according to the common acceptation of the term, they certainly are not all destitute of the structure which distinguishes an organized body. This being admitted, however, it follows, that some line must be drawn, between animal and vegetal matter recently buried in the earth, and that which has acquired a genuine fossil character.—Such line will depend, perhaps, on *putrefaction*, to which even organic substances, after becoming *legal denizens* of the fossil world, are evidently no longer subject."

"2. *An organic structure * immediately or derivatively that of a plant or animal, is the essence of an extraneous fossil or reliquium—By this alone is it characterized, or distinguished from a mineral.*

"If these premises be not admitted, I do not see the ground

* "By the term *structure*, is here to be understood not only the internal fabric, but also the external figure of the fossil."

"The structure of a fossil is either *organic* or *inorganic*. The *inorganic* is that which arises from a mere aggregation or juxtaposition of particles—this is called the *native* structure of a fossil; as originating in the fossil kingdom.—The *organic* is mediately or immediately that of a plant or animal—this is called the *extraneous* structure, as originating from bodies not belonging to the fossil kingdom."

on which the separation of *reliquia* from *mineral* bodies can take place. The *origin* of a fossil cannot alone furnish the distinction sought for, as this, in numerous instances, still remains disputable—and, on the other hand, there are substances which universal consent ranks with *native* fossils or *minerals*, that undoubtedly originate from animal and vegetal matter. It will perhaps, however, not only be urged, that the proposed principle is insufficient for the purpose of division; but, also, that *extraneous forms* (as the modern school of mineralogy calls the structure of petrifications, &c.) are not to be considered as independent of their constituent substances, but must be studied as mere modifications in the external characters of a mineral. Yet it is evident, that if *extraneous forms* are to be attended to at all, it is the *form*, and not the *material* in which it occurs, that is the primary object of investigation; and this, in my humble opinion, lays the foundation of a study, separate or distinct in its character from that of mineralogy. Indeed, with all due deference to the authority of Werner and his disciples, I think it may be justly questioned, if the *extraneous form* ought to be numbered among the external attributes of a mineral substance—At least, it is not an *essential one*,* and of course can never, with propriety, make a part in the *specific discrimination* of an *earth, metal, &c.* It is true, according to the positions with which we set out, an *extraneous fossil exists only in form*: take away such form, or consider the fossil to be independent of such form, and it becomes identical with *mineral matter*—But still, to describe the organic structure, as characteristic among the external appearances of a given mineral, is nearly the same as to consider, in a plant or animal, the accidental variations of figure, received by impression† from some external body, as distinctive, and add to them the character and description of the species."

Here we must remark that these principles include some few bodies, which are ranked with minerals, such as Bovey coal, woodstone, and woodopal. Werner considers woodstone as a subspecies of hornstone or chert; Bovey coal as a species of brown coal; and woodopal as a species of opal; yet these bodies not differing in substance from all other minerals, but only in form, are justly considered *reliquia* by our author. His

* "That only can be called an *essential* attribute, in any substance or species of matter, of which it cannot be deprived, without destroying its identity—Such is the *inorganic* structure in minerals; for if we destroy one or more modifications of this form, some other will remain, as long as the matter itself exists—But we may obliterate every vestige of the *organic* structure in a fossil, and the matter remain the same.—This is, therefore, an *accidental* or *adventitious* form in fossil matter, if we consider such matter as a mineral species."

† "Coral shells, and fungusses, are sometimes impressed with the form of the bodies to which they happen to adhere."

positions also exclude some substances which are supposed to be of vegetable or animal origin, as common coal, amber, bitumens, dendrites, landscape marbles, &c. His classification we consider extremely judicious and unexceptionably just.

" 3. *It is the organic form alone on which the arrangement of reliquia must be founded.*

" Every system of natural bodies should assume, for its basis, but one principle; and this should be drawn from the most essential characteristics of the bodies under arrangement. Hence, *form* is pointed out as furnishing the only genuine principle, on which the classification of *reliquia* can be established."

" 4. *The primary divisions of the arrangement (orders, genera, &c.) should agree with such natural division of plants and animals, as are determinable by the form of the fossil subjects.*

" 5. *The specific differences in reliquia depend on the specific differences of form in the original bodies—One species of plant or animal can give but one real or genuine species of extraneous fossil.*

" The present positions naturally result from those before advanced—For, if the *essence* of the *reliquium* be an *organic form*, its other affections, arising from *substance, mode, and soil*, are accidental, and cannot be used as *specific distinctions*, which must always depend on something essential to the body, we wish to discriminate. *Form*, therefore, must furnish the *specific differences of reliquia*; and it follows, that there will be as many genuine species of *reliquia*, as there are genuine specific forms in the animal and vegetal *prototypes*; and, that the number of fossil species are not increased by a separation of parts, or other accidental circumstances to which the original bodies may have been subjected, during the translation of their forms into the fossil kingdom."

" 6. *Specific distinctions of reliquia being founded only on the organic form, it follows, that their geological and mineralogical affections, with their modal diversities merely characterize specimens.*"

" 7. *The specific descriptions of reliquia are to be given according to the principles of Botany and Zoology—Those of the specimens, according to the principles of Mineralogy and Geology.*

" It is particularly necessary to distinguish, by description, the *essential form* of the *reliquium* from the *accidental*—that is, the form of the original body, from that which has arisen in the fossils from the mode of mineralization, the constituent substance, and the soil of the specimen.—Hence, the use of the present principle will be sufficiently apparent."

" 8. *The nomenclature of reliquia should always manifest the extent of our knowledge with respect to the original bodies.*

" On this principle, if we know the original recent *species*, the name of the *reliquium* must distinguish it.—If only the *kind* or *genus*, still that kind must be nominally pointed out in the fossil."

These eight fundamental principles being fully established,

the author conceives that the study of *reliquia* may thence be scientifically conducted. Mr. Martin, indeed, expresses himself with all that modest diffidence, (so rare in this age of quackery,) which usually characterizes superior minds accustomed to the sublimer studies of the economy of nature in the formation of our globe. Residing in a "country of natural wonders," as foreigners designate Derbyshire, he has applied himself with laudable zeal to the study of the animal and vegetive fossils; and, after acquiring a general, and, apparently, very accurate knowledge of these bodies, he has attempted to methodize it, according to the received rules of the natural sciences, and thus enable persons less favourably situated for such researches, to become familiar with this curious and interesting branch of natural history. His system is, perhaps, not less correct, nor less applicable than most others, when first issued to the world, and before they have received the final corrections and additions of their authors, and been improved by the observations of distant naturalists. At present he only considers his "Outlines of an attempt to establish a knowledge of extraneous fossils on scientific principles," as "a collection of *data* for the student to proceed on." It will appear, however, that his *data* are equally copious and well digested, and that he has condensed much multifarious, chemical, mineralogical, and geological knowledge into a narrow compass.

Mr. Martin, commences with a preliminary section, in which he defines the usual distinction between animal, vegetable, and mineral bodies; next *reliquia*, their distinctive characters, geographic situation, principles of arrangement, nomenclature, and delineations. After dividing the *reliquia* into *conservata* and *petrificata*, he defines their nature, phenomena, origin, and introduction into the mineral kingdom. These heads are illustrated by very copious notes, in which the author cites the opinions of the principal writers, on reliquary fossils, and enumerates the places where the most singular specimens have been discovered; and also takes a cursory view of the different speculations, called systems of geology, particularly that of Werner. The third section on "distinctive characters," considers their mode, form, prototype, substance, and soil. The *modes* again are defined as related to privation, conversion, impregnation, redintegration, intromission and transmutation. *Forms* or structure as being essential, external, internal, mineral, modal, or conditional. *Prototypes*, animals, as mammalia; birds, am-

phibia, fishes, insects, worms; and vegetables, as fungi, flags, mosses, ferns, grasses, palms, and plants. *Substances*, as earthy, inflammable, metallic, and saline. *Soils*, as primary, ancient, modern, stratified, calcareous, argillaceous, silicious, carboniferous, and feriferous. The 4th section, treats of geographic situation; the 5th, of the principles of arrangement, and the 6th, of nomenclature, with regard to classes, order, genera, families, and species; the 7th is devoted to definitions and examples, of the delineations of reliquia.

The second part of this work is a classical system thus arranged: "Systema reliquiorum,—regnum fossile reliquia—reliquiorum ordines—genera reliquiorum—*synopsis et characteres generum*—familix reliquiorum." These again are divided into nine subgenera, as, 1. Mammodolithus, *reliquium* Mammalis.

- | | | |
|---------------------|-------|-------------------|
| 2. Ornitholithus. | _____ | Avis. |
| 3. Amphibiolithus. | _____ | Amphibii. |
| 4. Ichthyolithus. | _____ | Piscis. |
| 5. Entomolithus. | _____ | Insecti. |
| 6. Helmintholithus. | _____ | Vermis corporis, |
| 7. Conchyliolithus. | _____ | _____ testæ. |
| 8. Frismatolithus. | _____ | _____ fulcimenti. |
| 9. Phytolithus. | _____ | Plantæ. |

Our limits prevent us from examining this system more minutely; but we can safely say, that we have found no reliquia in any country of Europe, for which we could not find a place in this systematical arrangement. Mr. M. divides the phenomena of extraneous fossils, into *general* and *particular*. The details of the various appearances of animal, and vegetive matter in minerals, leads to an inquiry into its *origin*, and the *time* and *mode* of its introduction into the fossil kingdom. On this enquiry depend the principal facts in geology; and the author has given a very copious, and, generally, accurate statement of the situation, nature, and quality of the reliquary fossils, or petrifications, which have hitherto been discovered. Here he manifests equal industry and perspicuity. In the modes, forms, and prototypes of petrifications, much care has been taken to elucidate every thing by copious notes and extracts, which will be very convenient to the young student of reliquary fossils. Much, however, of this part is so intimately allied with conchology, that persons a little acquainted with shells in general, will find it very easily acquired.

The most defective part of this work, is in what relates to the substances in which petrifications are found. Here

the author's knowledge is limited to his own observations, and these again nearly to his own country. Thus, for instance, he only mentions having seen one calcareous sandstone, consisting of shells, notwithstanding the immense quantity of French *gres*, which is almost entirely composed of this material, and in exterior appearance resembling shells. In Aragon we have found shells in compact gypsum, but not having the specimens at hand, cannot say that they are actually composed of this substance. Great abundance of fossil shells, consisting of calcareous spar, are found in strata, adjoining fuller's earth, near Lisbon, south of the Tagus. Many other instances might be enumerated; but these form no objection to the author's system, and only tend to shew the necessity of very extensive research before a more complete knowledge of these substances can be attained. The following remarks on the principles of arrangement are just:

"The arrangements hitherto proposed in systems of extraneous fossils have been drawn from two sources: the *originals*, and the *constituent substances* of these bodies. The first mode, which takes for its principle of distribution into *orders, genera, &c.* the *kind* of animal or plant, preserved or represented, is the one which Linnæus has adopted *—The other method, founded on the *constituent materials*, was first proposed by Cronstedt †—Of these two modes of arrangement, it appears needless to observe, that the first is to be preferred—whether we consider the study, as distinct from that of Mineralogy in general, or as forming a part of that science. In either case the chief, though not the only end, proposed in the investigation of reliquia, is to acquire a knowledge of their several forms, and of their relations to plants and animals of the present day. This, we may remark, must be obtained, before the study can be of use even to the geologist, to whom, according to some authors, it is *alone* useful—For, it is evidently of little moment to the geologist to know, that certain substances have been found under an organic form, unless the *nature* and *kind* of body imparting that form be also ascertained. It is from this only, as far as extraneous fossils are connected with the subject, that he can reasonably judge of the time and mode of formation of secondary rocks and strata, and it is sufficiently apparent, that the knowledge

"* Also Bromel, Wallerius, Waltersdorf, Cartheuser, Vogel, and most other writers who have treated systematically of extraneous fossils."

"† Afterwards adopted by Bergman. We have not noticed above the *mode* of extraneous fossils, as one of the principles adopted in their arrangements.—For though it has been used in conjunction with those we mention, it has never been taken alone, as the foundation of any system."

alluded to will be sooner acquired, from an arrangement founded on the affinity of *reliquia* with the recent subjects, than from one in which the *constituent* substance gives the leading divisions, and the nature of the organic body is only a secondary consideration.

" This principle of arrangement, according to the nature of the *original bodies*, being assumed, the following *divisions* are necessary for the systematical distribution of *reliquia*—CLASS, ORDER, GENUS, FAMILY,* SPECIES, VARIETY, Specimen.

" The CLASS (*Classis*) is the highest or first *division* in each of the three kingdoms of natural bodies. *Reliquia* may be considered as forming *one class* in the mineral or fossil kingdom.

" The ORDER (*Ordo*) is a division of the class.† In the arrangement of extraneous fossils, the *orders* may be founded on the two kingdoms of organic bodies from which they receive their form—namely, *animals* and *plants*.

" The GENUS (*Genus*) is a division of the order. *Genera* are either *natural* or *artificial*." §

We are sorry that the author has incautiously adopted such an insignificant word as *vegetal*, from a bad translation of Fourcroy's Chemical Philosophy. We have before shown its impropriety. Only a very little knowledge of the English language was necessary to have suggested a much more proper term for

" * The *primary* or leading divisions used by Linnæus, and now generally adopted in every work on Natural History, are five—Classes, Orders, Genera, Species, and Varieties.—In the arrangement of plants and animals, when the *species* are very numerous under a *genus*, or the *genera* under an *order*, it has been found convenient to separate such *species* or *genera* by *secondary* or *sub-divisions*. In our arrangement of extraneous fossils, we have denominated the subdivisions, under the genus, *families*."

" † Orders are usually arbitrary divisions. In Botany, they are confessedly artificial, at least in the Linnean system—adopted to assist the investigation of the genera, by bringing together those that agree in the number and form of certain parts; which agreement is considered as characteristic of such divisions or orders. In a system of extraneous fossils, where the genera are necessarily few, the *order* is scarcely wanted for a division; but we have used it in conformity with the Linnean principles of arrangement."

" § A natural genus, or other division, in Botany and Zoology, is usually considered to be one which comprehends only such species as are naturally allied to each other; and, consequently, agreeing in a great number of external characteristics—an artificial genus, or order, one in which the species arranged under it, evidently differ in most particulars, except those few which have been fixed on as diagnostics of the division."

our author's purpose. It is certainly absurd to say a "*vegetable petrification*," for *vegetable* always applies to *living* matter, and consequently is inapplicable to fossils. All matter capable of vegetation, is strictly a vegetable; but the moment it loses that tal power, it immediately becomes only *vegetive* matter. Had r. M. made this very obvious distinction, had he used the English adjective instead of the substantive, there would have been more propriety in writing *vegetive* petrification, than in the French *vegetal* petrification, which is only removing the solecism from English to French. We shall be disappointed in the author's good sense and candour, if he does not perceive this necessary and plain distinction, and when his valuable work comes to a second edition, doubt not that he will expunge this unnecessary Gallic phraseology. There are also some other words to which we could object; but we pass them over in consideration of his very just censure of the barbarous-terms, *Witherites*, *Prehnites*, &c. which are likely to shut the gates of science, if suffered to increase.

From the extracts and remarks which we have already made on these "*Outlines*," it must be evident that Mr. Martin has rendered an important service to science, and the lovers of geological studies; and that his concise, yet copious and portable work is the most useful thing of its kind which has yet been published. A book-maker would have extended its contents over a 4to. volume, and then contrived to charge his readers four times the price for it.

A Journal of the Voyages and Travels of a Corps of Discovery, under the command of Captain Lewis and Captain Clarke, of the Army of the United States, from the mouth of the river Missouri, through the interior parts of North America to the Pacific Ocean, during the years 1804, 1805, and 1806. Containing an authentic Relation of the most interesting Transactions during the Expedition; a description of the Country; and an Account of its Inhabitants, Soil, Climate, Curiosities, and Vegetable and Animal Productions. By Patrick Gass, one of the Persons employed in the Expedition. 8vo. bds. pp. 381. 9s. Budd, 1808.

THE "English publisher" of Mr. Gass's work, which was originally printed at Pittsburgh, in America, sets out with the position, that "the following Journal, though dry in its style, cannot fail to prove interesting in the extreme to all those persons, who have either seen or read much of America, and who must naturally be desirous of knowing what is to be seen in those immense countries, which lie between the Mississippi and the Pacific Ocean, and through the whole extent of which the language of England will, in all human probability, be one

day spoken and written, in spite of all the prejudices that can be brought to operate against it."

The journey,—for it may with more propriety be termed a *journey*, than a *voyage*,—of Captain Lewis and Captain Clarke, has certainly excited a considerable portion of interest, on both sides of the Atlantic; and, were a scientific account of that journey to be given, it would, we conceive, materially tend to gratify the curiosity of the public on the subject. That the performance now before us is altogether void of interest, we shall not assert; but that it is by no means what might be wished for, or expected, we shall hereafter prove. As far as it goes, however, we presume that Mr. Cass's journal may be depended on for its fidelity. "The principal object, says the American publisher, "in sending outt he expedition, was to gain some correct account of the country; and that this might be done more effectually, and the information collected preserved with more certainty, it was enjoined upon the several persons belonging to the corps, who were considered capable, to keep journals, and every necessary information and assistance given them for that purpose: these journals were, also, from time to time, compared, corrected, and any blanks, which had been left, filled up, and unavoidable omissions supplied. By thus multiplying the journals, revising and correcting them, the chances of securing to the country a true account of the progress of the expedition, and of the discoveries which should be made, especially should the party be attacked and defeated by the savages, or meet with any other disasters in their hazardous enterprise, were also multiplied."

It was on the 14th of May, 1804, that the first part of the expedition set off from the mouth of the river Du Bois, or wood river, and, crossing the Mississippi, proceeded up the Missouri. The *corps* consisted, altogether, of forty-three men, (including Captain Lewis and Captain Clarke) part of the regular troops of the United States, and part engaged for this particular enterprise; and, on the 19th of September, 1806, after an absence of two years, four months, and ten days, they reached St. Louis on their return; having, we believe, lost only one man, by death, during the whole of their progress.

For a long time after the commencement of their journey, nothing appears but a dry detail of commonplace occurrences. Under the date of Sunday, September 2, 1804, we find the following memorandum:

"On the bank opposite our camp, is an ancient fortification, or breast-work, similar to those which have been occasionally discovered

on the western waters. The two ends ran at right angles to the river, and the outside, which is 2,500 yards in length, parallel to it: there is no breast-work thrown up next to the river, the bank, as is supposed, serving as a sufficient defence on that side."

It is added, in a note, that

"The description of this breast work corresponds exactly with the accounts given of numerous ancient fortifications, discovered in the Western Country, which are known and represented to be generally of an oblong form, situate on strong and well-chosen ground, and contiguous to water. These works from the examinations which have been made, are supposed to have been erected more than 1000 years ago; or 700 before the discovery of America by Columbus. They appear to have existed about the same period, throughout all, or the greater part of that vast tract of country, bounded by the Alleghany Mountains on the east, and the Rocky Mountains on the west, and including the most favourable latitudes of North America. Perhaps some have been found east of the Alleghany Mountains."

It would, perhaps, be impossible to obtain any satisfactory information, relating to these ancient fortifications; but if we mistake not Mr. Jefferson, the late president of the United States, has published some conjectures on the subject, which it might have been worth while to consult.

Our travellers erected a fort, in the vicinity of the Mandan villages, where they remained during a part of the winter of 1804-5. In a note affixed to this part of the Journal, the following geographical information occurs:

"The course of the Missouri, and distance of places on it, appear to be very erroneously laid down upon the maps of Louisiana generally. On these, the villages of the Mandans are placed in about 43 1.2 degrees of north latitude, and 112 1.2 of west longitude, from Greenwich. This would place them about 500 miles nearer the mouth of the Columbia, on the Pacific Ocean, than the mouth of the Missouri, supposing the mouth of the Columbia, to be about 124 degrees west of London. But the nearest practicable route from the Mandan villages to the mouth of the Columbia, according to Captain Clarke's estimate, places them 325 miles nearer the mouth of the Missouri, than that of the Columbia; and, by the route actually taken by the expedition to the mouth of the Columbia, they are 900 miles nearer the mouth of the Missouri.

"By Captain Lewis's observations, these villages are in latitude 47. 21. 32. 8. and, according to Mr. Mackenzie, Mr. Thompson, astronomer to the North-west company in the year 1798, determined the northern bend of the Missouri to be in latitude 47. 32. north, and longitude 101. 25. west. Now this is probably near the longitude of the Mandan villages; for, as it appears by the above statement,

and by other observations of Captain Lewis, nearer the mouth of the Missouri, that the course up the river is, for a considerable distance, nearly due west, and afterwards nearly due north, the difference of longitude and latitude, between the mouth of the Missouri, and the point where Mr. Thompson took his observations, may be added together, in estimating the distance; and this will give about 8. 1-2 degrees of latitude; and 9 degrees of longitude, making in the whole 171. 2 degrees, which from the very meandering course of the Missouri, may be sufficient to include 1610 miles of it, the distance from the mouth to the villages. In the map of North America, including in the Atlas, accompanying Pinkerton's Geography, published in 1804, this part of the Missouri appears pretty accurately laid down: but in the map of Louisiana, in the same set, it is equally erroneous with any other."

In the fort which we have already mentioned, the travellers celebrated the Christmas of 1804.

"The morning," says Mr. Gass, "was ushered in by two discharges of a swivel, and a round of small arms by the whole corps. Captain Clarke then presented to each man a glass of brandy, and we hoisted the American flag in the garrison, and its first waving in fort Mandan was celebrated with another glass.—The men then cleared out one of the rooms, and commenced dancing. At ten o'clock, we had another glass of brandy, and at one, a gun was fired as a signal for dinner. At half past two, another gun was fired, as a notice to assemble at the dance, which was continued in a jovial manner till eight at night; and without the presence of any females, except three squaws, wives to our interpreter, who took no other part than the amusement of looking on. None of the natives came to the garrison this day; the commanding officers having requested they should not, which was strictly attended to. During the remainder of the month, we lived in peace and tranquillity in the garrison, and were daily visited by the natives."

Mr. Gass tells us,

"It may be observed generally, that chastity is not very highly esteemed by these people, and that the severe and loathsome effects of certain *French principles* are not uncommon among them. The fact is, that the women are generally considered an article of traffic, and *indulgences* are sold at a very moderate price. As a proof of this I will just mention, that for an old tobacco-box, one of our men was granted the honour of passing a night with the daughter of the head chief of the Mandan nation. An old bawd with her punks, may also be found in some of the villages on the Missouri, as well as in the large cities of polished nations."

French *principles* are certainly of a very *insinuating* nature; but we should not have expected them to have made much progress amongst the Indians of the Missouri.

Having reached the 47th degree of north latitude, our author favours us with the following specimen of his descriptive powers.—The first which has yet been presented :

“ We have now got into a country, which presents little to our view, but scenes of barrenness and desolation; and see no encouraging prospects that it will terminate. Having proceeded (by the course of this river) about two thousand three hundred miles, it may therefore not be improper to make two or three general observations respecting the country we have passed. From the mouth of the Missouri to that of the river Platte, a distance of more than six hundred miles, the land is generally of a good quality, with a sufficient quantity of timber; in many places very rich, and the country pleasant and beautiful.

“ From the confluence of the river Platte, with the Missouri to the Sterile desert we lately entered, a distance of upwards of fifteen hundred miles, the soil is less rich, and, except in the bottoms, the land is of an inferior quality; but may in general, be called good second-rate land. The country is rather hilly than level, though not mountainous, rocky or stony. The hills in their unsheltered state, are much exposed to be washed by heavy rains. This kind of country and soil, which has fallen under our observation in our progress up the Missouri, extends, it is understood, to a great distance on both sides of the river. Along the Missouri, and the water which flows into it, cotton, wood, and willows, are frequent in the bottoms and islands; but the upland is almost entirely without timber, and consists of large prairies or plains, the boundaries of which the eye cannot reach. The grass is generally short on these immense natural pastures, which in the proper seasons are decorated with blossoms and flowers of various colours. The views from the hills are interesting and grand. Wide extended plains with their hills and vales, stretching away in lessening wavy ridges, until by their distance, they fade from the sight; large rivers, and streams, in their rapid course, winding in various meanders; groves of cotton-wood, and willow along the waters, intersecting the landscapes in different directions, dividing them into various forms, at length appearing like dark clouds, and sinking in the horizon; these, enlivened with the buffalo, elk, deer, and other animals, which in vast numbers feed upon the plains, or pursue their prey, are the prominent objects which compose the extensive prospects presented to the view, and strike the attention of the beholder.

“ The islands in the Missouri, are of various sizes; in general not large, and during highwater mostly overflowed.

“ There are Indian paths along the Missouri, and some in other parts of the country. Those along that river do not generally follow its windings, but cut of points off land, and pursue a direct course. There are also roads and paths, made by the buffalo and other animals; some of the buffalo roads are at least ten feet

wide. We did not embark this morning till eight o'clock. The day was fine, but the wind a-head. We had difficult water, and passed through the most dismal country I ever beheld; nothing but barren mountains on both sides of the river, as far as our view could extend. The bed of the river is rocky, and also the banks and hills in some places; but these are chiefly of earth. We went thirteen miles and encamped in a bottom, just large enough for the purpose, and made out to get enough of drift wood to cook with."

Under the date of August 9, 1805, two days after Captain Lewis had taken a meridian altitude, by which the latitude of the place was found to be $45^{\circ} 2' 53''$, north, the Missouri is described, as "narrow, and very crooked."

"This morning," observes our author, "our commanding officers thought proper that the Missouri should lose its name at the confluence of the three branches we had left on the 30th ult. The north branch, which we went up, they called JEFFERSON; the west or middle branch, MADISON; the south branch, about two miles up, which a beautiful spring comes in, GALLATIN; and a small river above the forks they called *Philosophy*. Of the three branches we had just left, they called the north *Wisdom*, the south *Philanthropy*, and the west or middle fork, which we continued our voyage along, retained the name of JEFFERSON."

On Friday, the 15th of November, 1805, the object of discovering a passage by the way of the Missouri and Columbia rivers, to the Pacific Ocean, was achieved.

"This morning," says Mr. Gass, "the weather appeared to settle and clear off, but the river remained still rough, so we were obliged to continue here until about one o'clock, when the weather became more calm, and we loaded and set out from our disagreeable camp; went about three miles, when we came to the mouth of the river, where it empties into a handsome bay. Here we halted on a sand-beach, formed a comfortable camp, and remained in full view of the ocean, at this time more raging than *pacific*."

"Saturday 16th.—This was a clear morning, and the wind pretty high. We could see the waves, like small mountains, rolling out in the ocean, and *pretty bad in the bay*."

The following is given as a Memorandum.

"Of the computed distance in miles to the furthest point of discovery on the Pacific Ocean, from the place where the canoes were deposited near the head of the Missouri, which from its mouth is	3696
From the place of deposit to head spring	24
To first fork of the Sho-sho-ne river	14
To first large fork down the river	18
To forks of the road at mouth of Tour creek	14
To fishing creek, after leaving the river	23
To Flat-head, or Clarke's river at Fish-camp	41
To the mouth of Traveller's rest Creek	76

To the foot of the great range of mountains, east side.....	12
To the ditto. ditto. ditto. west side.....	130
To the Flat-head village in a plain.....	3
To the Koos-koos-ke river.....	18
To the Canoe camp, at the forks.....	6
To the Ki-moo-ee-nem.....	60
To the Great Columbia, by Lewis's river.....	140
To the mouth of the Sho-sho-ne, or Snake river.....	162
To the great falls of Columbia.....	6
To the Short Narrows.....	3
To the Long ditto.....	3
To the mouth of Catarack river, north side.....	27
To the Grand Shoot, or Rapids.....	42
To the Last Rapids, or Strawberry island.....	6
To the mouth of Quickwand river, south side.....	26
To Shallow Bay, at salt water.....	136
To Blustry Point, on north side.....	13
To Point Open-slope, below encampment.....	3
To Chin-Oak river, at bottom of Haley's Bay.....	12
To Cape Disappointment, on Western Ocean.....	13
To Capt. Clarke's tour N. W. along coast.....	10

Miles, 4150

We have thus given a brief analysis of the leading contents of Mr. Gass's journal, making such extracts as appeared to be necessary; and it is now our less pleasing duty to notice the total want of all scientific acquirements by the writer. From his apparent ignorance of every branch of natural history, he has not added a single fact, or discovery, to the information already possessed, relating to that interesting and useful science. We learn, however, that elks, deer, and buffaloes, are the animals which chiefly abound in these extensive regions; with some wolves and bears, and a species of mountain sheep; which Captain Clarke chose to call the *Ibex*, from its bearing a greater resemblance to that animal than to any other. It is described, by Mr. Gass, as very little like the common sheep, excepting in the head, horns, and feet. Instead of wool, it has fine soft hair. It is something larger than a deer, and is of a dun colour, excepting on the belly, and round the rump, where it is white. The horns of the male are large; those of the female, small. One of the party killed a male, which had horns two feet long, and four inches in diameter at the root.

Another great drawback from the interest which this book might otherwise excite, is the want of a map. Observations, for ascertaining the latitude and longitude, do not appear to have been taken sufficiently often; and the bearings and distances of the respective places mentioned are never given.

The "style" of this work—if it may be termed a style—is quite as "dry" as we were led to expect, and equally incorrect. An editor seems to have been employed, for the American edition; but, if he had not performed his duty in a most slovenly manner, he would not have suffered the gross inaccuracies, and unpardonable vulgarisms, which offend the eye in almost every sentence, to remain. He, as far as we can judge, has done very little more than append, here and there, a few notes, by way of illustration, from M'KENZIE's *Voyage*.

Horæ Ionica; a Poem, descriptive of the Ionian islands, and part of the adjacent coast of Greece. By Walter Radwell Wright, Esq. sometime his Britannic Majesty's Consul-general for the Republic of the Seven Islands. Pp. 74, 8vo. Longman and Co. 1809.

THERE is something so poetical in this title, something that awakens enthusiasm and sympathy at the recollection of a country hallowed by genius, but engulfed in voluptuousness. The *motus Ionici* of Horace, and the *Ioniacæ puella* of Ovid, are naturally associated with the idea of the present race in the same country. The manners, indeed, must have changed still more than their language; although many Frenchmen, and particularly Sonnini, pretend to trace something of the ancient spirit and manner in the people of modern times. It is true, they may be, and probably are, *tres susceptible des impressions de l'amour*: they may have *un port majestueux*, and the *calme de leurs visages est celui de la dignité, sans en avoir sa froideur, ni le sérieux*, but little faith we fear, can be reposed in their *exactitude et la fidélité dans les devoirs*. The Turks, however, possess all these things, they are dignified, tranquil, penetrating, and exact, in the discharge of their obligations; they have, too, an *elevation dans les idées*; yet they are very different from the ancient Greeks, their imaginations are fertile, but extravagantly romantic, without mental energy, and their voluptuous languor has nothing of that lively and active joy, *ορθαδυσιν πανουργικ. ιατρη οφειται*—the pomp of the eye, and the feast of the sight—which were displayed at the Grecian festivals.

But, let the author describe that "septinsular territory," to which he was appointed consul, although not a very poetical profession. "A considerable number of the following lines," says Mr. Wright, "were written amidst the scenes which they profess to describe: the rest of the poem was completed at leisure moments, after his return to England, from general recollection, assisted by a few notes." He had designed a more extensive and interesting work on these islands, had not the French and Russians perfidiously sacrificed them to their own

base purposes, and seized "the materials which he had collected, with a valuable library at Zante, confiscated, and sold them as English property." Those who really use books, and make notes, will best be able to appreciate the bitterness of this calamity. This misfortune fully atones for the defects in his poem but "even under these disadvantages, he trusts that this little volume will not be unacceptable to the classical reader, as it faithfully records the train of reflections suggested to his own mind by such historical events, or poetical descriptions as more peculiarly relate to the Ionian sea." The poem of his *Ionian hours*, however, is more Ovidian than Attic; it is much more natural for a native of the bleak north to commence his melodious musings by contrasting the horrors of winter, in an arctic region, with the beauties of a southern sky, than for an Ionian, who is necessarily ignorant of such scenes. The contrast, indeed, has all the effect desired, that of awakening interest; but then the poet, most *barbarously*, as an ancient Grecian would say, addresses the Ionian isles as *beyond* the Adriatic!

"Ye isles beyond the Adriatic ways |
Whose classic shores Ionian waters lave;
Ye plains of Greece! the Muse's ancient pride,
Whose rising beauties crown the western tide;
That smile beneath November's deepest gloom;
Where April wantons in luxuriant bloom,
No longer vocal to your native lyre,
Forgive the daring strain your charms inspire;
Though all unworthy of the meed ye claim,
A meed as deathless as your ancient fame.
For well I know that not to me belong
The lofty raptures of poetic song:
My simple Muse in fancy's gilded ray,
May sport the insect of a summer day;
May sparkle like the dew-drop on the flow'r;
But never please beyond the transient hour."

We shall not pronounce quite so rigorous a sentence on the author's verses, as he himself has done, but rank them among those of our descriptive poets. Many of his notes are highly interesting, as contrasting the ancient and modern features of the country. In the hope that Corfu may be soon rescued from French oppression, we shall extract the description here given of it:

"Hail to the mountains! round whose sacred head
Their early pride the vernal hours have shed;
Hail to the dryads of each hallow'd shade!
Whose waving foliage crowns the shepherd's glade;

ORIGINAL CRITICISM:

Where Scheria's * rocks the northern wave divide;
 And old Cassopo † greets the straiten'd tide :
 Hail blest Phæacia! from his dewy wing
 O'er the Eavonius sheds eternal spring :
 No chilling blast thy early harvest knows ;
 Nor bend thy groves beneath December snows.
 Alike the rising and declining year
 Dispense the varied gifts of summer here ;
 Through ev'ry season blooms the tender rose ;
 The shelter'd violet here for ever blows ;
 Jonquils and hyacinths their mingling dies
 Here blend with sweets unknown to colder skies.

" Nor does Pomona's bounteous hand disdain
 To swell the triumphs of her sister's reign ;
 For, while the bending orange scarce can hold
 Its glowing harvest of Hesperian gold,
 The fruitful tree fresh-budding sweets adorn,
 Whose spreading blossoms drink the dews of morn ;
 And wintry suns, with more than vernal power,
 Mature the fruit and court the opening flower.

" Here gushing founts and springs that never fail
 Pour health and plenty through the smiling vale ;
 Fair smiles the vale, with myrtle hedges crown'd,
 And aromatic fragrance breathes around ;
 The rising hill wide-spreading olives shade,
 Skirt the deep ravine, and embow'r the glade
 With sober tints of never-fading green ;
 While distant mountains closed the varied scene
 Beyond the cultivated landscape rise,
 And sternly frown amidst the cloudless skies.

" * Scheria, the ancient name of Corfu ; probably as seeming to restrain the waters of the Adriatic. This island was also denominated *Agewaror*, "the sickle," on account of its form, and is celebrated in Grecian mythology as the instrument of Jupiter's revenge against Saturn."

" † Anciently Cassiope, situated opposite to a city of the same name on the western shore of the Grecian continent, from which it is divided only by a narrow strait. It was sacred to Jupiter, and the stream which now flows from among its ruins is traditionally reported to have had its source under the altar of this temple. It is remarkable, that Cassiope at the northern, and Sybota at the southern extremity of this island, were both nearly opposite to places on the continent of Greece, distinguished respectively by the same appellations. This circumstance, combined with the very short distance between the island and the main, may seem to indicate that at some distant period they were united."

"Such is the spot where flows Crissida's * stream;
The peasant's solace, and the poet's theme:
From the cold rock her limpid fount distils;
A rocky bed receives the falling rills.
'Twas here, sequester'd midst embow'ring shades,
The bright Nausicaa sported with her maids,
What time Laertes' god-like son address'd
His tale of sorrow to her pitying breast;
And, as the suppliant chief his suit preferr'd,
She gaz'd with rapture, and with wonder heard."

Mr. Wright continues his description of the island, where "peaches ripen in the summer ray," and "various fruits in rich succession rise;" he observes the accuracy of Homer's account of the scenery in Corfu, and the situation of the gardens of Alcimus; considers the rock, still called the "ship of Ulysses," on account of its resemblance to a vessel in the mouth of the old harbour, as "another convincing proof that the Phæacia of Homer was not merely a picture of his imagination." The fall of Corcyra (Corfu) by rebellion against Corinth, is described with animation and natural colours. The feelings of the exile patriots are justly depicted.

"But, ah! can distance quench the patriot's flame?
Or wrongs efface a bleeding country's claim?
How vain the thought! Where'er those footsteps stray
That bear him from his native land away,
Indignant though the exile quit his home,
And, like Camillus, curse ungrateful Rome,
Some kindred scene will meet his tearful eyes,
Some sad remembrance in his bosom rise:
His heart still melting, as he still recedes,
Forgets its wrongs, and for his country bleeds.

"Reckless of life, whose ev'ry charm was past,
As wither'd oaks defy the stormy blast,
The vanquish'd chiefs, superior to their fate,
In Pichia's isle † their final doom await;
While thirst of blood inflames the madd'ning crowd,
Fir'd with revenge, of guilty conquest proud.

"Oh, mercy! dearest attribute of heav'n!
Best pledge of hope, for mortal solace given!

* Crissida seems to be a corruption of χρυσίδα, "golden water." Tradition still point out this as the spot where Ulysses is said to have presented himself before Nausicaa: and Homer certainly could not have selected a situation more appropriate for such an incident."

† This beautiful little island, now called *Scoglio di Vido*, lies in the harbour, and opposite to the city of Corfu, at the distance of

Their great prerogative of godlike souls†
 Whose gen'rous fire thy soothing spell controuls;
 In noble breasts thy pure emotions live,
 Alone who know to pity and forgive:
 But when plebeian rage, in evil hour,
 With step profane invades the throne of pow'r,
 Unheard thy voice, unmark'd thy pleading tears,
 Urg'd by his hate, and counsell'd by his fears,
 The iron despot tracks his path with blood,
 And proudly tramples on the great and good."

The noble defence of Corfu by the Christians against the Mahomedans, could not pass over without a poetical tribute,

" Nor less their fame, who from their native coast
 In later times repell'd th' invading host;
 And, from yon triple rampart's * iron brow,
 Hurl'd proud defiance on th' assailing foe,
 What time the Ottoman, with ruthless force,
 Like wintry torrents in their wildest course,
 On Europe pour'd the deluge of his arms,
 And fill'd the christian world with dire alarms.
 From Candia's tow'rs, in christian slaughter dy'd,
 Whose bulwarks long the infidel defied;
 Still breathing vengeance, and imbru'd with gore,
 He sought, Corcyra! thy devoted shore;
 Full on thy coast his squadrons urg'd their way,
 And deem'd thy fertile plains an easy prey:
 But deem'd in vain. From each surrounding land
 The champions of the cross, a dauntless band,
 With grief recalling Candia's fatal plain,
 Their faith insulted, and there brethren slain,
 Their sacred banners to the wind display'd
 And † nations rush'd impetuous to thine aid."

about a quarter of a mile from the shore. It was highly cultivated, and covered with vineyards and olive groves, before the year 1800, when the French destroyed the plantations, and reduced it to a barren waste."

" * Corfu is defended by two citadels and a triple chain of fortifications towards the land side. These works, which are perforated in every direction with covered galleries, and considered by some as equal to those of Malta, were, for the most part, constructed previously to the siege of this city by the Turkish force, which was commenced immediately after the termination of that of Candia, A. D. 1645, and raised about five years afterwards with considerable loss on the part of the assailants. The vigorous resistance that the Turks experienced before Corfu gave an effectual check to the progress of their arms, which had at that time spread so great an alarm throughout Christendom."

" † At the siege of Corfu, as that of Candia, the Venetian

The author then pursues his poetical voyage from Corfu, passes its southern promontory, Alefkimo, (anciently *Αεφκίμο*, from its whiteness) and the almost desert island of Paxu, not forgetting to commemorate the existence and bravery of the little republic of Sulli.

" Mark on the eastern shore where Parga * lies,
And Sulli's† crags in distant prospect rise ;
The last of ancient Greeks, unknown to fame,
Her sons preserv'd th' unconquerable flame
That erst on freedom's sacred altar glow'd :
Though scant the pittance which their rocks bestow'd,
Content they toild ; and, dauntless, fought and bled,
To guard the spot that scarce supplied them bread.
Full many a year against the tyrant's might,
Her warlike band prolong'd th' unequal fight ;
A race of vet'ran chiefs, who scorn'd to yield ;
And matrons § foremost in the carnag'd field.
Inur'd to slaughter, stratagem and spoil,
The charge impetuous, and the ambush'd wile,
By day the bloody conflict they sustain,
In midnight forage scour the ravag'd plain ;
Unconquer'd still had all their chiefs been true ;
But treason did what arms could never do.

armies were strongly reinforced by volunteers from every part of Christendom, and more particularly from the Italian, Austrian, and Hungarian states.

" * Parga is one of those little maritime towns on the western coast of Greece, which having been subject to the republic of Venice, on the dissolution of that government retained some peculiar privileges : one of the most valuable of these is an exemption from the jurisdiction of the Pacha of Joannina."

" † Of the origin and history of the several wars maintained by the Sulliot against the Pacha of Joannina, previously to the year 1802, an account is given in Eaton's Survey of the Turkish Empire. The war, which terminated in the expulsion of this warlike race from their native mountains, ended in 1803 ; when 1500 souls, being the whole of that population which had so long resisted the forces of the Pacha, evacuated their barren territory by capitulation. I saw many of them afterwards at Corfu, in company with a friend, who was much struck with the resemblance of their general appearance and manners to those of the savage tribes of North America."

" § Among the Sulliot warriors were many females, one of these, named *Ida*, had eminently distinguished herself on many occasions.

"From a deep ravine on the mountain's side
 One little stream * their simple wants supplied;
 A mercenary slave, in evil hour,
 Betray'd its barrier to the tyrant's pow'r.
 Long were to tell how, faint with thirst and toil,
 They pluck'd the scanty herbage of their soil, †
 And press'd from each its crude and bitter store,
 Till feverish nature could endure no more:
 And long and painful were the task to say
 What desp'rate valour mark'd the fatal day,
 When, from their native rocks compell'd to go,
 They linger'd still, regardless of the foe;
 While many a warrior chief, untaught to fear,
 Subdued by anguish, wip'd the parting tear;
 And clasp'd his babes, and cheer'd his drooping wife,
 For whom alone he deign'd to value life;
 But envied those, more obstinately brave,
 Who in their country's bosom found a grave."

From this affecting scene we are led to the city of Previsa, surrounded by a small but fertile territory, and exempted, like Parga, from the jurisdiction of the Pacha of Ioannina. Forests abound in its vicinity, and the French had once an establishment at Previsa for the purpose of providing timber for their navy. In the *Moniteur* it has again been boasted, that ship-building was to commence in the Ionian Isles, to give them French liberty. Hence the poetical pilot steers his course past Acarnania, Leucate, (now Santa Maura) Theachia, or Val di Compare, (the ancient Ithaca) and Céphalonía to Zante.

"Then by Palæa's southern cape we steer,
 Whose craggy steep Ionian pilots fear,
 And o'er the stern the votive offering cast, §
 To soothe the spirit of the stormy blast."

"* The greatest mark of distinction in the little republic of Sulli was the precedence given at this fountain to the women whose husbands had signalized their valour by any memorable action, when they came with the rest to take their daily supply of water; while, on the contrary, the female relatives of those who had failed in their duty were loaded with reproach and contumely."

"† The fact here related I heard from authority which I have every reason to credit."

"§ Among the crags in this part of the island I remarked one having somewhat of a coarse resemblance to a human form; on the head of which were hung some withered garlands: in this place the boatmen flung overboard some fruit, onions, and other vegetables, as a

Welcome, Zephyrus, welcome are thy shades,
 Thy vine-clad hills, and deep sequester'd glades !
 Soft are the gales that o'er thy bosom stray,
 And mild the beams that on thy mountains play.
 What though no spreading oak or lofty plane, *
 Here mark the honours of the Sylvan reign !
 With rapture we survey thy humbler groves,
 Still bending as the changeful Zephyr moves.
 By Acroteria's † steep we pass along,
 Whose echoing cliffs repeat the boatman's song ;
 Then to our destin'd station bear away,
 And moor our vessel in the shelter'd bay."

Mr. Wright presents his readers with what he, notwithstanding his poetical modesty, considers a very accurate description of the scenery and landscapes of Zante. He also makes some allusions to the present manners of the people, notices their traditional stories derived from antiquity, and states that two kinds of rustic flutes are still in use among the peasants of Zante. One is a simple joint of the large reed, which grows commonly in those islands, perforated upon the principle of a flageolet, and open at the end for receiving the breath ; the other, though more artificially constructed, is a wretched instrument, in sound not unlike an ordinary bagpipe. The description of the landscape seen from the heights of Scopo introduces the following account, in a note, of the bituminous well so celebrated by ancient writers.

" Chari is a marshy plain of small extent, situated among craggy and broken rocks, not unlike those that surround the Solfaterra ; except that among the crevices are visible a few scattered traces of vegetation, and here and there a solitary *Καρυττα*, or locust tree. The cliffs by which it is inclosed form nearly three-fourths of a circle, and, in

sort of superstitious offering. My attendant, who ridiculed this practice, was soon after actively employed in pouring a libation of wine to San Nicola, *per darci buon vento*."

" * *Υλησσα*, is an epithet no longer applicable to the island of Zante, which, though covered with plantations of olives, produces no sort of timber or even a thicket, except the oleaster grove on Scopo, and a small copse of pollards and brushwood near the point of Basilico."

" † Acroteria is the name given to a range of lofty cliffs that extend from the northern extremity of the city of Zante, and are terminated by a convent and well, called *νερο νερο*, from which the city and shipping in the bay are supplied with ' fresh water,' the signification of the name in the modern Greek."

continuation of that figure are seen two little rocky islands, scarcely a mile from the shore, the whole appearing as if, at some very distant period, the sea had broken in upon the crater of a volcano. The air of this plain is proverbially unhealthy, and the rushes and sedges thickly scattered over the black marshy soil are, towards the root, covered with a pitchy slime. The spring, to which travellers are usually conducted, is certainly a great natural curiosity, the bitumen boiling up in large bubbles within a few inches of the surface of the water, which, though visibly tinged with a bituminous oil, which floats upon its surface, is soft, and not unpleasant to the taste. This well, however, bears no resemblance to the description given by Herodotus; but, at the distance of a quarter of a mile more remote from the shore, we found the remains of a circular wall, exactly corresponding with the dimensions which he has assigned to it. The area was nearly filled with earth, which shook beneath our feet; within its limits, however, are still discernible two or three open springs of much greater depth than that which we first examined: we also distinguished the remains of the trench, in which, according to Herodotus, the pitch was preserved for use, after being taken from the spring; and we further observed, that the same simple instrument was employed for this purpose which he so particularly describes, viz. a bunch of myrtle affixed to the end of a long pole. In calm weather the bituminous oil is discernible by the variety of colours which it reflects upon the surface of the sea, about a furlong from the shore.

The author has added a Postscript to his Poem, on the pronunciation of the Romaic, or Modern Greek, in the Ionian Isles. He confesses, however, his limited acquaintance with this yet unfinished language, although several works have been published in it at Trieste, under the patronage of the illiterate court of Petersburg. The natives of *Attica* are represented as speaking a much more barbarous jargon than even the inhabitants of the Ionian Islands. It appears that the Greek has undergone a process very similar to that suffered by the Latin under the Goths, and that the modern Greek is a corruption of the ancient, the same as the Italian is of the Latin. Some tenses have been almost entirely disused; the quantities are totally neglected, and *e* or *a* receive the same sound; *i*, *ai*, *u*, are pronounced as *e*; *i*, *v*, *oi*, *u*, like *i*; *χ* is pronounced almost like the guttural Spanish *x*. An indefinite article without any inflection, has also become generally used. It was designed by the Legislative Assembly of the Seven Islands, had its existence been prolonged, that the Romaic language should, after ten years, be the only medium of promulgating the laws, public records, and process of the courts of justice. "What might have been the effect of this regulation," says Mr. Wright, "it is impossible to determine; but I am much inclined to suspect

that the improvement of their literature would never have maintained an equal pace with the rapid progress of their political corruption." This concluding sentence almost reconciles us to their fate. It is in vain that people expect either liberty or independence without moral rectitude.

MEDICINE AND MINERALOGY.

A practical Materia Medica, in which the various articles are fully described, and divided into Classes and Orders, according to their effects. Their Virtues, Doses, and the Diseases in which they are proper to be exhibited, are fully pointed out. Interspersed with some practical remarks, and some select Formulae. To which is added, a general Posological Table, intended principally for the use of Students and Junior Practitioners. Pp. 313, 12mo. 5s. Highly, 1809.

CONVINCED as we are that one-fifth of the deaths in London, are accelerated, if not actually occasioned by drugs, a knowledge of them must be highly important to the welfare of Society. From the deplorable increase of quacks, and quackery, it seems as if the opinion of Doctor Beddoes were likely to be realized, and that the only means of counteracting their effects, would be that of making all classes of people sensible how little can really be done by medicine, towards restoring a shattered frame and decaying constitution. Many works, indeed, have been published, although not all with this benevolent view, tending to show their inefficacy. The literary world are greatly indebted to Doctor Gregory, of Edinburgh, for his frank declarations on this subject; and medical professors should thank Mr. Murray for his two excellent volumes on the *Materia Medica*; his remarks have tended to destroy much confidence in many useless or pernicious drugs. The little volume before us, although not composed in the spirit of Murray, contains some very judicious observations, worthy the attention of Medical practitioners of all ranks. We are surprized, indeed, that the author should have retained the order of *Alexipharmics*, which has no existence in nature. The good sense and medical knowledge, however, which appear in almost every page, more than compensate for this antiquated error. There is much propriety in the classification of Stimulants, which are divided into 14 orders, and as those medicines are most generally used, such an arrangement of them must be very convenient for constant practice.

After treating of those substances usually considered as drugs, the editor of this useful volume of "*Practical Materia Medica*," very properly adds some sensible observations on aliments, and their more or less nutritious qualities. This is certainly the most valuable part of such a work; for whoever consults the principal medical professors on this subject, will find their opinions so contradictory, unphi-

losophical, and even irrational, that he must conclude them all growly and willfully ignorant of the nature and effect of aliments. Those who know something of chemistry are generally the most rational practitioners, although they are very liable to be misled by theories, wholly inapplicable and inefficient in the living system. Doctor Lamb's speculations and chemical researches on water, furnish too ample proof of this tendency to extravagance.

We presume Doctor Nesbit, the author of several useful works on medicine, is the editor of this volume, which, from its merits and size, deserves a place on the desk of the young druggist and apothecary, as well physicians, who will find it convenient to consult on many occasions, particularly in what relates to the doses and effects of drugs in general.

Hints for the consideration of Parliament, in a letter to Doctor Jenner, on the supposed failures of Vaccination, at Ringwood; including a Report of the Royal Jennerian Society on that subject, after a careful public investigation upon the spot; also containing Remarks on the prevalent abuse of Variolous Inoculation, and on the dreadful exposure of Out-Patients, attending at the Small-Pox Hospital. By Wm. Blair, surgeon, &c. &c. pp. 316, 8vo. 8s. 6d. Callow, Hatchard, 1808.

PARLIAMENT, contrary to sound policy and the real interests of Vaccination, having granted every thing Mr. B. wanted, it is not now necessary to examine his "hints," very minutely. As to multiplied defences of Vaccination, we have before observed that the loquacious knight-errants of this valuable discovery, have given to its opponents a consequence and notoriety, which their own native insignificance never could have attained. We would, also, "hint," to Mr. B. that he might have very fully and satisfactorily convicted the physician to the small-pox hospital of great inconsistency, approaching almost to tergiversation, without any "hints" about "carriages," "a large house," &c. &c. as all such ungentelemanly insinuations, savour more of Billingsgate spleen than logical argument. Such language may be very natural to an advertised run-a-way, and a 15l. M. D. but it is very unworthy of any regularly-educated practitioner. There are several other expressions in this letter, which prove that the author must have forgotten himself, if he designed them "for the consideration of Parliament!" It is true, we do sometimes hear the *λοιδόρια καπηλῆς* in a certain assembly, but "order" soon terminates it. Yet we must not deny that Mr. Blair is capable of writing with considerable elegance and strength of argument; but this rather aggravates than diminishes his present transgression. The excellent "Expostulatory Letter," of M. T. C. to Doctor Moseley, is a proof that pointed remonstrance, and cogent argument, without scurrility, may be easily and effectually used to the unfortunate men who, in a perverse hour, opposed the salutary progress of vaccination, and the extermination of the small-pox.

Werneria: or, Short Characters of Earths, with Notes, according to the Improvements of Klaproth, Vauquelin, and Haüy. By Tervæ Filius, pp. 113, small 8vo. 4s. Baldwin.

It was rather unfortunate for Mr. Weston that his ingenious little work should have been considered a poem, as every literary connoisseur believes himself perfectly qualified to judge of the merits and defects of that species of composition; although he might not venture to speak so dogmatically of a short treatise on mineralogy, like the present. It is certainly not more absurd to describe the earths in measured lines, than it was to teach grammar by the same helps, and the novelty of the attempt might at least shield it from virulent censure. Those who wish to encourage the study of mineralogy will not be indignant at the author for endeavouring to render it more familiar or more attractive; and although his verses should not excite admiration, his notes will insure him respect. Of his talents and learning it is impossible to entertain a doubt. We shall extract his "Introduction," as a specimen of the work.

"All earths* are known for brittle, and for fix'd,
And sparingly in water soluble;
Depriv'd of taste, and smell, communicate
To glass no tinge, and to metallic form
Are inconvertible; and bulk for bulk
Exceed not water more than five to one.
Some than others are more perfect, and hence
The terms of *saline* and *insipid* come.
By nature all are white, and solvent all

"* **EARTHS.**—Earthy substances, which are composed of *earths* only, have sometimes the addition of an alkali. Their specific gravity varies from 4—4 in the jargon, to 0—7 in the *suber montanum*. Many are hard enough to strike fire with steel, whilst some of the *steatites* draw like a thread. Four sorts are electric at their opposite ends by heat: the topaz, the tourmaline, the zeolite, and the prehnite. In this class the colours are brilliant, and prismatic reflexions are thrown out from the inner substance of the bodies. Mica and smaragdite have a false metallic lustre.—The primitive forms exhibit also much variety in many-sided figures, perfectly regular, as the cube of the zeolite, and the octohedron of the spinelle and the brown garnet, the six sides of the sapphire and the emerald. Five species, the quartz tourmaline, corundum, emerald of *Lametherie*, diopase of *Haüy*, and the cubic zeolite, have a rhomboid for their nucleus. Others, as the topaz and mica, have a four-sided prism for their original crystal, according to *Haüy*.

"The presence of potash has been found in many earthy substances. Mr. Haüy thinks, that if all the bodies in this class had been completely analysed, there would be two orders established, one of earthy substances, and the other of substances alkalino-terreuses."

In one and t'other acid, nor can e'en
 Prussiate of lime, or potash e'er throw down
 These once dissolved, like all the metal-tribe,
 Save platina alone. The purer earths
 At present known are, silex, alumine,
 Lime, magnesia, baryt, strontian,
 Adamantine, jargon. — —

Of which the six most common are the first."

In a note on baryt, Mr. Weston observes, that "we make no use of suphate of baryt in the arts." He is too much a lover of science not to be pleased, when we tell him that we know an extensive chemical manufactory where the suphate of barytes is used, with great advantage, in preparing suphate of lime, for bleaching. We doubt not, indeed, that this substance will soon become of very extensive utility to our manufactures.

The following note, attached to species 13, ACTYNOLITE, contains some just observations on nomenclature, which is yet but imperfectly understood.

"Actynolite, till of late," says Mr. W. has been described as schorl. Its crystals are long, prismatic, smooth, or striated, hexedral, or octohedral. The hardness of actynolite is sufficient to scratch glass, and its fracture is transverse and glassy. Spec. gr. 3—3333. Its primitive molecule has not been observed.

"Actynolite is found in primitive soils, where magnesia prevails. It forms the base of rocks of different kinds. The best comes from Zillertal in the Tirol, where it is enveloped in white or green mica. It is also found in Dolomie, and in micaceous rocks, and even with the petro-silex. It is both lamellar and acicular, or needle-like.

"The difference between actynolite and epidote of Hauy, or thal-lite of Daubenton, is in the lateral division, sous les angles, of $124^{\circ} \frac{1}{2}$ and $55^{\circ} \frac{1}{2}$ of the former, and $114^{\circ} \frac{1}{2}$ and $65^{\circ} \frac{1}{2}$ of the latter. Whilst actynolite melts to an enamel of a greyish white, the epidote turns to a blackish scoria. The epidote of Arendal has been called akanticone by Dandrada, because the substance of it, reduced to powder, is of the colour of the plume of the goldfinch; whereas the powder of the French epidote is whitish. Akanticone, according to Hauy, is pierre de serin. Whoever made the word akanticone meant that it should represent *ἀκανθίς* and *κόρις*, or the yellow colour of the arendalite, like the acanthis, or the bird in Theocritus, Idyl. 7, 141, which, like the carduelis, gets its name from its food; but, with permission, acanthilite perhaps had been better, since cone is but an imperfect representation of conis, and the attempt to put too much into a word, is like driving a nail into a lath and plaster wall, where one stroke fixes it, but at two it either grows loose, or recoils. M. Hauy disapproves of names from places, but retains strontian, and yttria, and arragonite. He also reprobrates spar, but without discarding feldspar. Felspar, or rockspar, as spelt by Kirwan, is, however, very intelligible."

A second part of this work has been published, which we shall notice in course,

EDUCATION.

The Academy; or, a Picture of Youth. pp. 192, 12mo. 3s. 6d.
Harris, London; Berry, Edinburgh, 1808.

The "author of this little volume, he tell us, has for several years been employed in the education of youth. He has taught in a small town; he is now established in a large city (Edinburgh, we suppose :) for some time he was a teacher in an hospital, and he has been much employed in private tuition. He has taught all ranks, from the peer's son to the children of the lower orders. Such are his claims on public candour, while he attempts to exhibit a picture of youth;" and such, we must add, is the usual language of a pedagogue, but, in the present instance, it is the conscious dictates of experienced knowledge. The work manifests an intimate acquaintance with the manners and disposition of youth, fully justifies the claims to experience, possesses excellent moral sentiments, and inculcates good taste, and good principles, in a pleasing style. The author lays it down as a maxim, that "youth has frequently errors, which may become vices; but it seldom, indeed, is vicious. A young man has a warm heart: gain his affection, and you may lead him by every generous principle to virtue. The higher orders spoil their children by indulgence, the lower ranks ruin theirs by neglect and severity." The "Academy" consists of the rector and his six pupils, whose little adventures, interspersed with moral maxims and directions for teaching, with short but well-told tales, and admonitions, embrace the principal contents of this very interesting little volume. We shall extract some of the authors maxims, or "admonitions."

"Man, in early life, is principally led by example; yet conduct, unsupported by sound principles, is apt to become unsteady, as well as wrong. While you, therefore, lead the youth by good example, enlighten his reason, and arm it in the defence of his virtue. One of the modes by which this is to be accomplished, is to impress on his mind simple truths, in clear and forcible language. Every young man must have some laudable pursuit, which engages his attention. Happiness is connected only with employment. The useless cannot be happy, idleness tends to vice, and indolence is ever positive misery.

"A young man, who a second time commits a fault, for which he has been honourably acquitted, shews himself destitute of those generous principles which guide youth to noble actions.—He who in youth conceals, by mean artifice, his errors, will most probably, in future life, lose those sublime principles which distinguish the great and the good, and, instead of possessing the reality of virtue, he will be satisfied with assuming its appearance.

"To fall into an error is a misfortune, to persevere in it is criminal; but to correct it, in spite of false shame, is true wisdom. It is not enough to be virtuous; you must also preserve the appearance of

virtue : it is not enough to plead the purity of your intentions, if by your imprudence you give rise to suspicion.

"The great object of charity, is to furnish the lower ranks with the means of calling forth their industry, in order to supply their own wants. But there are many who cannot labour; and who must be relieved; even in this case the application of charity requires prudence. The indolent exertion of benevolence is often pernicious. Charity is active; it inquires into the situation of those whom it intends to relieve, and accommodates itself to their wants."

We might cite many more sentences equally worthy of approbation; but we most earnestly recommend this work to the attention of all parents, teachers, and youth in general, and do not hesitate in preferring it to Day's celebrated "Sandford and Merton." We suspect that it is not the first performance of its author, who modestly conceals his name, but whose talents, for humorous description, and faithful sketches of character, we hope, will not long remain in obscurity.

A Brief Outline of the Plan of Mr. Robinson's School, No. 53, Lincoln-Inn-Fields. pp. 34, 18mo. 1s. Stereotype impression, for the author, 1809.

Mr. Robinson is an industrious and successful teacher, whose works, for the use of schools, have before merited our commendation. Had this "brief outline," however, been somewhat less laboured, it would not have been less valuable. It has, indeed, one peculiar feature, which we are pleased to see, and which we have often recommended to several respectable schoolmasters to adopt, we mean an enumeration and explanation of the passions and emotions. Mr. R. has followed Pomey, and copied his lists of the passions, and of the virtues, as depending on the mind, judgment, and will; and of the vices as pertaining in like manner to these faculties. This is the only true basis of instruction, and the surest method of forming a character. Had the author added some of those definitions and explanations of the passions and emotions, which Doctor Cogan has so ably given, his plan would have been more interesting and instructive. Perhaps Mr. R. is right in believing that religious and literary instruction should never be mixed; but he well knows that youth is the time for both, and that if a young man receives no religious instruction, while he is acquiring a commercial education with him, and leaves his school for a counting house, he must be almost entirely without any principles of religion, and, consequently, liable, according to his physical constitution, to become the dupe of fanatics or infidels. Mr. R.'s "course of morality" may, no doubt, be very good and very proper, but it is not enough, unfortunately. "Christian piety" is not always a necessary consequence of morality, as our author seems to think, and, therefore, we contend that he should cause it also to be taught on Sundays. This is no impracticable measure, as "the organization of the school, he tells us, is peculiar to itself. The constitution of it consists of Moni-

Boys over the whole school; Captains over each department, as captains of English, captain of Latin, captain of figures; committees for the orthographical examination of English compositions; tutors," &c. all of whom are responsible for the faithful and correct discharge of their duties. This plan, which calls forth the peculiar genius and emulation of youth, is, no doubt, well qualified to produce a solid and useful education. We can, indeed, bear testimony to the general solidity and effect of Mr. R.'s method of teaching, and have no hesitation in declaring our general approbation of his well-directed school. This *conspectus gymnasii* is "stereotyped, and printed by A. Wilson," yet we find such combinations as judgement, scite, &c. We could wish that the stereotyper would be contented with making new words without disfiguring old ones.

A new Spanish and English Grammar, divided into two parts: the First Part containing all the Spanish words abstractedly considered, and inflected under their respective heads; the Second, containing the Spanish Syntax, illustrated by a Selection of elegant and entertaining Extracts, from some of the best Spanish Authors. By Thomas Planquais, Grammarian, Teacher of the Spanish, Italian, and French Languages. pp. 502, 8vo. 12s. Law, and the Author, Tavistock Street.

THERE is nothing in this ponderous volume which has any particular claims to attention; and were we to enumerate its errors, we should fill as many pages as are necessary to contain a good Grammar. The Author is ignorant of the true Castilian pronunciation, we presume, as he has omitted to state the proper sound of *c* before *e* in that language: he seems not to know that a Castilian pronounces *Cesar* as an Englishman would *Thexar*. The Spaniards have no *k*, although the Author here gives them one. As to his translations, one of them may suffice; *muy*, he renders *much*! We do not believe that any Englishman, however unacquainted with the Spanish idiom, would render *muy* (very) by this term, when *mucho* is the etymon of *much*. Senor P. also translates *yacer* as an active verb to lie down, although it is only used on tombstones—*aquí yace*, here lies. His list of adverbs, propositions, &c. contain numerous combinations of letters which belong to no language, besides many obsolete expressions. In short, we can only say of this "New Grammar," what we said of Mordente's, that it is a mass of dirty paper, illegibly printed; and if the person who signs *Josse* can point out its merits, we will thank him for the discovery. The Spanish Grammar of Fernandez we still consider unrivalled by any of the ephemeral productions which have, of late, appeared.

Affection's Gift; or, Religious Conversations, pp. 85, 18mo. 1s. Harris, 1808.

THESE conversations, of a mother with her daughter, are not judicious, as the mother too often alludes to things quite beyond the comprehension of young children. The author's motive is better than the execution, or practical result.

POETRY.

The Thespiad, pp. 50, 8vo. 2s. 6d. Stockdale, jun. 1809.

THE deplorably degraded state of the British Stage calls for public attention and reformation, not less than the vitiated manners of fashionable life. Every thing that is great or noble in sentiment, is entirely banished from our theatres; and pantomimes, shows, harlequins, and wild beasts, engage the wonder of the gaping crowd. This writer's preface evinces so much good sense, that we are tempted to quote a few passages from it.

"In truth, it is my own opinion, that as an author should not endeavour, by setting forth his youth, inexperience, or any other apology, to win upon the good-nature of his reader; so neither should our Reviews appreciate him by any other standard than his own intrinsic qualifications. A literary work ought always to be treated without regard to person; because, any favour it may obtain in the first instance, in consequence of disadvantages in point of sex, age, or situation, must afterwards fade off, in proportion as the novelty or the wonder of the thing is dismissed from the memory. The merit of an author is to be decided by his book; but the merit of the book is not to be decided by the author. Bloomfield's *Poems* are extraordinary enough, when you come to learn his history; so were Chatterton's. Young Betty was an uncommon actor, as a boy. But compare their actual merits with those of the first standards, and you will find them very clever boys and tradesmen, but very indifferent artists.

"I think that my criticisms on the several Performers will, in the main, be found just, and by no means severe. These good gentlemen will be conscious, that I am not induced to set forth their errors, for the sake of indulging in any malevolence or discontent.

"But I fear I have not exposed, in all the pomp which they deserve, the imbecility of those authors, who are hired to fabricate comedies for the edification of the shilling gallery. Never was an age disgraced by such a crew. As to tragedy, it has fallen into utter disrepute."

None but the miserable play-wrights of the day will doubt the truth of the following reflections which introduce the *Thespiad*, while many will regret that the satire is not better adopted to the state of the times, in being more caustic.

"The Poet tells us that in ancient days
Our ancestors in carts perform'd their plays
Methinks the custom we might now renew,
And cart the gang of modern actors too.
Immortal Garrick, in an happier age,
Taught Sense to tread with Nature on the stage."

Then Thespis had not topp'd Thalia's trade;
 What poets wrote, mimetic play'rs display'd.
 But now such narrow notions we condemn;
 Bards study actors, and not actors them.
 To suit the play'r the drama is design'd,
 And Reynolds copies Munden, not mankind.
 The modern Muse, neglecting ancient grace,
 Adapts her art to medley and grimace.
 All is horse-laughter or seraphic tears;
 If not in puns, in pistols she appears;
 Or with a loyal flourish, 'stead of wit,
 Provokes the clapping palms of half the Pit.
 With gilded scenes no drama dares dispense;
 But shifters shove them in the place of sense.
 Important shifters! who with painters share
 The highest honours of the Thespian chair.

" Sure of all monsters bred in Poet's brain,
 When hot meat makes him venturesome and vain;

" *Bards study actors, and not actors them.*] Messrs. Colman, Reynolds, &c. never consider whether their characters are adapted to the audience; they are satisfied with adapting them to the actors. Hence we seldom see any natural delineation of manners or of habits in our late pieces. Mr. Johnstone, for instance, acts an Irishman only. Mr. Johnstone must also be employed. Hence almost every new comedy has an Irishman in it. If, when Bannister's finger was almost blown off by the explosion of a pistol, his arm had been blown off instead, I will venture to say, that every subsequent comedy would have contained a weather-beaten, one-armed sailor. Nay, I am amazed, that when young Betty was in his zenith, some lucky poet or other never tragedized the story of Jack the Giant-killer, or of Poucet and his six brothers. It would have made his fortune.

" *If not in puns, in pistols she appears.*] They have lately fallen into a shameful custom of firing pistols upon the stage, to the great terror of divers big-bellied ladies, and to the utter discomfiture of our olfactory nerves. It was one among the many curious novelties introduced by Sheridan, in his Pizarro, that monstrous gallimaufry of fustian, tinsel, singing, thundering, sheep's blood, gunpowder, and rosin.

" *A loyal flourish.*] If an author finds a particular scene likely to prove insipid, he makes it an established rule to hook in some saying or other in which the words liberty, generosity, honour, bravery, and a Briton, are conspicuous. "Know," says he, "that the heart of a Briton is a lion in the face of its foe, and a lamb at the feet of its mistress!" This sentiment, pronounced with a resolute tone, and accompanied with a vigorous slap against the waistcoat, invariably produces a bravo from the galleries, and the most appropriate compliments from the gentlemen to the ladies of ease.

Compelling him to write, or else to barst—
 Sure dappled melodrame is most accurst.
 Incongruous mongrel ! and mishapen o'er,
 With all that ever sham'd the stage before ;
 Drum, trumpet, thunder, rosin, painted tin,
 A storm, a song, a battle, and a grin.
 Men, to make waves, a verdant carpet kick,
 And ev'n old Neptune never smells the trick.
 Till to delight the heart, and wring the soul,
 A murder and a marriage crown the whole.

" First merry Sheridan, in pain to see
 Neglected Drury, pennyless as he,
 Devised th'invention of this monstrous crew,
 To call a crowd as other monsters do.
 He, like his own Pizarro, came t'inva'de
 A peaceful realm, who Nature's laws obey'd ;
 And urg'd by hunger of the baneful ore,
 To teach it arts and crimes unknown before.
 " But," cry the managers, " if taste decays,
 And scarce a score attends our classic plays,
 Better by modern nonsense fill the Pit,
 Than waste on empty benches ancient wit."
 Were the fact true, the inference might be fair ;
 But prove it first, and afterwards despair.
 Perhaps his gall'ry Crispin might forego,
 Or green fifteen lament the stunted show ;
 But the just Critic, now compell'd to shun
 A vitiated art he deems undone,
 Soon, at renewal of its golden age,
 Again would own, again frequent the stage."

The poet then proceeds to sketch, with the pencil of truth, the portraits of the principal performers, and although he has noticed their

" *Than waste on empty benches ancient wit.*] And yet I never see the theatres so much crowded as at Shakespeare's or Sheridan's plays ; while I have beheld, with pleasure, the house bately enduring a modern comedy, and not unfrequently damning it. Indeed it is but justice to the national taste to add, that our present pieces are far oftener damned than our former ones were.

" Tandis que l'un tombe sur l'or,
 L'autre tombe dans la misère ;
 Rarement on tombe d'accord,
 Beaucoup tombent dans la rivière.

On voit quelquefois un amant,
 Tomber aux genoux de ses belles ;
 Mais ce qui tombe très souvent,
 Ce sont nos pièces nouvelles.

VAUDEVILLE.

chief defects, he has said very little but what every well-informed observer will admit, as far as agreement can be expected in matters of taste, to be strictly true, natural and just. Capdour and impartial justice, indeed, are apparent in every line, which is dictated by good taste, and a laudable desire to bring theatrical representations back to an imitation of nature and real life. Seldom have we seen more "truth in rhyme" than what we find in this "Thespiad," which, according to modern taste, is also illustrated by copious notes. Were it not apparently invidious, we should transcribe some of our author's portraits as a specimen; but as we neither wish to praise nor censure one player more than another, we must refer to the work, which every lover of the histrionic art, every person wishing to form a correct judgment of the real merits of the principal actors of the day, will find well worth their attention. There is no hope of any reformation in our theatres, unless the majority of the better informed part of the community will take the trouble of forming just notions of what plays should be, and be henceforward determined inexorably to doom all buffoonery and brutal exhibitions to perpetual damnation. This object appears to have been contemplated by our author, who seeks only to improve and render the places of public amusements fit entertainment for rational beings.

Poems, by Mary Leadbeater, (late Shackleton). To which is prefixed, her Translation of the 13th Book of the Æneid, with the Latin original, written in the 15th century, by Massæus. Pp. 428, 8vo.—Keene, Dublin, Longman & Co. London, 1808.

THAT which ought to have been a passport to fame, has, in the present instance, been a stumbling-block to ill-mature; we mean the late Mr. Burke's approbation of Mrs. Leadbeater's poems. The author, who is the grand-daughter of his preceptor, and the daughter of his early friend, with whom he communicated to the last, was long honoured by the correspondence of that extraordinary man, and now publishes, in a correct and uniform manner, those poetical effusions which, in her juvenile days, were occasionally submitted to his persual and correction. The willings, who think that they display their own greatness by censuring what they do not comprehend, or cannot equal, have eagerly availed themselves of this occasion to denigrate the memory of Burke, by depreciating the talents of a woman whom he had patronized. More than one critic has manifested this spirit, which would be contemptible for its silliness, were it less odious by its malignity. One extract from these poems, will satisfy the reader that Mrs. Leadbeater must enjoy a respectable rank among the poets of her sex. Mrs. L.'s "Beggar," contrasted with Mr. Kenny's "Jane Mc'Donnel," inserted in our last, strikingly display the inevitable miseries of civil war.—

"Though sunk is thine eye, yet thine eye it is bright,
And hale is thy cheek, though thy looks they are white;

While thy meek looks alone our compassion implore,
As silent thou bends't on thy staff at our door :
O say, pensive stranger, why heaves the deep sigh,
And the salt drops of sorrow so often dost dry ?"

" Alas ! I have cause for those sighs heaving deep,
While my tears the poor pittance of charity steep ;
For my heart bleeds to think of the days that are past,
The days when I fear'd not cold poverty's blast.

" Contented and happy I liv'd on my farm ;
My fields they were green, and my cabin was warm :
The wife of my youth sat and spun by my side,
While our dear duteous sons ev'ry comfort supplied.

" Two such boys as my boys, once with pride I could say,
You scarcely would meet on a long summer's day ;
Their cheeks were so ruddy, so bright was their hair,
And their skins, like the lily, so soft and so fair.

" Yet I will not deny, *when rebellion arose,*
That my sons took the field, the sad scene of my woes ;
*They fell :—*their white bosoms were purpled with gore :—
Oh, pity my anguish, nor question me more.

" Now far from that home where no comforts remain'd,
My hapless old dame an asylum has gain'd ;
Where lonely her grief in sad solitude flows,
While I bear her the tribute which pity bestows.

" But soon shall our wants and our sorrows be o'er,
These tears cease to stream, and those hearts throb no more :
We part for the moment which loosens our chain,
And gives us to join our children again."

Some of Mr. Burke's letters to Miss Shackleton and to Mrs. Leadbeater appear in this volume ; they evince the strength, generosity, and purity of his friendship, as well as the incontrovertible benevolence of his heart.

Miscellaneous Poetry, by Thomas Green, jun. of Liverpool. Pp. 131, 8vo. Longman & Co. and Sherwood & Co. 1809.

MR. Green dedicates what he is pleased to call " these first fruits of the *untutored Muse*" to his father, although he gives pieces from the Portuguese and Swedish. Throughout this little volume there is a kind of pathetic gravity, with a feeling of virtue, not very common in modern poets. Several of the pieces are devoted to narrate the sufferings and escapes of seafaring men, which are highly affecting ; such is the " Tale of Woe," and the " Shipwreck'd Sailor Boy." The acrostic on Wm. Pitt and Lord Nelson are greatly superior to such compositions in general. Lines " on the [gloomy] behaviour of some pious people in company," " Modern Wisdom," " The Storm," " The House of Wealth," Patriotism," (Spanish) " Suicide," and " Gambling," are pieces which will be read a second time, although not finished compositions. Indeed, Mr. G. unquestionably evinces much

purity of thought, good sense, good morality, and talents, which, were they even inferior, we should be sorry to depreciate. His poems may be safely admitted into all families, and they will probably interest and instruct.

MISCELLANEOUS.

A Circumstantial Report of the Evidence and Proceedings upon the Charges preferred against his Royal Highness the Duke of York, in the capacity of Commander in Chief, in the months of February and March, 1809. By G. L. Wardle, Esq. M. P. before the Honourable House of Commons. Including the whole of the Original Letters of his Royal Highness the Duke of York; the Speeches correctly taken in full, of the various Members; with all the other Documents produced in the course of the Investigation, and the decision of the House of Commons, upon this very Important Subject. Illustrated by Portraits. 8vo. pp. 700, bds. 14s. 6d. Cundee, 1809.

"Whether we consider the high importance of the investigation, which is the subject of the following sheets," observes the editor of this *Circumstantial Report*, "the rank and situation of the parties implicated in it, the extraordinary nature of the transactions disclosed, or the national benefit that may confidently be expected from their public exposure, we are justified in asserting, as it has been emphatically observed, that the volume detailing these proceedings will be one of the most interesting in the English language. It will be handed down to posterity as a precious deposit, and our children's children will recur to it as a sacred record, that, in our days the pure flame of patriotism, and the genuine spirit of independence, were not extinguished in Britain."

On this subject we have before expressed our sentiments at length, in the article of "Politics." We shall here only add, that the contents of this volume are carefully arranged, the speeches of the respective members who delivered their sentiments in the course of the late parliamentary proceedings, are very copiously detailed, and with apparent accuracy, as to substance; and that the examinations of the witnesses are illustrated by numerous letters, and other documents, copied from the official "Minutes of Evidence," printed by order of the House of Commons. It may be added, that, from the extraordinary quantity of closely-printed matter which it contains, independently of thirteen outline portraits, this volume may be regarded as the cheapest which has for some time issued from the press.

The Exposé; or, Napoleone Buonaparte Unmasked, in a Condensed Statement of his Career. Accompanied with Notes, &c. 8vo. pp. 240, boards, 6s. Miller, 1809.

THIS is a modest, but sensible, spirited, and useful little performance. The object of the author appears to have been, to

exhibit "the temper of Buonaparte in its true light; and display, in a small compass, what have been the effects, to individuals, as well as to nations, of his unfeeling conduct, and unprincipled ambition." In the accomplishment of this object he has been extremely successful, and has, we conceive, conferred a material obligation, not only upon his own country, but upon every state into which his "*Exposé*" may make its way. An opinion of his manner, and of the correctness of his ideas, may be formed from the following passage:

"It is completely evident, from every step in his conduct, that peace with Buonaparte is invariably a deceitful cessation from arms for his own advantage, and that he only requires peace for a season, that he may gain time to meditate new mischief, and effect it. Even while he was negotiating peace with England, he seized the dominion over Italy, deaf to British remonstrance, and indifferent to the consequences; and the very next day after peace had been signed, as if to insult her, he deprived the Prince of Orange of all claim to the Stadtholdership of Holland; sent commissaries to all the principal sea-ports in Great Britain and Ireland, to learn, by every possible information, in what way the United Kingdoms might be attacked to the best advantage; and, during the whole time of peace, continued to accuse and calumniate Great Britain, and endeavour to dictate to its government in the way he was accustomed to conduct himself with haughtiness to the subdued nations on the Continent, till her patience was exhausted, and she was compelled to go to war, to maintain her dignity and independence. This Buonaparte must have wished, that the odium of the measure, to those who did not know the aggression which England had received, might be removed from himself. He stripped the Pope of his temporal dominions because he maintained peace, and would not join his forces to assist him in the destruction of mankind. He compelled Spain to enter into an offensive and defensive alliance with him; and by that means forced her into war contrary to her wishes and interest, and subsequently made war against her himself, because she would not receive a new sovereign from his hands. He carried war into Egypt, when the Porte was in profound peace with France: he kept peace with Portugal only to rob her by subsidies, till he could safely attack her, and seize upon her dominions: he forced Russia to make war with England and Sweden; and he broke peace at different times with every part of the world, where he could extend his armies in search of fresh plunder, and new conquests.—And this is the man who talks of peace! 'As for himself,' said the hypocrite, Buonaparte, in a letter which he addressed to the Archduke Charles at Vienna, and, from the whole of his conduct, it is hypocrisy in the extreme; 'if the overture which he had the honour to make to him could save the life of a single man, he should pride himself more upon the civic crown, which his conscience would tell him he should have deserved, than upon the melancholy glory arising from military success.' But the world is become too wise to be longer blinded by his artifices."

The following anecdote, relating to Buonaparte's conduct at the

Luxembourg, after one of his early successful campaigns, is curious and interesting; particularly as it is stated to have been "received through the means of an eye-witness, whose whole attention, during the ceremony, was unalterably fixed upon him; and who observed every motion, look, and attitude, from his entrance to his departure!"

"The minutest circumstances will often develope the ruling passion of the mind beyond greater occurrences; and Buonaparte's conduct in the Luxembourg, evinced that an insatiable ambition had habitually a predominant sway. When Buonaparte approached the spot, or elevated platform, upon which the directors were seated, he was observed to ascend the first step calmly; and then, in a hurried manner, accompanied by an agitated look, placed his foot suddenly upon the second, and as hastily withdrew it; and by that reserved action seemed to say, "This throne I shall mount, but the time is not yet come; pause my aspiring thoughts for a time!"

This volume deserves notice, for the feeling of loyalty and patriotism in which it is written; for the small compass into which an account of the leading atrocities of Buonaparte's life are compressed; and for the judicious observations, moral and political, with which it abounds.

A short Account of the Society of Friends of Foreigners in Distress; containing the Nature and Views of the Institution, with the Plan and Regulations, and a List of Subscribers. Pp. 32, 8vo. Phillips, Lombard-street. 1808.

This generous institution originated in a "small Society of Foreign Protestant Clergymen," who collected together a few persons of humane dispositions at the London Tavern, in June 1806, and resolved to form a society, called, "*The Friends of Foreigners in Distress.*"—The frequent and urgent calls of necessity, and the excellence of the motive to establish such a society, soon attracted the attention and engaged the feelings of numerous opulent and independent persons. Above 250 subscriptions and benefactions have already been received, and it cannot be doubted that all those "who do good by stealth, and blush to find it fame," will immediately subscribe to this most laudable of all laudable and humane institutions. None but those who have considerable intercourse with foreigners, can conceive the distress and misery into which many of them, well-meaning creatures, are plunged in this great metropolis. A society, therefore, instituted for their relief, is so congenial with the Samaritan charitableness of the English people, that we cannot doubt of its becoming a corner-stone in their work of beneficence. It only requires, indeed, to be more known to be universally encouraged.

"The small annual subscription of one guinea constitutes a governor, and ten guineas a governor for life. Subscriptions and donations are

received by W. Vaughan, Esq. Treasurer, Dunster's-court, Mincing-lane; by Mr. C. Murray, Secretary, No. 13, Bedford-street, Bedford-row, and 21, Birchin-lane; by all the principal Bankers; and at Lloyd's Coffee-house.

An Antidote to the Miseries of Human Life, in the History of the Widow Placid, and her daughter Rachel. Pp. 142, 12mo. 3s. 6d. Williams and Smith.

NOT less than four editions of this little volume, we understand, have been sold in two years. We should rejoice in this, had not the author occasionally mixed some false morality, and rather piquant allusions in her dialogue. We cannot much admire wit so alloyed, and would as soon hear lectures on chastity from the Pagets, as defences of religion from the admirers and advocates of "La Belle Assemblée." The modern traders in religion, however, find their account in this, and sometimes discover considerable address in veiling the most luscious sentiments with the expressions of piety, and a pretended respect for, and defence of, the principles of Christianity. True religion accepts of no such advocates, nor shall we ever deem them real friends to the pure morality and divinity of the Christian faith, who thus blend it with the levities or "vagaries of human life."

POLITICS.

THE DUTCH COMMISSIONERS.

It has often fallen to our lot, and to that of our predecessors, to stem the torrent of popular prejudice, and to divert the course of popular censure, from the progress of its aberrations into its direct and proper channel. From the case of the curate of Blagdon, to that of the Governor of Trinidad, we have convinced our readers that we are not to be allured by undue influence, nor to be intimidated by the dread of public odium, so as to prevent us from standing forth, in any, and in every instance, as the fearless champions of truth, and the undaunted and unseduced advocates of justice. Of all the cases of the description to which we allude, not one has fallen under our cognizance more extraordinary, in all its parts, than the attack on the persons appointed, under an act of the legislature, to dispose of certain property, under different circumstances, taken from our former allies, the Dutch.—We had intended to enter at length upon the investigation and discussion of this important subject; but, for reasons satis-

factory to ourselves, at least, we consider it expedient, to reserve our opinion on the question for a future day ; when, should circumstances exist to call for its publication, it shall be fairly and fully discussed. Common justice, however, requires that we should, even in this stage of the business, make one or two observations on the question. And, first, it behoves us to contradict, in the most formal and solemn manner, an assertion which has been publicly and confidently made, that one of the Commissioners, Mr. John Bowles, is connected with this review. This is an old assertion, newly repeated, and so long as it could only expose the gentleman to whom it refers, to the malice and odium of those whose principles, and whose conduct, he, we concluded, must, in common with all the well-disposed part of the community, despise ; we did not think it worth our while to trouble our readers with a single remark on the subject. But now, that it is made the pretext for loading him with additional abuse, and for laying on his shoulders a weight of calumny, such as the combined skill of public orators and public writers can alone supply, it would be equally cowardly and unjust, to suffer our readers to labour any longer under such a deception.—We, therefore, most solemnly declare, that Mr. Bowles neither is, nor, as far as we can learn, has been, either a writer of, a conductor of, or a proprietor of, *THE ANTIJACOBIN REVIEW* ; and that he has not, and, to the best of our knowledge and belief, never had the smallest influence or controul over, or connection with, this work. Our readers, we know, will give us credit for the truth of this assertion ; and, as to the *Jacobins*, we care as little for what they believe, as for what they profess. With them we have long declared open war ; we have drawn our sword, and thrown away the scabbard ; and we are not fools enough to expect justice, nor cowards enough to accept mercy, from them.—We should not have deemed it necessary to say more on this point, had not a paper, which, being the property of booksellers, the public may be disposed to believe is initiated into all the mysteries of Literature, and acquainted with all the arcana of the press, affected to give the names of three gentlemen, as the conductors of this work. One of these gentlemen is Mr. John Bowles. But not only is the writer of the article alluded to incorrect in his assertion, as it respects Mr. Bowles, but also as it respects the other two gentlemen, whose names

were introduced in it.—Happy, may proud, as we should be, of these such guides, we are still too proud, and, we hope, too honest, to submit to play the part of the jackdaw in the fable.—We, then, positively declare, that the whole of that assertion is void of foundation; that neither of the gentlemen mentioned is conductor of this work; and that the name of its conductor has not, and shall not, if we can prevent it, ever appear in print. For, strange as it may appear to Richard Cumberland, Esq. and his learned coadjutors, as well as to *Doctor* and *Mr.* Aikin; we are not of opinion that criticism can derive any additional value from the name of the critic, however respectable that may be. And, if we know any thing of human nature, the cause of truth, notwithstanding the sophistry which, we are aware, may be opposed to our position, is more likely to be *injured* than *served*, by the publication of names, to be subjoined to every article in a review. To say the truth, we are astonished that such a preposterous notion should ever have entered the head of such a veteran in literature as Mr. Cumberland; with such frothy writers, indeed, as the laborious Dr. Aikin, and the ingenious gentleman his son, it is natural enough that vanity should blind their judgment, and lead them astray.

But, to return from this digression, to the case of the Dutch Commissioners; we shall briefly state that nothing could excite our astonishment, (after perusing the evidence before the Committee) at hearing Mr. Henry Thornton's motion, Mr. Barrister Orde's comment, and the resolution of the House upon it! Let not Mr. Thornton be surprized at this declaration; when we assure him, that from the evidence, and to that alone we look, we draw a totally different deduction from that which the Committee has drawn.—We there find that the Commissioners had acted as prize agents, and, as prize agents, were fairly entitled to the whole of the remuneration which they claimed; that although the Committee might, without any imputation on their understanding, conceive that the Commissioners were not entitled so to act, and, consequently, not so to claim, (though to us the fact is as clear as any thing of the kind can be) still it was a question of doubtful right, which might call for legal investigation, and legal decision; but which could not, without a violation of rules and of principles, which ought ever to be held sacred, become the subject of

a *judicial* decision, in a popular assembly :—that, even if the Commissioners were *not* entitled to be considered as Prize Agents, they remained as Parliamentary Commissioners, and should, of course, be paid as such Commissioners are usually paid ;—that, upon calculating the sum received and claimed by the Commissioners, amounting in the whole to 84,000*l.* after deducting the expence of the establishments, (and the expences of all parliamentary committees are paid by the public) we find that, dividing it by *fourteen*, (the number of years for which the commission has *already* lasted) and the produce by *five*, (the number of Commissioners) it would leave to each Commissioner a salary of 1200*l.* a year ; whereas it is notorious that Parliamentary Commissioners have frequently 1500*l.* a year ; and, be it remarked, that the Dutch Commission is not yet closed, nor is it likely to be, as we understand, for some time ; and no farther remuneration is claimed or expected ; — and, farther, that, upon looking into the Act of Parliament, which we have taken the trouble to do, the Commissioners, according to the true spirit and intent of the Act, were only called upon to pay such balances into the bank as should remain in their hands, after all the expences, and demands, to which they were liable, were discharged ; that, when it appears that 400 *law suits* were maintained by these Commissioners, those demands and those expences must, of necessity, have been very large ; and, that as they must have been personally responsible for the expences of suits instituted by themselves, it would have been the height of folly, and of imprudence, not to keep, in their hands, a sufficient sum to discharge them ;—that, for these and other reasons, too tedious now to enumerate, we should have cut off our hands sooner than have panned, and cut out our tongues, sooner than have proposed, such a resolution as that which was submitted to the House ;—a resolution which went to destroy the reputation of five men of hitherto unimpeached character, and to whom it is no compliment to say, that they were as honourable, and as pure, as Mr. Henry Thornton, or Mr. Barrister Orde. That resolution, however, being founded on a gross fallacy, or an imputed breach of law, which, in our opinion, had not been committed, must of necessity, when the subject comes to be properly understood, fall to the ground.

We have neither time nor room to comment on the speeches which appeared in the newspapers, and which we attributed (falsely we hope) to two members of the House of Commons. It is only on such *printed* speeches, which become pamphlets when committed to the press, and public property, as it were, that we presume to comment. In one of these speeches, the transactions which formed the subject of the report, was termed a *robbery*, and five men, such as we have stated, were thus publicly accused (if the report be correct) as *thieves*; for it does not require the knowledge of a barrister to know, that a man who commits robbery is a thief. Now, we will appeal to every honest man in the kingdom; to every one who values a reputation as a jewel of inestimable value; to all in whose bosoms one feeling of honour, in whose minds one principle of justice, resides;—whether such language, on such a subject, is to be tolerated *any where*? We must believe the report in the public prints to be false and libellous; and, therefore, it is only to the writer of such report that we apply our remark, that if he, or any man breathing, had dared to suffer his licentious tongue to utter such a sentence, we should have taken care to use, by way of answering it, a very different weapon from a *pen*. It must be a false imputation; no man, who had a gentlemanly character to support, could act a part so base, so cowardly, as to attack, in so gross a manner, men who were not present to defend themselves. Had such language, unheeded, (of which we had rather be the *objects* than the *authors*) been really employed in the House, we should not have scrupled to deny even the *right* to use it. *Freedom of debate* and *licentious calumny* have nothing in common with each other; indeed, licentiousness of all kind is hostile to, and frequently destructive of, freedom. But what has most unequivocally betrayed the *spirit* which has marked this transaction, is the selection of *one* of the Commissioners to bear the whole weight of public obloquy, to be the *sole* object of public calumny. That Mr. John Bowles had given mortal offence to Mr. Whitbread, by the exposure of his pretty plan for the education of the rising generation, we were fully aware; but we really thought better of this *Molasses-Whig*, than to believe that he would ever render his parliamentary duty subservient to his private feelings. We gave him credit, however, for more public spirit

than we find he possessed. We make the *amends honorable*, and promise to appreciate his merits better in future. Meantime we resign him, for the present, to the gentle castigation of one of his parliamentary opponents, who has been more charitable to him than we feel disposed to be.

(Copy.)

" MR. SPEAKER,

" I am aware, Sir, that I am about to volunteer upon a most arduous service, for I really rise with the view of offering a few words in behalf of that arch-antijacobin, Mr. John Bowles. In so doing, it is right I should premise, that I can be influenced by no considerations of a personal nature, for my acquaintance with Mr. B. is so slight, that I never was in his house, nor he in mine: but I am influenced by those feelings, of which every man of a liberal mind must partake, when he hears such outrageous abuse lavished on a person who is not present to defend himself. This abuse has come with the worst grace imaginable from the hon. gent. who has most indulged in it; for if party zeal and party spirit be a sin, he may well exclaim with Falstaff, 'Lord help the wicked!' The hon. gent. kept his temper perfectly well, till he touched upon the thirty pamphlets which he attributes to the pen of Mr. B. But at the mention of these pamphlets, all his wrath was awakened; and I am, therefore, justified in presuming, that he means to visit the sins of the Pamphleteer upon the head of the Dutch Commissioner. I maintain, Sir, that Mr. B. has as much right to publish his sentiments on any political topics, or on the public conduct of any public men, as the hon. gent. himself. If the hon. gent. disapproved the sentiments contained in those pamphlets, he was at liberty to answer them. Nay, for what I know, he may have answered them, for he also is a pamphleteer; and this perhaps accounts for the extraordinary asperity in which he has indulged against Mr. B. for two of a trade, they say, can never agree. Wits are game cocks to one another; and the hon. gent. has really crowed most outrageously loud, considering that his antagonist was not within hearing.

" He accuses Mr. B. of having invaded the silent retreats of the dead, in his reflections upon the character of the late Duke of Bedford. I am no friend, Sir, to reflections, either upon the dead or the absent,

but I must observe to the Honourable Gentleman, that he was, at the same moment, committing that very fault of which he accused Mr. B. He too invaded the silent retreats of the dead; and calumniated the memory of Mr. Pitt, when he charged him with having appointed Mr. B. one of the Dutch Commissioners, as a reward for his having written these thirty political pamphlets. No grosser anachronism, Sir, was ever committed, by a man who suffers his resentment to get the better of his reflection; for a comparison of dates will immediately shew, that Mr. B.'s appointment took place years before any of the pamphlets, to which he has alluded, were written.

- I have heard, Sir, and that from authority on which I can rely, that Mr. B. was first introduced to the notice of Mr. Pitt, in consequence of the appearance of an anonymous answer to Mr. Tom Paine's* *Age of Reason*. This work attracted Mr. Pitt's attention, and led him to inquire the name of the Author: he then sent for Mr. B. and told him that he should be happy to serve him, whenever a fit opportunity offered, in consideration of the essential service which he had rendered to the cause, both of religion and government, by that publication. I am persuaded, Sir, that every gentleman who hears me, will think, that, to provide an antidote for the poison contained in the "*Age of Reason*," was a meritorious office; and I mention this anecdote to the honour both of Mr. Pitt and Mr. Bowles. An attack of a different kind has been made upon Mr. B. by the Right Honourable Gentleman, (Mr. Pensonby) who has just sat down. He has performed the task of a Reviewer, and entertained the House with a very ingenious critique on various passages, from one of Mr. B.'s pamphlets. From this specimen, Sir, I should not be surprised to see a new Review start up, and the Parliamentary Review may, perhaps, rival even the *Edinburgh Review*; but, in that case, I fear we should have a schism among the gentlemen opposite to me, and that the House might be split into more parties than it is already divided into.

"Dismissing Mr. B. in his literary character, I shall now say something of him as a Dutch Commissioner. It appears, by the report of the Committee, that upwards of four hundred claims were referred

* His Protest to his Rights of Man.

to the decision of these Commissioners. Several of these claims were under my management, as agent for various correspondents of mine in the United States of America ; and my negotiations respecting them, were principally carried on with Mr. B. who, as a professional man, had the direction of that department. From the observations which I had then an opportunity of making on the conduct of Mr. B. I can bear witness to the zeal and ability with which he managed that part of the concern ; and *I am persuaded that, by his indefatigable attention, and legal discrimination, an infinite number of litigations were rendered unnecessary, AND MUCH EXPENCE SAVED, BOTH TO THE PARTIES CONCERNED, AND TO THE PUBLIC.* His professional exertion continued to be necessary long after all the mercantile exertions of the Commissioners were at an end, in consequence of the law-suit with the underwriters, which was only decided last year. If, therefore, particular consideration be due to any one of these Commissioners more than to another, that consideration is due to the services of Mr. B.

“ With respect to the general conduct of the Commissioners, as a body of men, I think it cannot be wholly justified ; and my sentiments upon it, accord very much with those of the Committee, whose report is now before the House. The accounts, however, have not yet been fully examined ; nor is the case fully before us. I think, therefore, that the whole matter ought to be referred to the auditors of public accounts, in order that the investigation may be completed, before we undertake to pronounce our judgment. The object of the interference of Parliament, ought to be practical good ; which will not be promoted by voting theoretical propositions, containing reflections upon government in general, such as form the basis of the resolutions now proposed. I therefore concur in the amendment moved by the Chancellor of the Exchequer, and shall vote for the previous question.”

This speech, which we have extracted from a daily paper, was delivered by Mr. Marryat, who, we understand, is one of the members for Horsham, an eminent and most respectable merchant in the city, and agent for Trinidad. His testimony, on such a subject, is worth a thousand of our councils. We cannot, however, dismiss the subject without remarking, that it is perfectly clear, from this statement, that

if blame attached any where, it was less to Mr. Bowles, than to the other Commissioners ; for his attention was engrossed by the legal proceedings of the Commission ; while all the mercantile part of the transactions, was left to the other Commissioners, all of whom appear to be mercantile men ; and the question of prize agency, with the proper remuneration for the same, was purely a mercantile question.—Never, then, was such scandalous injustice practised as that which Mr. John Bowles seems to have experienced. He has been attacked, however, under false colours ; for while the blows professed to be aimed at the *Dutch Commissioner*, they were evidently levelled at the loyal and intelligent *author*.—We must here end, or at least, suspend, our reflexions. If we have exposed a single falsehood ; if we have corrected a single failing ; if we have removed a single misapprehension ; we have done some service to the cause of truth, and our time has not been mis-spent. We have not thought it necessary to enter into the details of the question ; nor, indeed, without farther information and inquiry, do we feel ourselves sufficiently qualified for the task. Besides, we are deterred from pursuing the subject farther, as we learn from Mr. Perceval's speech, that it is still pending before a competent jurisdiction. We may possibly, however, have occasion to return to it again, and whatever popular odium may attach to our efforts, we will not shrink from the discussion.

MISCELLANIES.

PUBLIC MEETINGS.

For the Antijacobin Review.

Mr. Editor,

I CANNOT but think, however culpable may have been the conduct of the Commander in Chief, (and who shall attempt to screen him from blame ?) that the demeanor of many of our country gentlemen has a strong tendency to revive the spirit of Jacobinism and disloyalty, which had well nigh fallen asleep ; and that this tendency is perceived by a great number of our reputed patriots, and is the subject of secret triumph. I have, in a variety of instances, especially among the farmers, observed an air of exultation, on the present aspect of affairs : and, the other day, when the probability of a county meeting, on the business of the Duke of York, was discussed, the countenances of a large agricultural meeting were lighted up from the flame of liberty once more dignifying to visit our land ; or, to speak more correctly, of licentiousness arising again from the night of horror into

which she had been plunged, and with the torch of sedition ready to set fire to kingdorns. In the assembly to which I allude, (and many are there of the same description, at this moment, in England) I saw not the least symptom of indignation at the vices of the Duke. I heard not a syllable on the subject of an adulterous connection, but as it was necessarily involved in political or revolutionary questions. And, in short, considering maturely the characters of all who are now eager in their requisitions to the Sheriffs of counties, to call meetings for the redress of the grievances so much complained of, I hesitate not to declare, that I think them all either weak or wicked; and that, in most cases, I have discovered a pretty equal mixture of mental imbecility and depravity of heart.

Exeter, April 21, 1809.

Your's ever,
AMICUS PATRIÆ.

Proposed Interpretation of a Passage in Genesis iii. 16.

To the Editor of the Antijacobin Review.

Sir,

I BEG leave to submit, to the consideration of Biblical Students, the following remarks, through the medium of your Miscellany, and should be glad to be favoured with the opinion of any of your Correspondents on the interpretation here proposed.

In the sentence pronounced on Eve, in consequence of her beguiling Adam, (Genesis iii. 16.) the Almighty declares, "I will greatly multiply thy sorrow, and thy conception." The latter part of this sentence has generally been considered as only an enlargement of the former, and intended to express more strongly the languor and pain incident to women during the period of gestation. The word in the Hebrew is דַּרְדָּרָא which is rendered in our translation as above "conception." This, according to the best authorities, is evidently the import of the word: but the question is, in what sense is it to be understood? In the Septuagint translation the passage is interpreted, "Πλεθυναι, Πλεθυνω τας λυπας σου, και τον στεναγμα σου." plainly according with the presumed signification as already specified. Cas-talio renders it in the same sense, "Ego te multis doloribus, ærum-nisque afficiam." In other translations we find it merely rendered literally; as, "dolorem tuum, et conceptum tuum cumulatissimè multiplicabo," &c. How then is this "conceptus" to be explained? It is stated in Leigh's Critica Sacra, "דַּרְדָּרָא non tam conceptum, quam uteri gestationem significat, hoc est, angustiam quam experitur mulier a conceptu usque in partum:" or, "This word is used for the whole space, that the child is in the mother's body until the birth, and comprehends her faintness, loathing of meat, aches," &c. Bishop Hall (in his Paraphrase on the Hard Texts) speaks to the same effect, "I will greatly increase those sorrows which are proper to thy sex; and those especially which shall follow upon thy conception,"

Notwithstanding these authorities, I presume to hazard a conjecture, that somewhat more must have been here intended than what these interpretations convey. "*Δύσας καὶ στήναι*;" "*doloribus ærumnisque*," appear too much like tautology; especially when it immediately follows, "*in sorrow thou shalt bring forth children*," which will then be a mere repetition of the former sentence. Let us then endeavour to ascertain in what other sense the words can be employed.

God created man for the enjoyment of perfect happiness. With this intent he was placed in the garden of Eden. In this blessed retreat the injunction was given, "*be fruitful and multiply*;" and a train of joyous consequences was to be the result. The race produced from the highly-favoured pair was to "*replenish the earth, and subdue it*," and possibly might have been permitted to taste of the tree of life, and live for ever. This blessing, however, was forfeited, and a new scene of things took place at man's fall. Then we hear sorrow first mentioned; then pain is to be first endured; and here the sentence is pronounced, "*in sorrow shalt thou bring forth children*." Had they obeyed the voice of God, the same almighty power which created our first parents in perfect strength, and fullness of stature, could either have mitigated these pangs of child-birth, or rendered them altogether unknown. "*Nam si legi divinæ (says Grotius) obsecuta easet, arbor vitæ faciliore ei fecisset partus, quam ulla aristo lochia*." But this was not the case, and the fatal doom of sorrow was to be borne. And, indeed, so peculiarly has this sentence been inflicted, that it is said no creatures suffer so much during travail as the woman. Other creatures, it has been remarked, are found to be in more perfect health, and strength, and vigour, than before. "*Nunc inter omnia femmini sexus animantia, maxime in partu vexatur mulier*," says Grotius. So deep an impression has this made upon the general feeling, that we find heathen poets, no less than the sacred writers, describe the acuteness of pain by "*ἰσχυρὰ γυναιχός*," as in Homer; and "*the pangs of a woman in travail*," as in the Bible.

But the divine judgments are ever tempered with mercy; and mercy appears conspicuous in the sentence inflicted on the human race. The very punishment which God ordains is rendered beneficial to man. Thus "*the seed of the woman is to bruise the head of the serpent*," to do away the effects of "*his bruising the heel*" of the deliverer. The "*ground is curs'd*" for man's sake; but labour is made beneficial to man for its renovation. So when God speaks "*I will multiply thy sorrow*," to soften the sentence he adds, "*and thy conception*." Thy sorrows shall be frequent; thy conception I will multiply also; from thee a world of creatures is to spring; all nations are to be formed "*of one blood*;" and all by thee that world has lost its purity, so, through thee, shall proceed the means of its restoration. Thus the expression, "*conception*," does not mean an increase of pain and suffering, such is represented by "*ἐσθραπναι*," *ærumnæ*, as above, but an increase of joy to alleviate that sorrow; as our Saviour

says, "a woman, when she is in travail, hath sorrow because her hour is come; but, as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

Somewhat of this kind is the commentary on this place in the Geneva Bible. "*The Lord comforteth Adam by the promise of the blessed seed; and also punisheth the body for the sin the soul should have been punished for, that the spirit having conceived hope of forgiveness might live through faith.*" Certain it is, that the "multiplying of conception," in the woman, was ever esteemed a cause of joy: "I have gotten a man from the Lord," was the grateful expression of Eve: and we perceive, throughout Holy Writ, a numerous posterity uniformly pronounced as a blessing, whilst barrenness is held up as a mark of reprobach. "Write this man childless," is the severe denunciation of the Lord against Jeconiah, by the prophet Jeremiah.

From these considerations it appears, that the words as pronounced by the Almighty to our first parent, were intended as a curse, *mitigated by the hope of a distant blessing*, "I will multiply thy sorrow," but, although these sorrows shall be increased, through "*multiplying thy conception, I shall increase thy joy.*" Like our Saviour passing "through the grave, and gate of death to a joyful resurrection," the pangs that thou art doomed to bear, shall convey blessings to thyself, and to generations yet unborn.

I am, Sir, yours,

C. P.

April 26th, 1809.

RELIGION, POLITICS, AND LITERATURE.

SIR,

To the Editor.

I HOPE the following lines will not be found inconsistent with those good and patriotic principles, which you ably maintain. It is a complaint prevalent, I believe, in all ages, and among all nations, and certainly a very common one in England, that "times are bad." This disposition, which produces such sinister enquiries, is often far removed from despondency. That instinctive feeling, which renders men so quick-sighted in viewing or anticipating national calamities, serves to prevent them, and is, in fact, a principle of life and energy in the political constitution.

After this preface, I hope to be thought neither a coward nor a Jacobin, in noticing what appears to me a degeneracy of spirit, that has, in many instances, crept among us, but that you and your readers will give me credit for a sincere desire to see my country at the pinnacle of prosperity and honour. I do not dwell on the dark side by choice, but it forces itself upon me.

Religion and politics are too serious matters to treat in a casual and hasty letter. Yet let me ask, has not the sound, manly, rational, apostolic devotion of the reformation, declined too much to an expression of the feelings? Is it not, at this present time, religious-

ness rather than religion? Is not the man who practises it more a devotee, than devout? Is he not, in comparison with better models, what Augustulus was to Augustus, what the Saxon Kings, who took refuge in a cloister were when contrasted with those who performed the active duties of royalty? The fashion of the times, in which they lived, gave these monarchs the rank of saints in the calendar; but they present us with a very inferior picture of human nature, imbecile, and superstitious. There is, I believe, a great deal of sincere religion in our country at the present time, more, perhaps, than has been for many years past, but I doubt whether it is of the most perfect quality: the metal is of current value, but not sterling.

In politics, we seem almost to have lost the old English courage: I mean as far as relates to the senate, for our fleets and armies are formed of the good old materials. I imagine that the sentiment of dying for your country, rather than making a compromise of its honour, or interest, would now be thought extravagant, and romantic in either house of Parliament. A wise politician is now considered one, who makes the best terms he can, and the great object in view is, not glory, but safety. Yet these were not the sentiments of ancient Greece and Rome, nor were they the sentiments of Englishmen in better days. A man of principle will choose the path in which he thinks he ought to walk, and will not turn to the right hand or to the left; he will persevere, come life, come death, and will fear nothing but the loss of honour, and the dereliction of his duty. The flexible policy, to which I allude, without a determinate object in view, was exactly that of the declining Byzantine court. A very exalted spirit may be thought to belong only to chivalry and romance; yet we know the effects of that spirit are not imaginary but real. You may call Alexander, Cæsar and Mahomet, madmen, yet they changed the face of the world. You may say that the spirit of freedom, which has so often animated European nations was a phantom, yet it enabled those nations finally to prevail over every obstacle, it produced heroes and martyrs, men distinguished not by riches and titles, but by actions, and ennobled by the gifts of god himself. I, for one, had rather be numbered among those who have died in a good cause, than with those who live in daily habits of fear and disloyal servitude.

The subject has hurried me from my purpose, which, when I began this letter, was principally confined to literature. I have not mentioned the profligacy and impiety of the times, of which there are too many flagrant instances, but have stated, for such is the impression on my mind, that the very virtues of the times are debased from the purest examples. The standard of our perfection is, I fear, a low one: the praise, the merit, the end at which we aspire, in our best efforts, are not so excellent as could be wished. The same ideas strike me in considering modern taste in literature.

If we wish to consult the best models, perhaps we shall be obliged to refer back to Queen Anne's reign. Johnson and Robertson, and Hume and Gibbon, though learned men, and imitators of the best

classics, are yet, perhaps, too studied in their style. *Their* imitators have deviated still more widely from the best examples; and we now have instances among those who come forward as guardians of the public taste,* of putting the translations of Homer and Virgil on a level with the original compositions. I suppose such a compliment was never paid to Mr. Pope in the zenith of his popularity among his contemporaries: and that he would have rejected it as hyperbolical, and would, perhaps, have thought of that orator of old, who, upon receiving a burst of immoderate applause, whispered to a friend, "what foolish thing have I now said?"

In the *Edinburgh Review* of last month, an opinion is broached, in the critique on Burns's works, that original genius is cramped and restrained by the study of ancient authors. This may be true to a degree: but I think only a genius of an inferior kind would be so fettered, and the advantage of a correct and chastised taste would amply compensate for any curtailment of such original merit. The tree best pruned bears the best fruit. The understanding which possesses strong native vigour will be assisted and guided, without being trammelled, by the arts of education and former examples. It is the opinion of the best judges that Homer made ample use of what materials he found ready to his purpose: the most sublime of modern poets was the most learned. Shakespeare laid the foundation of his excellencies upon the knowledge he possessed; and I do not believe that any authority could have subdued his invention: fetters strong enough to bind such a genius are yet unforged. Did Locke, and Barrow, and Bacon, and Newton, despise and reject the treasures of former times? no they made them produce interest a hundredfold. These great men, according to a known expression, mounted on the shoulders of their predecessors, and were thus enabled to surpass their discoveries. What I mean to say is, that by far the safest and soundest rule of criticism is to refer to those works which have had the sanction of different generations, as the pure standards of excellence, rather than for every man to set up the idol of his own imagination, and to run riot in his own conceptions, which are, perhaps, new only to the uninformed. Such a canon of criticism once acknowledged would, in my opinion, break down the barrier of rational and cultivated taste, and let in upon the literary world a deluge of extravagance and folly. When we once become averse to labor and study, and only aspire to the praise of facility, farewell to any pure and high efforts in any branch of the arts. Simplicity and good sense must lay the foundation, or the superstructure will be nought but tinsel and pageantry.

I hate pedantry: but an acquaintance with, and admiration of, ancient and received works of merit, is far enough removed from a blind and servile adoration of them. Not to add, that even pedantry produces better effects to society, than the abortion, and misguided efforts of conceit and presumption, "that cannot teach, and will

not learn." An opinionated attachment to our own merits, is the worst of all pedantry.

Another instance of declining letters. The grave and solemn learning, the pedantry if you please, which prevailed three hundred years ago, restored the best classics, and elucidated them. The study of modern times is employed in raking up the dregs and refuse of our Augustan ages, that trash which our forefathers forgot and neglected. Instead of the sense, and the mind of authors, our enquiries are directed to the skill or defects (for both are equally valuable) of the Printer: and the work is esteemed, because it is black, and unknown and rare. The origin of all these things I believe is, that men write for money and not for fame; they publish, not because they abound in intellectual materials, but because their pockets want replenishing. Many of your contemporary reviewers, and brother-critics, I am inclined to think, would make much more respectable members of society as handicraftsmen, and gain more money in an honest way.

I have troubled you, Sir, at this length, not in the spirit of despair but of hope. The reigning defects of the time are, I think, like the failure of the Greeks against Philip of Macedon, owing, not to the want of real intrinsic strength, but to our own negligence, and a misapplication of the resources we possess.

Exoriare aliquis.—God grant that some man, or some set of men, may arise, with strength of mind, and courage of heart, sufficient to dissipate the gathering storm, and to preserve to England the character of a free, glorious, and happy nation.

I am, Sir, your obedient Servant,

JOHN BULL.

March 9th, 1809.

I forgot to mention the sickly morality that has shewn its face, which makes nice distinctions between "crimes and vices," &c. This appears very lamentable. A downright rogue may be reformed; but there is less hope of an offender who comes prepared with base and womanly palliatives of his conduct. The subject is a very fertile one: I might advert to the Convention of Cintra, and to the trial of that Convention. No decision, no vigor of character, but a milk and water system is too evident, alike afraid either to blame or to acquit. I rather wish than hope that the same may not prevail in an investigation now pending.

Salutary Suggestions on the Growth of Schism, and on the Means of preventing it.

To the Editor of the *Antijacobin Review*.

Sir,

THE little intercourse that subsists between the governors of the Church and the parochial Clergy, is discouraging to the latter, who, in their individual endeavours to promote religion, can act with little effect while unnoticed, unassisted by the advice or encouragement of their superiors: and the parochial clergy, not being allowed to exer-

and their legitimate rights of assembling in convocation, to consider the necessities of the church, concurrently with the upper house of their order, become an unconnected, unorganized body; hated, individually, for the maintenance they are entitled to from their parishioners; and, through the glorious uncertainty of the law, liable to be dragged every day into the temporal courts, for supporting an establishment, in which they have only a life interest, and which cannot fall without ruin to the State itself.

Under these circumstances, which, as a RESIDENT incumbent of THIRTY years, I have observed to be injurious not only to the established church, but essentially so to the more important concerns of religion itself, distinctly considered, I can only hope, through the medium of the Antijacobin Review, to have any attention given to the communication which follows:

"*Concordiæ res parvæ crescunt, discordiæ maximæ dilabuntur,*" is a truism that wants not the authority of a political historian to confirm it. As a sojourner in America, some years previous to the revolution in that country, and an eye witness of that divulsion of the empire, I cannot but compare the causes that immediately produced it with some that now exist in this country. The enemies of the Government and of the church of England acted uniformly upon system, a system deeply laid, widely spread, compacted by union, and made energetic by inspiring the vulgar with enthusiasm. The friends of the Church and Government, a rope of sand, without union, combination, interest—were, for many previous years, overlooked; disregarded, unattended to; not having even an ostensible head of their churches; though the wise and pious Secker, the benevolent Berkeley, "with every virtue under Heaven," exerted themselves to procure the establishment of episcopacy (which, as it appears since, might have been done, for the Americans themselves have done it), as well as schools and colleges, through the continent; for which an adequate provision might have been made, by grants of land, at no expence to Government, had Government directed its attention at all to such objects. The efforts of a venerable society for missions in London, and a school or two at New York and Williamsburgh, were incompetent to the instruction of a vast continent of growing population. Let Spain and Spanish America tell what union will effect, even in religion in a good measure corrupted. To apply this: If our governors, spiritual and temporal, have any desire to preserve our church, and the state with it, from the ruin that threatens both, the desired salvation will never be effected by majorities in Parliament, by petty regulations which only nibble at corruption; nor even by our fleets and armies, however brave or excellent:—*Afflavit Deus et dissipantur.*—There must be church union, to be the rallying point for the friends of the constitution; there must be a resolute abscission of what is corrupt in church and state; and the patriotic ardour and energy of the people must be excited by a conviction (WHICH THEY NOW WANT) that the rule of Government is truly Roman:—"Salus populi suprema lex esto." There is now at work an undermining energy of Calvinists and Methodists, in the very

bosom of the church, acting upon a system spread through the kingdom, upwards extending its embrace, like the marine polypus, twining its tendrils about legislative props; inveigling the common people by its specious appearance, and revolting from engagements to which it owes, and has vowed, adherence.

Should such men prevail, whose principles are founded in Calvin, Beza, and Pareus, we should have the solemn league and covenant, and its horrors renewed. I reside in the centre of a circle of Calvinistic clergymen, who hold their periodical visitations in a wide district of country. A few days since, TWENTY of them assembled in the next parish to me: after dining, in the evening, beyond the canonical hour of service, (in order to gain an auditory of the country people) they had prayers, and a *sermonification* in the church. They visit only the Methodists, and admit such only to their meetings. No virtue, no piety, no charity, no orthodoxy, no zeal, in any clergyman, who is not an avowed Methodist, has with them the smallest praise. Power they want, and the way to it is by gaining the multitude. The clergyman, at whose house their AUTOCRATIC SYNOD was held, but recently was ordained—a young man quite a stranger in the country—who obtained the living by purchase *while vacant*.—It is true, his knowledge is *profound*;—for, if I am rightly informed, “he assures his congregation he knows the company below stairs: for *Hell is peopled with half Christians, and he knows who are these*.”—(assuredly neither Calvinist, Whitfield, nor a Wesleyan—but *I will not say who are*) if it is also true (for I cannot of course speak from personal knowledge) this neophyte holds private *conventicles*, assembled by notice, at which it is alleged his wife, at times, and an inmate exhort; if he omits often certain *material* parts of the service on *Sundays* and *solemn days*, such as the absolution, the prayers for the time of wars and tumults, the liturgy, (on days appointed for the reading of it, as above); if he curtails the first lesson of a half or a third; if he wholly omits the public catechizing of children as enjoined by the Rubrick; if in reading a homily he alters, or amends, or abridges, or enlarges, contrary to rule; if these and other such particulars be fact, then are canons, subscriptions, acts of uniformity, either null and void, or those in authority are bound within their jurisdictions to enquire, (according to the ADJURATION contained in the Act of Uniformity, *Primo Elizabethæ*, and expressed in the most solemn terms) whether such things be true; and, if true, to restrain and disallow them at least. The truly venerable, pious, benevolent, Bishop of London, now ready to be dissolved and to be with Christ, with a nature and temper abhorrent of harshness and severity, hath exhibited such proofs of fidelity to his sacred trust, as, without disrespect to *any*, may be an example to *every*, Prelate, in *every* church; if, indeed, there be a church that can be called one out of the three kingdoms. The ark is with us; preserve it, and it will preserve us.—But the restraint of what is wrong is inefficient, without adopting measures productive of positive good. The Church union began in the diocese of St. David's, would be of admirable good tendency, if

adopted in every diocese of the kingdom. It would consolidate the clergy, invigorate their efforts, and frustrate the selfish designs of Schism. ONLY those of the clergy who are possessed of talents, and distinguished by their pious labours, should be advanced to dignities in the cathedrals: one stall in every cathedral should invariably be allotted for a catechetical lecturer; and the attendant catechumens, divided into classes, should receive appropriate instruction: the existing canon should be enforced, requiring dignitaries to preach in the parishes from whence the income of their stalls is derived; all simoniacal contracts be rendered criminal in buyer and seller, as well as void; the minor vicarages should have their emoluments enlarged from the impropriated tithes and lands, which justice no less requires, than laws yet unrepealed though not enforced. Such measures, with stricter discipline, might have the most beneficial effects, not merely in maintaining our establishment, which is but the cortex of Religion, but the very spirit of religion; which, immortal in itself, communicates a species of immortality to subjects in which it resides, though of themselves of a transitory nature.

April 11, 1809.

RUSEBIUS.

PANTOLOGIA—*Mr. Good's Answer.*

To the Editor of the Antijacobin Review.

SIR,

THE criticism upon the PANTOLOGIA, in the last number of your Journal, contains a note, at the foot of page 382, which broadly insinuates that I am the author of a very favourable account of a little pamphlet of my own, which appeared not long since in the *Eclectic Review*. I will be obliged to you to undeceive the writer of this criticism, and those who may have been influenced by a perusal of it, by allowing this letter to appear in your next Number.

I assure you, then, conscientiously, that I have never in my life reviewed any work of my own, nor ever applied to any friend to review any work of mine for me; and that, so far from having written the article in question, I have no connection whatever with the *Eclectic Review*, nor ever have had: that I have only, occasionally, seen it, and have never written a line in it, or for it, at any time. The account, I admit, is highly, and, if you please, *undeservedly* flattering; yet not more so than the account of my *Translation of LUCRETIUS*, which was given in the *Antijacobin Review* itself, about two years ago, from another hand, as I suppose, though a hand totally unknown to me; and which account is therefore just as much entitled to be stigmatized, as a *fulsome puff*, as this criticism in the *Eclectic Review*.

The whole of this note, indeed, is a series of mistakes; for, whatever be the merit or demerit of the *exclamation* objected to, I am no more acquainted with its *source*, than the writer of the note himself is.

The objection advanced to the term *Pastologia* I cannot answer, because I do not understand; yet, whatever the reviewer can support the term he ventures to propose in its stead, by a single Greek example, or even analogy, I have no hesitation in assuring him that it shall be adopted.

I am, Sir,

Your obedient servant.

J. W. GOOD.

London,
May 19, 1809.

*** We insert the above with great pleasure, as it is our wish to do justice to all persons. On this principle, we have to add, that Mr. Good, we are credibly informed, is not the general editor of the *Pantologia*, and therefore the inference drawn in the note alluded to, cannot apply. This fact changes the nature of the case, independent of Mr. G.'s satisfactory declaration; otherwise the inference, he will admit, was neither illiberal nor unjustifiable, under the circumstances then apparent to the Reviewer. No reflection was cast on the translation of Lucretius.

LITERARY INTELLIGENCE.

IN the press, a new and elegant edition, being the seventh, of the "Fashionable World Displayed," by the Rev. J. Owen, A. M. of Fulham.

A NEW and beautiful edition of "Watts's Songs for Children," edited by the Rev. J. Owen, A. M. of Fulham.

SPLENDID editions of Mr. Scott's Poems, "Marmion," and "The Lay of the last Minstrel," with embellishments, from the pencil of Westall, will be published in a few weeks.

CORRESPONDENCE.

Z.'s curious communication shall have a place as soon as possible.

We would advise the writer of the letter from "*St. Olave, Hart-street*," to state the fact candidly to the clergyman; and should his answer not be satisfactory, that it was an oversight, let him communicate the result to us.

Toleratio is received. It is wished that all letters for the Editor should be addressed to him at Messrs Cradock and Joy's, 32, Paternoster-row.

With the present Number is published, the Appendix to Vol. 22, containing the Title, Index, Table of Contents, &c. and a Review of French, Italian, and Spanish Literature.

THE
ANTI-JACOBIN
 Review and Magazine,
 &c. &c. &c.
 For JUNE, 1809.

"If English Government did not do all the good it might have done in throwing the Irish Constitution under a better genius, it did not make it worse. If it refused the natives the benefit of the English law, it did not introduce the arbitrary and, therefore, oppressive law of the Britons. And if the English laws were so often used for as a boon by the Irish, this was, on their part, a virtual confession that they were better than their own. The candour of literature should admit that England, which has been the school of philosophy and liberty to the rest of the world, has abolished many customs, hostile to social improvement, and introduced many arts of civil life, which were before unknown to us [Irish]; and, above all, that it has, at length, taught us [Irish] to feel and to value those advantages." *CAMPBELL'S Strictures on the History of Ireland.*

A view of the Natural, Political, and Commercial Circumstances of Ireland. By Thomas Newenham, Esq. Author of an Inquiry, into the Progress and Magnitude of the Population of Ireland, &c. pp. 422, 4to. Cadell and Davies, 1809.

WHETHER Ireland be considered as the "Island of Saints," or the "land of potatoes," it is perfectly immaterial, no one ever doubted its importance as an integral part of the British empire; any attempt, therefore, to prove it must be a work of supererogation on the part of the author. An accurate knowledge of the natural, statistical, and commercial history, or actual state of that part of the united kingdom, was equally well-known to be important, without any laboured proofs of it by Mr. Newenham. Still it is desirable to have much more just notions of the present condition, trade, manufactures, agriculture, industry, and manners of the people of Ireland, than can be found in any books or public papers. These, however, the author has not condescended to notice, in taking his "view of the natural, political, and commercial circumstances of Ireland," which, with the exception of only a few observations respecting the imports and exports, and some incoherent remarks on the terms of the union, might have been sketched almost thirty years ago, or immediately after Mr. A. Young's tour. Mr. N. prefaces his work with some observations which would lead us to suspect that the author was a Mahomedan.

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who treated of Eastern despotism, rather than a free-born Anglo-Hibernian. He speaks of a "well-established government exempt from popular controul," where "the obedience of the people is the *sole*, or paramount object of concern." Buonaparte's government is, indeed, "exempt from popular controul," but then it is not "well established." Such observations may apply to Turkey, but what they are introduced for in Mr. N.'s preface we are at a loss to conjecture, unless the author thought, that by such a mode of what he, perhaps, considers philosophizing, he should evince his candour. This, to be sure, is somewhat extravagant; but no matter, the author seems eager to express his contempt of the acquirements of "mere statesmen," although no man could ever deserve the epithet of statesman, without knowledge and talents so much superior to those of Mr. N. that we fear he will never be able to attain just conceptions of the character. There are, also, some truisms in this preface, enveloped in such a cloud of words, that it is possible the author thought he was saying something very uncommon; such as his assertion that the British minister should now have a more "comprehensive and accurate knowledge of the circumstances," of Ireland, than before she "relinquished the power of legislation approximate," meaning, we suppose, before the union; and that the prosperity of an empire is "evidently proportionate to the conjunct prosperity of its constituent parts, not to that of either alone." Such pompous inanity on common-place things reminds us more of the metaphysical dialogues on love, in Spanish comedies, than a sober preface to a work on statistics, commerce, and legislation. But it is, he intimates, to shield him from the imputation of "extreme presumption" in "suspecting a deficiency of knowledge on the part of the principal ministers of the executive power, with regard to the circumstances of Ireland." This modesty and generous attempt to "teach them, as if he taught them not," must insure to him their most grateful thanks. He is not, however, always so mystical; his praises of his country are less reserved; but he errs egregiously when he supposes that Britain "would soon cease to be an independent nation," if Ireland was no longer an integral part of the British empire. It is difficult, indeed, to conceive any idea more extravagantly preposterous than that of the separate independence of Ireland in hostility to Great Britain; it would be just as rational to suppose the universal extinction of individual property, and the solitary existence of men like the beasts of the field. That the prosperity of Ireland should

be incessantly studied by every British minister, all persons will admit : so far the following observations are just.

“ The prosperity of a country which annually purchases manufactures from Great Britain, and rude produce from her colonies, to the amount of eight millions sterling ; and which may acquire the means of purchasing infinitely more—of a country which now begins to supply Great Britain annually with near one million barrels of grain ; and with other necessary provisions to the amount of upwards of three millions sterling ; and which certainly might, with vast advantage to both countries, be rendered competent to supply as much as Great Britain could require—of a country from whence the seamen of the empire are chiefly fed—of a country whereof the trade now annually employs 1,200,000 tons of British shipping, yielding to their owners near two millions sterling ; and which might give employment to a vast additional number—of a country from whence two millions of money, at least, are annually drawn by absentees residing in England ; and whereof the expenditure conduces to swell the public revenue of the latter, and to give extraordinary encouragement to the industrious therein—of a country which adds near six millions to the revenue of the empire, and which, unquestionably, might be made to add, at no distant period, as much more—of a country actually encumbered with a public debt, amounting to upwards of seventy millions ; and for the greater part of which Great Britain is responsible—of a country which must, yearly, remit two millions, in the shape of interest, &c. to public creditors in Great Britain ; and which probably may be obliged to remit at least one-fourth more—finally, the prosperity of a country which furnishes at least 100,000 hardy and intrepid soldiers and seamen, for the defence of the empire ; and which, with a rapidly increasing population, might fairly be expected to furnish, if requisite, many, many thousands more, ought surely to excite a much greater degree of solicitude, on the part of the ministers of the crown, than the prosperity of any, or perhaps of all the foreign appendages of Great Britain : nay, as great a degree of solicitude as the prosperity of Great Britain herself can be deemed to demand.

“ That every addition to the wealth of Ireland must, eventually, operate in augmenting that of England, is a truth which has long been received as indisputable among intelligent men ; and which a multitude of substantial facts conduce to place beyond the sphere of controversy. The different manufacturers, the merchants, and the ship-owners of the latter have already had ample practical proofs of it. To promote, therefore, the prosperity of Ireland, is, in effect, the same thing as to promote that of England. In truth, it might safely be affirmed, that, under existing circumstances, a spirit of industry and enterprise ought to be much more munificently encouraged in the former than in the latter. In Ireland that spirit is still in its infancy : in England it has acquired sufficient strength.

Every natural advantage of England has been rendered productive : many of the natural advantages of Ireland still remain in a comparatively unproductive state. Ireland is, as yet, far from that point of internal improvement and proportionate national wealth which England has reached. Capitals may be actually employed with much greater profit in the former than in the latter ; and, consequently, with greater effect in augmenting the general wealth of the empire."

Public tranquillity, it is candidly and justly observed, is indispensable to the prosperity of Ireland. Yet we fear that the late rebellion, which cost the country upwards of twenty-four millions of money, and more than 20,000 lives, has not sufficiently impressed the impetuous people of that country with a due sense of the value and necessity of general tranquillity, and industrious, honest habits of life. Mr. N. asks " what can Irishmen desire beyond a full participation of the prosperity of Great Britain ; a full participation of the political benefits which Britons enjoy ; a participation of the splendour, renown, and incolumity of the British empire ? " " Ambitious and turbulent men," he adds, " may have other aims ; but the good sense of an overwhelming majority of the Irish people will, assuredly, teach them to appreciate these enjoyments justly, and thus effectually frustrate the endeavours of those who would alienate them from Great Britain." When the author, however, speaks of the sugar distillation, he seems to wish himself for something more than an equality with England, in requiring the exemption of Ireland from the operation of the act for that purpose. He certainly mistakes the character of his countrymen, when he endeavours to encourage distillation in Ireland ; it is no argument in its favour that the revenue on spirits should exceed 1,200,000*l.* sterling ; this only proves the dreadful intemperance of the people who can consume such quantities of ardent spirits, for the export is very trifling. If their grain is abundant, England will always furnish a most advantageous market ; if they wish to consume their own produce at home, then let it be in fermented and not distilled liquors. Ireland will never be an industrious and improving country, while it continues to make and consume such quantities of ardent spirits. The bill for the distillation from sugar, will, perhaps, tend to remedy this evil more than any other which could be adopted at the present juncture. On this subject, indeed, the author is by no means very explicit ; although he has detailed the official statements of the number of licensed and seized stills for a series of years ; yet, he has said nothing of the political, moral, or commercial

situation of the people, where these stills abound. This important information he appears not to have deemed worthy of attention. Yet it is a notorious fact, that wherever public or private stills are numerous, the people are indolent, poor, naked, and the country uncultivated. In the counties of Derry, (erroneously written by the author Londonderry) Donegal, and Fermanagh, this is particularly striking. Mr. N. tells us that "motives sufficiently forcible to impel individuals to prosecute the laborious task of collecting a varied mass of authentic information, respecting Ireland, do not, at present, appear to influence any class or description of persons in the British community." To remedy this apathy and defect, he has kindly furnished the public with a 4to vol. but, unfortunately, he has viewed all Ireland in the county of Cork, which is only one of its best cultivated parts. The same thing is apparent in his delineation of the Irish character, which applies more correctly to the South, than to the North, or East and West.

"The prevailing character," observes Mr. Newenham, "of the inferior order of the Irish community, an order whereof the proportionate numerical magnitude renders it worthy of peculiar attention, seems to be greatly misunderstood in England. Even among intelligent, and otherwise well-informed Englishmen, there obtains a persuasion, that the common people of Ireland are but little removed above the level of savages, in any respect,—that they have no true sense of religion,—that they are brutal and ferocious in their manners—that they are illiterate and ignorant in the extreme—and that the Roman Catholic clergy employ their influence, with effect, in keeping them so.

"The habitations of the Irish peasantry, it must be admitted, are, for the most part, little better than the huts of savages. The accommodations of the former, in few respects only, surpass those of the latter. The Irish peasant and the savage are almost equally capable of enduring hunger, fatigue, and inclemency of weather. And, perhaps, it may be added, that, owing to the past misgovernment of Ireland, the Irish peasant does not much excel the savage, in just notions of liberty, or in due respect for the laws and civil institutions of man. But here the resemblance positively ceases. In all other particulars, the Irish peasant will be found, at least, as far above the level of the savage man, as the well-housed, well-clad, and well-accommodated peasant of England. The religion of the former may not be quite so evangelical as that of the latter. But a high veneration for religion; a firm reliance thereon; a steadfast belief in all the articles of Christian faith; and a scrupulous attendance at divine worship; are, beyond comparison, more common among the inferior orders of the Roman Catholic Irish, than among those of

the Protestant English. An individual, utterly uninfluenced by a sense of religion, is rarely to be found among the former : but among the latter, especially in mining and manufacturing districts, the contrary is sufficiently notorious. Fierce, vindictive, and cruel, the Irish peasant confessedly is, when goaded, oppressed, and tyrannically treated, as he has often been. But when otherwise, he certainly eclipses the peasant of England, in all the minor virtues of civilized man, super-added to the hospitality and, occasionally, to the fidelity of the savage. Affable, compassionate, generous, flexible, ready to serve, anxious to please, generally submissive, respectful, where respect is known to be due, addicted rather to flattery than rudeness, the Irish peasant, when treated in an unaffected conciliatory manner, with that kindness he deserves, with that generosity he is ever disposed to exercise, with that frankness which allays his habitual suspicions, and with that restrictedly polite familiarity which gratifies his native pride, will seldom fail to endear him to his patron, or his benefactor, and to exhibit a character which, upon the whole, may be considered as not unworthy of a very high degree of philosophic approbation."

There is in this portrait, as usual with our author, a mixture of truth, falsehood, and error. It is an unfair comparison, and grossly erroneous indeed, to compare the mechanical attendance of papists and protestants at public worship; the latter well know that they can serve God every where, while the former are taught to consider their salvation, in some measure, as depending on their regular performance of certain ceremonies. "A steadfast belief in all the *Articles* of Christian Faith," cannot be so general among illiterate papists, as among the same class of protestants; as the one is taught only submission to his ceremonies, while the other is instructed in the reasons of his faith. If Mr. N. had compared the popish peasantry of England with those of Ireland, the inferiority of the latter would have been more justly ascertained. Flexibility is no characteristic of the major-part of the Irish peasantry; on the contrary, like all ignorant and bigotted people, their obstinacy is insuperable, till their extreme vanity is flattered to enthusiasm, when they condescend to comply with the wishes of others, in order to display their own fancied liberality. As to the rarity of unnatural crimes and infanticide in Ireland, these vices should rather be considered as connected with certain stages of civilization, than a national character. It is a very erroneous inference to conclude, that the absence of particular crimes proves the existence of virtue; it only evinces innocence which is virtuous in proportion to the temptation it has withstood. Infanticide will become more general in that country, whenever it is more difficult for a woman to

support herself and child, by her own industry, or when the extent of the population of the towns has diminished the general acquaintance with private affairs, and increased the means of escaping detection. As to the natural character of the Irish, it is admitted that they possess some excellent qualities; but they generally evince a curious and ill-digested compound of bitter and sweet, generosity and selfishness; pride, vanity, and meanness; humanity and ferocity; rudeness and sycophancy; impudence and modesty; all of which are often found tinged with the finest shades of genuine benevolence, or with the most unequivocal stains of extravagant diabolism. The members of the Church of England, in Ireland, are almost uniformly distinguished as possessing all that is good, in the aboriginal Irish character, without any of its defects. The protestant dissenters, although totally dissimilar from the Catholics, are yet not altogether unalloyed with the leaven of presbyterian canting and litigiousness. Their selfish zeal, however, in behalf of the pretended emancipation of the Catholics, has completely subsided, and all the better disposed, and more rational part, are grateful that no further indulgencies have been granted to the Catholics, whose principles they now know to be inimical to true religious and civil liberty.

In detailing the circumstances of the harbours and geographical situation of Ireland, the author is sufficiently copious. Here his dear country receives a pretty *modest* portion of praise, such as that "there is no country in the world that can pretend to vie with Ireland." He enumerates 130 harbours, 70 of which are known and used in a sinuous coast, extending 1787 miles, although the circuit of Ireland, measuring from its 56 headlands, or promontories, does not exceed 887½ miles. Its islands, also, contain seven harbours, making the whole 137, many "of them excel those of which any other country can boast." So much for Irish harbours, to which, of course, the English are nothing. That these harbours have not yet made Ireland the granary of the world is ascribed, by way of compliment, perhaps, "not only to a shameful want of public spirit, but an inveterate propensity to outrageous jobbing;" which, it is "well known, has almost uniformly" existed, "with a few individual exceptions, among the Irish community!" The Irish rivers, too, which fall into the sea, amount to the number of 94; but we should have thought, had the author been much addicted to abbreviation, that he meant rivulets, or, what a Scotsman would call *burns*. Perhaps, indeed, he has made his calculation during the time of winter floods, whereas we preferred the summer months to estimate the real magnitude of rivers, or

rivulets. The following instance of what the author calls *jobbing*, "from which no assembly authorised to raise money on the subject, from the House of Commons to the vestry, has been exempt," we think too extraordinary to pass unnoticed.

"Even among the charitable institutions the practice of *jobbing* has been conspicuous. In proof of this assertion, numberless facts might be adduced; one will suffice for the present. The expense per head of maintaining paupers, in the House of Industry, in Dublin, under the old corporation, was 8l. 6s.; under the new corporation, appointed in 1797, when provisions had become dearer, the expense was only 5l. 4s. 11d. the consequent annual saving, on 1,718 paupers, was 5,247l. 1s. 2d. which therefore may be considered as the annual amount of diversified *jobbing*, before the expenditure of the grants, for the institution in question, was properly inquired into."

Mr. N. acknowledges that the public works, undertaken for the improvement of the country, are twice as numerous and extensive as they were 30 years ago, although the average daily wages have risen in the south of Ireland, from 6½d. for labourers, to 10½d.; and masons or carpenters from 1s. 5½d. to 2s. 9½d. This is surely a proof of the flourishing state of the country. The author's account of minerals and fossils is extremely imperfect; he seems not to know that there are numerous petrifications, zeolite, zaffre, agate, sulphat of Barytes, &c. &c. in the country. The latter is particularly valuable, as being used in the preparation of lime for bleaching, according to the new process. Of the Wicklow gold mines he speaks with becoming scepticism. Those mines have never yielded metal sufficient to cover their expense, nor is it expected that they ever will. In treating of the value of land, the author asserts, that the most rapid and natural progress of a people in pursuit of wealth, is agriculture, manufactures, and lastly commerce. We believe every person the least acquainted with the nature of the wealth of nations, is convinced that commerce and manufactures, are sources of wealth, generally more abundant, though perhaps more changeable, than agriculture. Of the products arising from the culture of potatoes, the following statement will furnish some idea.

"The produce of potatoes to wheat is as 10 to 1, or rather, after making a fair deduction for the watery nature of the former, as about 6 to 1, in point of nutriment. A stone of potatoes will lose about one-twelfth by boiling. In the neighbourhood of Cork ten guineas are paid for an English acre of land to plant potatoes in; and those who pay it make considerable profit. For the same

purpose two shillings are paid for a square perch, Irish measure, contiguous to the circular road near Dublin; which is at the rate of 16l. per Irish acre, or 9l. 17s. 6 $\frac{1}{2}$ d. per English acre.

"The average produce of potatoes throughout Ireland is about 50 barrels from the English acre. By Mr. Rawson's mode of culture, however, 196 barrels of the potatoe, called the red-nosed kidney, have been obtained from the Irish acre, which is equal to 121 from the English acre. (Statistical Survey of the County of Kildare.) The writer has known 19 $\frac{1}{2}$ tons, or 156 barrels of rather an inferior sort of potatoe, called Meldrum, obtained from one acre, English measure."

The English acre is as 121 to 196. The Irish statute barrel of wheat weighs 20 stones, that of barley 16, and that of oats 14. The English quarter of wheat generally weighs about 32 $\frac{1}{2}$ stones, barley 28, and oats 21 $\frac{1}{2}$. Mr. Newenham very gravely declares, that "the dung of cattle is not indispensably requisite to the progress of agriculture," and accordingly, in his country, little "attention is paid to its collection," as there is abundance of "good, natural manure." This proves the thoughtless laziness of the Irish peasantry, who, sooner than cut or prepare peat for fuel, in an adjoining moss, they will collect the cow-dung off the fields, and burn it in their fetid cabins! On the continent it is very common to see women and children gathering the dung, in baskets, as it falls on the public roads; in Ireland we find that they do not think it necessary, although no other manure is equal to it. Such, perhaps, is the consequence of its wonderful fertility. It is curious, however, to see the author in one page accuse the English of great ignorance of every thing relative to Ireland, and in another, betraying the same incapacity respecting his own country. "With the exception," he remarks, "of the counties of Wexford, Wicklow, Tyrone, and Antrim, limestone is found in the greatest abundance in every county in Ireland." (p. 74.) Surely Mr. N. should have known that the whole county of Antrim, from Belfast to Ballycastle and Bushmills, consists of limestone and coal, surmounted with immense columns and masses of basalt, which, being broken in many places, the limestone is discovered at the surface. What, then, are we to think of an Irishman who pretends to write on the natural products of his country, and yet is ignorant that the chief curiosity in the kingdom, the Giant's Causeway, is not situated on, or connected, with limestone and coals? With a consistency somewhat similar, he observes, "the general aim of the Irish farmer is rather to extract a capital from the land, than to render a capital, previously acquired, productive of extraor-

dinary annual profit by the instrumentality of the land. This preposterous mode of proceeding originated in necessity, and was continued through habit." This, we must confess, is the first time that we ever heard poverty considered as a *habit*; but, at least, all will allow that it is a very miserable one. Yet, notwithstanding our author's great knowledge, and superiority in discussing such matters, a little more just observation might have taught him that "this preposterous mode of proceeding," is the identical and only mode which can be adopted in every other country, until that it has acquired capital by manufactures or commerce. The labour of the artisan will long be better paid than that of the husbandman, and, consequently, the former may accumulate property, while the latter can only support himself and family. As wealth increases, so does agriculture improve. Commerce has the same effect; and, in the vicinity of large towns, where wealth has been accumulated, either by manufactures, or foreign trade, the agriculture of Ireland is tolerably forward; whereas, in the interior of the country, remote from the residence of rich merchants, it is ruder than in any other country in Europe, not even excepting Portugal. This, indeed, is the usual progress of all states, however the champions of agriculture may theorize to the contrary; large capitals must first be accumulated by trade, and may afterwards, no doubt, be greatly augmented by agriculture. The advantages of Ireland are thus summed up by our author.

"With a situation, then, so eminently favourable to foreign commerce; with a coast so free from danger, and every where presenting safer and more capacious harbours and bays than are to be found in any other country, of equal extent, in the world; with so many noble rivers flowing through the land, in all directions, through the richest parts of it, through as fertile districts as any in Europe, through districts of unrivalled fertility, and terminating in harbours calculated not only by locality, but by every other requisite, for the prosecution of the most extensive traffick with every other nation under the canopy of Heaven; with such vast advantages in respect of artificial navigations; with such unequalled means of bringing all parts of the country, as it were, into contact one with another, and affording to each the varied markets of all the rest; with a climate so far removed from the extremes of heat and cold, as to permit the unhoused labourer to pursue his occupation, without danger or obstruction, throughout the year, and to insure an almost perpetual verdure to the pastures; with such an abundant supply of those minerals and fossils which are most necessary to the well being of man, and on which human labour and ingenuity may be exerted with the fullest effect; with

such productive fisheries, both off the coasts and in the rivers and lakes; with a soil so luxuriant and inexhaustible in many places, so fertile in most, and so capable in all others, of being rendered, at a trifling expence, highly and permanently profitable; with a singular assemblage of all the various requisites for becoming the great emporium of the commercial world, the theatre of industry and arts, the granary of the west of Europe, and the successful rival of all other countries, ancient or modern, in commercial opulence and national strength; how has it happened that Ireland was not long since what the sagacious sir William Temple affirmed she might become, "one of the richest countries in Europe?" How has it happened that she did not long since make what he affirmed she was capable of making, "a mighty increase of strength and revenue to the crown of England?" How did it happen that this fair Island, so profusely gifted with all the more valuable boons of nature, continued until near the close of the last century, in a state of comparative obscurity and national poverty? How did it happen that a spirit of industry, and a spirit of commercial enterprize, became completely extinguished among the active, quick-sighted, adventurous people of Ireland? The solution of these questions is far from being either difficult or uninteresting."

These questions we can answer in nearly as few words as the author has employed pages. The causes were, ignorance, the effect of which is the continuance of popery; poverty and indolence are the necessary consequences of devoting the whole of three days in the week to the worship of saints; domestic strife, extinguished all laudable ambition; civil war rendered them vindictive and sanguinary; their vanity engendered avarice, which, almost always, defeats itself; their subjection to England was rather partial than complete; their nationality checked the progress of knowledge, and the reformation confirmed their religious bigotry and superstition. Since that period a secret

* The judicious Campbell says: "an epitome of the civil history of ancient Ireland is briefly this; divided and subdivided into a multiplicity of petty states, connected together by no bond of political union, cemented by no sense of common interest; each little community was to itself the centre and circumference of all its regards and all its attachments. With, perhaps, *greater animosity towards their neighbours than their national enemy*. They resisted separately, and were separately defeated. So that the observation of Tacitus is as applicable to them as the people who gave occasion to it. *Dum singuli pugnant universi vincuntur*." This "animosity towards their neighbours," in modern days, instead of their "national enemy," the French, has been too apparent till within these few years.

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hostility to the existing government has been cultivated, and it has always been considered a merit to defraud the revenue and elude the laws. That spirit of enterprize which in other countries directs to noble purposes, was exercised by the Irish in smuggling, and privately distilling spirits; and when disappointed in these attempts, they either gave themselves up to the commission of the most cruel and sanguinary acts of revenge, or to despondency and emigration from their native country. Conscious of their inferiority to their English neighbours, yet too proud, or too uncandid to acknowledge it, and improve themselves, they turned all their ingenuity to effect the destruction, or overthrow, of what they secretly admired: hence their inconsistency and hostility to all rational improvement. Nor will Ireland ever be a prosperous or civilized country, until every vestige of that diabolical propensity to trample on honesty by defrauding the revenue, and eluding the laws, be entirely eradicated. Even to the present hour this disposition is not only considered innocent, but also meritorious, although directly contrary to the plainest dictates of common honesty. An inclination, or dis-inclination to smuggling, might be considered as the truest barometer of patriotism and national honesty in society.

The second part of this treatise is devoted to the investigation "of the Causes which frustrated the natural advantages of Ireland." Here the author exhausts his vituperative vocabulary on the Irish parliament, for almost two centuries; and even the Irish bishops, who were natives of England, are represented as "being very punctual in their attendance," in the House of Peers, with no better motive than to assist in *crushing* Irish prosperity! With every possible disposition to construe the author's motives in the most favourable manner, we must deprecate such unwarrantable and irrational insinuations, as equally false, illiberal, and base. It would be difficult for the author, or any other man, to shew what advantage can possibly arise to the present generation from such invective, against a government which has not existed for more than a century, and which, since the union, must be totally inapplicable to Ireland. It would be just as wise and proper to abuse the present ministers for the despotism of Oliver Cromwell, as to vilify the whole Irish nation, in the present day, for the political errors of its former governors. If the author wished to shew the causes why Ireland is not so wealthy and civilized as England, he might have pointed to those just and natural ones, we have above stated. Of his silly invective we extract the following as a specimen.

"To cramp, obstruct, and render abortive the industry of the Irish, were the objects of the British trader. To gratify commercial avarice, to serve Britain at the expence of Ireland, or to facilitate the government of the latter, were the varying objects of the British minister. To keep down the *papists*, cost what it would, and to augment their own revenues by the public money, instead of urging the adoption of wise, liberal, and patriotic measures, calculated to quadruple the rents of their estates, were the objects of the reputed representatives of the Irish people, and to secure themselves from retaliations on the part of the Roman Catholics, whom they were encouraged to persecute, and taught to dread, was the general object of the Irish gentry."

This, and much more in the same style, is followed by most dull details of "English statutes, restrictive of the trade of Ireland." "Irish acts favourable to British merchandize." "Irish acts of an illusive and inefficacious nature, professing to aim at the attainment of public benefits," "British acts occasioned by necessity favourable to Ireland." And all of which are represented as designed solely to injure and oppress Ireland! To crown the whole, it is added, "the Protestant interest is still successfully employed as a subterfuge, by those who act under no other impulse than the *amor sceletatus habendi*!" But why, it may be asked, all this violent abuse? because this "western paradise" the "island of saints," is neither so rich, so populous, nor so civilized as England. Several of the Irish acts of parliament to encourage agriculture, being ineffectual, owing to the perverseness or the poverty of the people, the author unblushingly declares, that it was because the Irish representatives "were either compelled or bribed to debar their country from participating those benefits which England had enjoyed, and still hoped to enjoy exclusively!!" Yet, in the section on "the origin and progress of religious animosity in Ireland," the author writes like a man of sense.

"The history of Ireland may be said to exhibit little else than a mournful series of calamities issuing from a strict combination of religion, politics, and passion. This disastrous combination, has subsisted in Ireland for near two hundred years. The political events and vicissitudes which characterize the Irish annals strongly tended to confirm it. And the measures and practices, consequent on these, had the necessary effect of giving birth and energy to that ruthless religious enmity, among the Irish people, which so powerfully operated in distracting, debilitating, and disgracing their country, in a peculiar and most deplorable manner.

"At the time when other European nations were seceding from the

church of Rome, there were no inducements to religious innovation in Ireland. The Irish were satisfied with the religion of their ancestors. The Protestant religion was promulgated among them under signal disadvantages.

"In other countries, the usurpations and exactions of aspiring and avaricious popes, the pretensions and refractoriness of arrogant prelates, alarmed and irritated those who exercised the sovereign power. The wealth, luxury, sloth, and profligacy of the clergy, in general, excited envy, contempt, and disgust. The mutual obloquies of the Antipopes, and the scandalous practices of the court of Rome, made deep impressions on the public mind. Literature, with its concomitant spirit of enquiry, began to spread among the laity. And finally, under the auspices of the powerful, and in the midst of circumstances eminently propitious to its progress, the work of religious innovation was undertaken, pursued, and, wherever a local spirit of liberty lent its aid, accomplished.

"But in Ireland, the arrogated authority of the Roman Pontiffs, to which, by the way, the rough, unmanageable Irish Septarchs appear to have slowly and reluctantly submitted, was exercised comparatively without offence. Those who were vested with the powers of government were neither insulted nor contravened by imperious ecclesiastics. The wealth of the church was not coveted by prodigal or avaricious Princes, nor sought after by rapacious courtiers. The morals of the clergy had not become subjects of general reprobation. The extraordinary piety, benevolence, and learning for which the Culdees, or primitive monks of Ireland, have been celebrated, had, it is true, ceased to adorn the Catholic religion; its antiquity, however, implying the continuous respect of successive generations, not being counteracted by adverse circumstances, was perhaps not less instrumental than their virtues and talents would have been, in rendering it an object of high veneration among the Irish people. The crimes which had disgraced the pontifical tiara, and the enormities of the contending popes, were almost wholly unknown in Ireland. It was too remote from the theatre of these abominations, and, in every respect, too much detached from the rest of Europe, to experience those effects which they produced on the continent. The monkish superstitions, delusions, and absurdities, and the heathenish rites, and other abuses by which the Roman Catholic religion was so lamentably vitiated, in the dark ages, were far from being utterly unsuitable to the rude, ferocious, and lawless inhabitants of Ireland. Learning was confined in the cloisters. Inquiry was neither encouraged nor facilitated. Nor, though licentiousness was prevalent, did a spirit of liberty exist. In short, none of the various motives, by which other nations were urged, or gradually disposed to separate themselves from the Romish communion, operated in Ireland. All descriptions of the Irish submitted blindly and heartily to the guidance and dictates of the Roman Catholic priesthood.

"Such was the condition of Ireland when the new religion

of England was announced to the natives of the former: a religion which they were evidently unprepared to embrace: and which, moreover, was completely destitute of the support it required. Its ministers did not dignify it, in Ireland, by striking instances of austerity or fortitude. They did not propagate it by superior zeal, learning, or address. They were neither competent, nor do they appear to have been even solicitous to forward its reception. Besides, it was far from being uniformly countenanced by the chief governors of Ireland. It was hastily established by law. It was peremptorily obtruded on a bigotted people. The Roman Catholic Irish were required to relinquish their ancient form of worship, and follow the new one of the Protestant English; without being previously alienated from the former by a perception of its errors, or allured to the latter by the virtues, talents, and examples of its ministers. They were required to renounce the religion of their forefathers, and to embrace the religion of strangers; a religion professed, in Ireland, exclusively by the successors of those adventurers and invaders by whom the native Irish had been plundered and cruelly oppressed; by the successors of those who, for a vast series of years, had effectually endeavoured, under the impulse of despotic principles, accompanied by political improvidence, to exclude them from the operation of those equal English laws by which they ardently desired to be governed; thus keeping them exposed, without a possibility of legal redress, to their own extortions, encroachments, and sanguinary excesses. The Roman Catholic clergy, invariably respected and beloved by the laity, both on account of their sacred office and their birth, were authoritatively supplanted for adhering to their ancient faith. And the religious houses of Ireland precipitately suppressed, without any provision being made, as in England, for those multitudes of paupers who were thus bereft of their customary means of support. In the midst of such peculiarly inauspicious circumstances, the extremely limited progress which the protestant religion made in Ireland, while it was rapidly gaining ground in England, can afford no matter of surprise.

"The religion of the Church of England having made no progress among the native Irish, the insurgents were all Roman Catholics. A considerable portion of the English armies, by whom they were subdued, were Protestants. Among individuals belonging to these, and among other English Protestant adventurers and undertakers, vast tracts of the confiscated lands of the Roman Catholic insurgents were distributed;* and some time after, a large colony of Protestants was planted, under circumstances of great rigour, in the northern counties, where the descendants of

* 2,836,837 plantation acres, or nearly the whole of the province of Ulster, was forfeited in Elizabeth's reign; 574,628 acres were, according to Moynson, forfeited by the rebellion of Desmond.

the ancient Irish had longest preserved the domains of their ancestors.*

"Thus was laid the foundation of that inveterate, ruthless, religious enmity, which has been the peculiar curse of Ireland for two hundred years. The Roman Catholic and Protestant religions now begun to be connected with adverse political objects. The idea of an insatiable plunderer now began to be associated with the idea of a Protestant, in the mind of a Roman Catholic; the idea of a refractory, vindictive rebel with the idea of a Roman Catholic, in the mind of a protestant: and such were the unfortunate events which soon followed, that, before the lapse of half a century, these associations experienced an accession of almost every idea that can inflame and exasperate mankind, excite and give destructive energy to every malevolent passion by which human nature has been deformed."

Mr. N. appears surprized that the papist and protestant should dispute respecting "a few different *speculative* articles, and the observance of a few different rites, *confessedly inoperative in social life*!" Does he mean to assert that the authorized prophanation and debauchery of the sabbath, and the abstaining from labour on all the saints days, are "*inoperative in social life*?" If about three-sevenths of people's time must be devoted to prayers to saints, will that be "*inoperative*" on the quantum of industry? Is there any instance of a popish country being so industrious and so wealthy as a protestant one equally situated? Has the monstrous practice of violating common sense, in pretending to convert the farina of potatoes into *flesh*, no operation on "*social life*?" Has not the jugglery of popish priests contributed, according to his own confession, to check the progress of knowledge, impair the rational faculties, and diminish human virtue? But a writer who will stoop to colloquial expressions, and define an Irish protestant thus, "a man who d—ns the papists and never goes to church," (p. 177) cannot be a very impartial or accurate observer of men and manners. From such an author we are not surprized to see the ingratitude of the papists, for the indulgence granted to them, excused by the palpable falsehood that it was rather "conceded through *necessity*, than bestowed through benevolence." So injudicious an advocate does more injury

* Clarendon's History, vol. iii. p. 157. Of this colony, Sir John Davies speaks, perhaps prophetically, thus: "It will assure Ireland to the crown of England for ever; and finally make it a civil, and a rich, a mighty, and a flourishing kingdom." History of Ireland p. 192.

than good to any cause. In like manner his chapter, which he calls "a digression on corn bounties," details a great number of erroneous and ineffectual attempts of the Irish legislature to improve the Irish agriculture; all of which Mr. N. in the liberality of his heart, positively declares, were the consequence of *predetermined resolution* to injure Ireland; although any man, not quite a bedlamite, who had witnessed the abortive measures of the English parliament in 1800, would have concluded, that there is some difficulty in the thing itself. The following note on the distilleries and "illegal stills," will shew what is the actual practice in that country: "18 stones of barley are equivalent to 12 of malt, which make 6 gallons of whiskey; from 11 stones of oats 5 gallons are extracted."

"The number of legal stills in Ireland in the year ended 5th January, 1803, as returned to parliament, was 117; and their contents 88,966 gallons. The number of illegal stills seized, as above, in 1802, was 4,131. If these contained only 23 gallons, on an average, each, their contents would amount to 95,882 gallons; or 1,922 gallons more than the contents of all the legal stills in Ireland in the year 1802, when 4,305,195 gallons paid duty. The number of licences granted to retailers of spirits in the year ended 29th September, 1803, was 10,180. The quantity of spirits that paid duty in the year ended 5th January, 1803, was 4,885,195 gallons. Each retailer, therefore, one with another, appears to have sold 472 gallons, besides a large proportion of illegal spirits, and also foreign spirits. But to those who are acquainted with the circumstances of the country publicans, in Ireland, this is not credible. That a vast number retailed spirits without licences is the fact. An advertisement from the Mayor of Cork, in 1805, announces his having received information that 200 persons, in that city, did so."

To Mr. Foster, the present chancellor of the Irish Exchequer, the author, with more truth and justice than usual, pays some compliments, for his "corn bounty and regulation bill," introduced in 1788, which has increased the annual products of the country 2 millions sterling. This bill, also, doubles the value of land every 19 years, and has been of incalculable advantages to the papists, even according to the author's confession; but he perplexes himself extremely, to discover whether Mr. Foster meant it so, as he is a decided opponent to popish presumption. To the corn laws he likewise attributes the rapidly increased population of Ireland, which in 1804 he calculated to consist of 5,395,436 souls, and to be increasing annually 91,448; so that in 1809, if we could believe the author, there must be 5,652,676 persons in that country.

This is a designed exaggeration to render the preponderating proportion of the papists to the protestants still greater. As the author does not stop with facts, nor care for truth when it militates against his views of the abolition of all religious establishments, we do not think it necessary to expose the obvious fallacy of his statement at greater length. Of the map of Ireland, by Todd Jones, (who is now himself reformed we understand) containing the confiscated property of papists, Mr. N. says "it is hard to say with what view it was published;" but we believe that he has as few doubts as we have of the insidious, and we must say atrocious *motive* which led to such a publication. On the rebellion of 1798, some very just notions occur, and also some not less extravagant.

"The Roman Catholics had now become universally discontented, and very generally alienated from the government, or exasperated against it. The advocates for parliamentary reform, though greatly diminished in number, were, if possible, still more zealous than they had been. Republican principles, analogous to those which were operating in France, were cherished by the Dissenters in the north. The pressure of tithes, and exactions of those who levied them, were as grievous as ever. And there existed a secret, well-organised, and active society, that of the United Irishmen, the real objects whereof were to separate Ireland from England; to establish a republican government in the former; and to abolish utterly, not only every disqualification on account of religion, but likewise all church establishments. The seeds of rebellion were every where sown; and the means of bringing it to maturity were now in full operation."

Here the author asserts that the government fomented rebellion in order to carry the union, and states it as a fact, "that notorious rebels, men who belonged to a committee of assassination, were liberated without prosecution, and suffered to remain at large." Thus, one party accuses the government of rigor and cruelty, while another vilifies its lenity, and attributes it to bad motives! The terms of the union are next abused; but the author is greatly deficient in talents and knowledge, to form just notions on the subject. As a proof of what we have advanced, respecting the disposition of the Irish to resist or evade the revenue laws, we insert the following.

"Among many other instances which might be adduced to shew the expense attending the collection of the Irish revenue, the following one, taken from the report of a Committee which was appointed a few years before the union, is conspicuous. Expenses of the district of Clare and Ennis 221l., produce 141l.: expense

of the district of Ballyraine 1101l., produce 978l.: expenses of the district of Baltimore 2,938l., produce 180l.: expenses of the district of Newport and Foxford 808l., produce 421l.: expenses of the district of Dingle 2,325l., produce 613l. Total of expenses 7,388l.; total of produce 2,338l. The expenses of revenue cruisers and barges for 10 years to 1794, was 231,565l.: the amount of seizures, same time, was 53,649l. The rate at which the Irish revenue was collected, from the year ended the 25th of March, 1775, to the same month in 1794, was 14l. 18s. 11d. per centum."

With the concluding remarks on religious concord, and the excellence of the Irish character, we shall take our leave of a work, which we are sorry to say has not afforded us one new idea, and which is no little reprehensible, both in matter and manner. We are, indeed, persuaded that the majority of thinking Irishmen will not feel very grateful to the author for his endeavours, and as he defends *ingratitude* in the catholics he cannot expect any thing else from them. Still, however, we are willing to believe that he has failed rather from inability than any bad design, as many contradictory facts appear in his work.

" Every individual Irishman, considered merely as a member of society, without reference to his particular profession or pursuit, must, if he advert to the mischiefs of religious enmity, earnestly deprecate its continuance. Under the fatal influence of this species of insanity, it is notorious that those relative duties, the discharge whereof conduces to render social life preferable to solitude, are frequently disregarded altogether; generally performed in a reluctant and imperfect manner; and very seldom with that alacrity, cordiality, and precision, which confessedly have the effect of converting a duty into a favour; and ultimately that of strengthening the bonds of amity between man and man. It evidently heightens the various vexations necessarily incident to human intercourse. It occasions distrust among those who are constrained to associate together. It aggravates malice. In many instances it completely blasts domestic happiness. It frequently precludes a reciprocity of kindness between neighbours. It generally proves a cause of unsociable reservedness. It is often accompanied with disgusting disingenuity, alienating partiality, and even shameful injustice. It serves to excite all the malevolent, and to repress, or limit in their operation, all the benevolent affections of human nature. It is manifestly inconsistent with a performance of Christian duties; and those who act under its sway, are, indisputably, so far, practical apostates from Christ, whose inestimable precepts and divine example did equally and uniformly tend to promote, among mankind, forbearance, gentleness, and universal love. Viewed in all its various effects in public, and in private life, it may warrantably be pronounced a moral curse of unequalled magnitude."

"It is besides so thoroughly incompatible with the more conspicuous native qualities of the Irish general character, and the prevailing natural propensities of Irishmen, that if we adverted to this consideration alone, we could scarcely apprehend its surviving the present generation; now that the concurrent agency of those principles of reciprocal animosity, which were artificially connected with the Protestant and Roman Catholic religions, has ceased. The constituent qualities of the Irish character, have confessedly, upon the whole, a much stronger and more direct tendency to promote amity and concord, than to eternize enmity and discord: to augment, than to diminish the happiness of social life. Austerity, inflexibility, moroseness, despondency, and a propensity to brood over imaginary mischiefs, and remote problematical dangers, are certainly not the distinguishing features of the general character of the Irish. On the contrary, that character, though by no means free from very considerable blemishes, obviously presents a rare assemblage of the most attractive, conciliatory, and generous qualities. The frankness, the affability, the vivacity, the good humour, the flexibility, the sympathy, the cordiality, and the sincerity of the Irish, are generally known and admired. They are not by nature disposed to permanent mutual animosity or repulsion; but by nature impelled to friendship and conviviality; and by nature eminently qualified to impart and enjoy the utmost degree of social happiness. Such qualities and such propensities are obviously calculated to accelerate the extinction of religious enmity.

Sketches of Truth, Moral and Religious; with a reference to the Alliance of the Church and State. Three Vols. 12mo. pp. 443. 15s. Newcastle, Cradock and Joy, London, 1808.

TO generalize, is not an easy task, and reasoning, in an abstract form, is frequently suspicious; it hath "come to us, sometimes, in such a questionable shape," that, we confess, we took up these little volumes with no small degree of distrust. Nor were the first pages very pleasing to us. But, as we proceeded, the cloud of obscurity was gradually dissipated; and the appositeness and familiarity of the exemplifications were such, that we perceived more and more clearly, the propriety and justness of almost every general position. We say almost, for to some part of our author's speculative doctrine we do not readily subscribe.

"Some metaphysicians," say our author, "would confine TRUTH solely to the mental operations of that microcosm; man. Were any one who enjoys the free use of the five senses disposed to argue with Locke or Hume, he might ask a disciple of Hume, to what purpose these grand appeals to external sense by miracles? To what purpose did Thomas feel, and the other apostles see, the body of Christ

after his resurrection? To what purpose the evidence of history? The advocates of Hume will answer: the senses impose upon us. This may be; but it is only then, when the senses are not rightly directed; or, when one sense usurps the office of another, as when a man determines by his eye, the size, solidity, roughness, smoothness, hardness, or softness of things tangible.—Who has heard, that a disciple of Berkeley, or of Hume, ever ran his head against a stone-wall in broad daylight, with his eyes open? Or, that any one of John Locke's scholars ever mistook black puddings for white; or was accustomed to stir the fire with his finger for want of a poker; notwithstanding they believe that the wall, which they see, exists only in the mind, and that there is no truth in colours, and no heat in fire?" pp. 9, 10.

This is a part of the second sketch, entitled "*Truth, where it exists.*" In the seventh sketch "*On Law,*" we have this note: "Oaths are sometimes carelessly worded, as well as irreverently administered. The tenor of a certain description of oaths, "to the best of my knowledge and belief," is very extraordinary. "Knowledge," implies certainty, as far as a man's senses are concerned; but this certainty is neutralized by the term that follows it, "Belief;" which, however strong it may be, cannot amount to Knowledge. That oaths are administered by Mahometans with more solemnity than they are amongst Christians, will appear from the following account.

"In a trial at the Old Bailey, June 3, 1808.—Denmaer, Ismael, and Amaar, three of the Lascar tribe of Indians, were examined, and sworn upon an illuminated Koran, provided by the East India Company. The ceremony was extremely impressive. Being told that the book produced was the book of their prophet, they bowed most reverentially over it; then, taking it by turns in their hands, they placed it, each one severally, upon their heads, and removed it again three times, bowing over the volume at each time; they then kissed it three times, and again, each one of them, alternately, put it on his head, where he held it with both hands all the time he gave his evidence." pp. 34, 35.

We think the sketch which relates to the delicate question, whether "*Truth supports the British Throne?*"—a good delineation.

"No one can be so absurd as to imagine, that the King, as a man, is incapable of sinning. As he stands in a more elevated situation than any of his subjects, so his temptations to evil are proportionably stronger, and more numerous than theirs. But how cheering is the reflection to every lover of truth and loyalty, that our Sovereign, however he may be assailed by temptation, and external objects from one sense excluded, is still able to discriminate truth

from falsehood!" [This is clearly evinced by the King's rejecting a late bill, the principles of which were inconsistent with the coronation oath.] "The confidence expressed by David when he was in trouble: "wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about;" may with equal propriety be uttered by the British King now, as it was by the Jewish monarch formerly." "Should the ministers of a British monarch, at some future period, abusing the confidence reposed in them, so manage and train, and bend and trim, the two great branches of the tree of the constitution, as to deprive the subject of the shelter he has a right to claim from it, what allegiance in that case would truth require of the subject as the monarch's due? A nice question this: truth determines one way; man, another. May the time be far distant, when a British subject, dreading the effects of the ill example of his sovereign as a man, on the morals of the people, shall think it his duty to pray, that God would in mercy turn the King's heart from evil to good; or set over the people a more religious man to be their King." pp. 43, 44.

"In touching the subject, whether truth influences the British Parliament in all its measures."—The author seems to be aware of his danger: *Incedis per ignes, Suppositos cineri doloso.*" But he finishes his sketch very happily. There is an airiness and a delicacy in the portrait, with some degree of humour. There is a great deal of humour, indeed, in several parts of this performance; and we are often reconciled to a dry topic by the writer's vivacity. To the sketch "on public manners," we are attracted by a playfulness which is extremely amusing; particularly where "the neck in body clothes, and the neck in nudity," are satirized.

We cannot resist the temptation of quoting a part of what our author says of the Edgeworths, in his sketch "on Education."

"There are many treatises on Education, written by *professed Christians*, in which not only there is no *true notion of God,** as the father of our Lord Jesus Christ, but not even such a notion of God, as one of the old heathens might be supposed to inculcate. Suffice it to instance one large work of two 4to. volumes, consisting of 775 pages, entitled "*Practical Education*," by Maria Edgeworth, and by Richard Lovell Edgeworth. These authors have purposely excluded religion, and the notion of a God, from their system. To cite their own words. "With respect to what is

* The Edgeworth's were born, we believe, in a Christian country. But do they *profess* themselves christians? Do they regularly attend any place of public worship? We have heard, not. But we may have been misinformed. Ray.

called the Education of the heart, we have endeavoured to suggest the easiest means of inducing useful and agreeable habits, well regulated sympathy, and benevolent affections." And a little farther in the same page, they say: "On religion and politics, we have been silent, because we have no ambition to gain partizans, or to make proselytes, and because we do not address ourselves exclusively to any sect or to any party." And so, lest the mind should be perverted from its well-regulated sympathy, and benevolent affections, it is *not* to be directed to the contemplation of its great author, the source of all benevolence! A house built upon the sand, indeed! But, when the mind begins to reflect and compare, it is impossible to keep it perfectly in equilibrio, without some bias or inclination, or (if an obnoxious term must be used,) *prejudice* to either right or wrong. And, it must be allowed, that where there is no middle way, to be prejudiced in favour of right is preferable." "The reader will observe, that in volume first of "Practical Education," is a chapter of eighteen quarto pages on obedience; followed by a chapter of thirty-five quarto pages on Truth? On what principle? Not on that principle which the writers were bound to support, to maintain and to cherish, both in themselves and in their young pupils, by the christian names they bear, Maria and Richard Lovell, and by the names given (at Baptism no doubt) to those engaging children, whom they are pleased to introduce to the notice of the reader. But, consistently with their plan of Education, the exhortation at the close of the office of baptism, ought to run in this form—"Forasmuch as this child has promised by you his sureties, to renounce the devil and all his works, to believe in God and to serve him, you must *take care to forget*, that it is your parts and duties * * * * and chiefly you must be cautious, that he may not be taught the creed, the Lord's prayer, and the ten commandments *in any tongue*, or be instructed in any of those things which a christian ought to know and believe to his soul's health." Philalethes would have every one consistent with his profession: and he thinks it reasonable, that a saving clause should be inserted into the office of baptism, for the sake of the consciences of professing sponsors." pp. 136, 137.

In the introduction to the second volume, the author intimates, that to the censure of having omitted religion, Mr. Lancaster's system of Education does not appear to be liable. And "if (says Philalethes) we may determine from the account which he has published of his institution, it is a laudable; successful attempt at improvement. Mr. Lancaster's system is more especially calculated for the lower classes of society; it is upon a grand scale." We have said so much upon this subject already, that we shall observe only, in this place, that the cunning of the quaker, seems to have imposed on Philalethes. To the mechanical part of Lancaster's plan, we certainly do not object; but his religious system is, every way, exceptionable.

We have dwelt so long on the topics of the first volume, that we hasten to transcribe the contents of the work; which we must not omit in justice to the author. And we shall endeavour to make room for a part of the address to the twenty-seventh sketch, containing a curious description of the Paschal supper, from Maimonides.

Sketch 1. Truth, whether it exists.—2. Truth, where it exists.—3. Society not founded in truth.—4. and 5. Law derived from confusion.—6. Society not dependent on truth for its support.—7. Law, the profession of — at variance with truth, and supported by confusion.—8. Whether truth supports the British Throne.—9. Truth, whether influencing the British Parliament in all its measures.—10. Truth, in what degree connected with political expediency.—11. Public faith, whether founded in truth.—12. Public manners, whether founded in truth.—13. Whether the religion, which is established by the Legislature, is necessarily connected with truth.—14. Of a legal religion, which is founded in truth.—15. Of education, as founded in truth.—16. Of a religion founded in truth; the church, visible and invisible.—17. Of a church; and of the terms, a legal church, a true church, a false church.—18. Of the Church of England as a legal church.—19. Of the articles of religion in the church of England.—20. Of the constitutions and canons of the church of England.—21. Of a national liturgy as a pre-composed form.—22. Of the liturgy of the Church of England.—23. Of the morning service, to the creeds.—24. Of the creeds.—25. Of the collects to the end of the morning service.—26. Of the litany.—27. Of the Communion.—28. Of Schism."

The Paschal supper is thus described by Maimonides.

"In the first place, they mingled a cup of wine to every one of the company; and the master of the family praising God, the Creator of the fruit of the vine, in the ordinary form which they use at other meals. He, and they all drank: beginning so, and consecrating the paschal action, which they were going now to celebrate. And now, after they had washed, with a common prayer used at other washings, the table was set, furnished with bitter and sweet herbs, unleavened bread, a sauce, red like brick, and the body of the lamb, for that is their manner of expression, together with the flesh of the solemn peace offering. When the table was so set, the master, blessing God for having created the fruits of the earth in the ordinary form, and as at other times they use to do, took of the bitter herbs about the quantity of an olive, and dipping them in the red sauce and of them, and distributed as much to each of the rest. After this, the table was to be removed a little way from him, to give occasion and space for the questions, supposed in Exodus xii, 26, about the particularities of this supper. And in answer to them, the master tells the story of the miseries of their forefathers; using also the

words in Deut. xvi. 5. 'A Syrian ready to perish was my father, &c.' Upon this the table was brought again; and he, taking the paschal lamb into his hands, and elevating it, proposed to himself the question, why it was offered, and gave the reason. And so he elevated, severally, both the bitter herbs, and the unleavened bread: and, after all the several reasons given, he subjoined a hymn. Let us therefore celebrate, praise, extol **** him, who has done so many and so great, and such stupendous wonders ***** to him let us sing hallelujah, praise the Lord ye servants of the Lord **** concluding so---Thanks be to thee, O God, King of the world, who didst redeem us and our ancestors, and hast brought us to this site. Here they all drank again, in the same manner as at first, and washed again likewise---here again (as it were) beginning the supper. For, then, he (the master of the family) took two unleavened cakes, and dividing one, he put one half of it over the other cake, the other cake being, as they say, to remind them of their former poverty, and so said over the bread a blessing. After, he dipped a piece of the cake, with some of the bitter herbs, in the sauce and ate, having blessed God with a proper prayer, and distributing to the rest, they ate likewise. So, with a proper prayer they tasted of the peace offering; and with another, of the lamb; and, after, they fed freely of what was before them. Only, each was bound at the close of the supper, to end with some of the lamb, as they now do with a piece of one of the half cakes, which they substitute in place of the lamb. When they had done eating they washed their hands: and each having a third cup distributed to them, the master having said over it the grace after meat; and it is thence termed the cup of blessing, they drank it off. And then there was another, the fourth cup, put into their hands; and the hymn being recited, with its proper conclusion, they, again thanking God for the fruit of the vine, drank that also; and, after that, no more that night; it being now towards midnight, and they being after this to meditate, yet on their paschal deliverance. Thus, according to the tradition of the Jews, the paschal supper was celebrated, while their temple stood: and ever since it has been kept much after the same manner though the paschal lamb has been wanting; and, possibly, if I might be allowed a guess in this matter; this supper might have been observed, as now it is, without the sacrifice, even when the temple was in being, by such, as after the first dispersion by the Assyrian, and Babylonian kings, continued afterwards in remote parts; and not being able to keep the feast at Jerusalem by reason of their distance, were, however, willing to keep up the solemn memorial of that great deliverance in the best manner they could, and as it is now done?"

Vol. 3, pp. 94. 97.

It now becomes unnecessary for us to say more, than that we think our readers will be glad of a further acquaintance with the ingenious and learned Philalethes.

*Porter's Travelling Sketches in Russia and Sweden.**(Concluded from p. 22.)*

AFTER mentioning the contempt in which mercantile people are held in Russia, where none but slaves or their offspring become merchants or physicians; and stating the height of Peter the Great to have been 6 feet 7 inches, he proceeds to describe the horrid punishment of the *knout*, still practised in that country. The executioner is represented as of herculean size, receiving ten rubles, 45s. a year, and generally *knouting* one person every month. His apparatus consists of a leathern wallet hung before him, in which he carries a pair of iron pincers for slitting the nose, and another instrument for marking the forehead. "It was shaped like a round brush, being strongly set with iron teeth. The *knout*, or whip, is formed thus: its handle is of wood, about a foot in length, very strong, and hard woven round with leather. To this is attached a stout and weighty thong, much longer than the handle, fastened in the manner of a flail. Next comes a well-dried strip of Buffalo's hide, much like pliable horn. This the executioner puts on the *knout* afresh every 20 lashes; its shape is tapering, being full a quarter of an inch thick and very long. The executioner, putting the thong fast between his legs, raises the machine over his head and makes a straight down cut, which made a hollow in a thick board deep enough to cover the finger." "It is deemed reproachful to touch the *knout*." Formerly the office of *knouting* was deemed honorable, performed by the grand dukes of Moscow themselves, and merchants often paid large sums to be allowed to fill it. Time, however, has changed these ideas, and it is now decreed hereditary in a family, in order that no difficulty should arise in obtaining a person to execute such a hideous task. The wretch which the author saw undergo this punishment was a coachman who had murdered and robbed his niggardly master.

"The place," says Mr. P. "generally allotted for public executions, is near the Neva; being an open and muddy plain. When I arrived, a few companies of grenadiers were drawn up in line; and the natives were pouring upon the ground in multitudes. The gravity of their rough visages, mingling with the fierce visage of the Cossacs, and the severe gloom of the police, gave an expression of horror to the crowding groupes more consonant with the expected scene, than the noisy mobs beneath the gallows at the Old Bailey.

"Ten o'clock in the morning was the appointed hour; but more

than another hour elapsed before the criminal was brought to the place of punishment. He was a robust and fine-looking man, with light hair and beard; possessing not one trait in his face to announce him capable of murder, or of even less terrible crimes. Had I been called upon to declare my opinion of that man's disposition from his face, I should have pronounced him every thing that was meek and harmless. I am no physiognomist; and must leave this apparent contradiction of their science to be settled by those who are.

"The poor wretch, attended by part of the police, had been walked through the streets; in order to shew him to the populace, and to strike them with horror at his guilt. As soon as the procession arrived in front of the troops, a circle was formed, and preparations made for the instant commencement of the execution. A paper being read aloud in the Russ language, which, most probably, was an account of his crime and sentence, he was speedily stripped of his clothes, leaving on his person only a pair of loose trowsers. In the midst of this silent grouse (and awful indeed was their silence) stood, firm and well-secured, a block of wood, about three feet high, having three cavities in the top, to receive the neck and arms. Being fully prepared for his dreadful punishment, the unhappy man crossed himself, repeating his *Gospertian Pomelea* with the greatest devotion. The executioner then placed him with his breast to the board, strongly binding him to it by the neck and the upper part of his arms, passing the rope close under the bend of both knees. Thus bowed forward, the awful moment approached. The first stroke was struck, and each repeated lash tore the flesh from the bone. A few seconds elapsed between each; and, for the first ten or twelve, the poor sufferer roared most terribly; but soon becoming faint and sick, the cry died away into groans; and in a few minutes after, nothing was heard except the bloody splash of the knout on the the senseless body of the wretched man. Oh! if God punished so, who could stand before his judgment seat? Had the compassionate Alexander beheld it, I believe that this would have been the last infliction of this tremendous punishment.

"After full an hour had been occupied in striking these dreadful blows (and more than two hundred were given him) a signal was made from the head officer of the police, and the criminal was raised a little from the block. Not the smallest sign of life seemed to remain: indeed, so long did it appear to have fled, that, during the half of the lashing, he had sunk down as low as the ligatures which bound him would allow. The executioner took the pale and apparently lifeless body by the beard, while his assistant held an instrument like a bush with iron teeth, and placing it a little below his temple, struck it with the utmost force, and drove its pointed fangs into the flesh. The opposite temple and forehead received the same application. The parts thus pierced, were then rubbed with gunpowder, to remain, should the mangled sufferer survive, a perpetual mark of his having undergone the punishment.

"You would suppose that rigour had exhausted all her torments,

that justice was now appeased ! But no ; another punishment yet remained to deprive the nose of its nostrils. The insidious pincers, something like monstrous earling-irons, were inserted up the nose of him whom I supposed dead ; (and indeed I only endured the latter part of the sight, from having imagined that these afflictions were directed to one already passed the sense of pain) ; the performer of this dreadful sentence, aided by his companion, actually tore each from his head in a way more shocking than can be described. The acuteness of this last torture, brought back sense to the torpid body :— What was my horror, to see the writhings of the poor mangled creature ; and my astonishment, as soon as he was unbound, to see him rise by the assistance of the men, and walk to a cart ready to return him to his prison ! From whence, if he did not die, he was immediately to be conveyed to Siberia, there to labour for life. His lost strength seemed to revive every moment ; and he sat in the vehicle perfectly upright, being covered with his castan, which he himself held upon his shoulders, talking very composedly with those who accompanied him.

“ His sentence, I understand, was to be *knouted without mercy*. Of course, in such cases few ever survive ; or if they do, for want of care, or even common assistance, a mortification generally takes place, and death relieves them from further suffering. This was the fate of the miserable creature in question, who expired the following day, after passing the first post towards his banishment.”

The author after returning from Mosco to Petersburg, and executing some paintings for the Admiralty, again visited Mosco, and the extortions and avarice of the Russians are the principal topics which occur in the narratives of his excursions. “ A Russian peasant will do any thing, suffer any thing for money.” This he considers very unaccountable, as they already enjoy in their hard fare and wretched abodes to the utmost of their ideas. Mr. P. relates an anecdote of Peter the Great, while travelling in Holland, and being recognized by an inn-keeper, as very similar to a portrait he had of Peter, he cut out the head of the painting, and left a sum of money on the table to indemnify the landlord. This is followed by an account of the adventures of a young Frenchman, cast away in an English vessel, on one of the friendly islands, where he married the daughter of the king, and was most happily domesticated, when a Russian ship barbarously carried him away, and landed him at Kamtschatka, whence he travelled to Mosco, in hopes of regaining his adopted country, and again embracing his beloved family. The strong attachment of this man to savage life, and to his wife and family, forms an interesting episode to our traveller’s own narratives. His observations on statues are represented as similar to those of untutored savages,

he having settled among such people when very young. The following account of the Baschkirs, or archers whom Buonaparte mocked in his bulletins, will convey an idea of the state of civilization in the remote parts of Russia.

"In summer, the Baschkirs inhabit tents covered with felt, which, like the huts, have divisions, and a chimney in the centre. A winter village contains from ten to fifty houses; but a summer encampment never exceeds twenty tents. The most opulent are those who dwell to the East of Oural and the province of Isset. Some individuals of this nation are owners of not less than four thousand horses, who fatten on the richest pastures in the valley, till the month of June; when the wasps and other insects drive them into the mountains, there to keep *spare fast* and *diet with the gods*, till July recalls them to the plains. Like the patriarchs of old, the principal wealth of this people consists in their flocks and herds; but, what may appear very extraordinary, it is chiefly from their horses that they derive the necessities of life; meat, milk, vessels, and garments.

"Primitive as these manners may seem, they are not without education; as there are few Baschkirs who cannot write and read. With some knowledge of tillage, they yet prefer the pastoral life, which, though it may be a contemplative employment, is certainly very likely to prove a lazy one. Sowing but little grain, their harvest must be very insufficient for their wants. However, they supply them in various other ways, and particularly by the traffic of honey. They apply with great success to the propagation of bees, making their hives in hollow trees for the safer protection from wild animals and accidents. Frequently one man is the possessor of five or six hundred of these little industrious commonwealths. I am ignorant of the Baschkir mode of taking the honey, but from the value they attach to the bees, I hope it is by a more humane method than that of smothering.

"The women employ themselves in weaving, fulling, and dyeing narrow coarse cloths; they likewise make the clothes for the whole family. The men, of the laborious classes, follow the harder toil of fabricating felts and tanning leather. Both sexes wear linen spun from the down of nettles; and they cover their limbs with wide drawers which descend to the ankle. On their feet they wear the usual eastern slipper. All this is enveloped in a long gown, generally red, bordered with fur, and fastened round the waist with a girdle, in which is placed the dagger or scymitar. The lower orders, in winter, have a pelisse of sheep-skins; the higher ranks wear a horse-skin, in such a manner, that the mane flows down their back, and waves in the wind. Their cap is cloth and of a conical shape, sometimes ornamented with fur, and sometimes plain according to the wealth of the owner. This is their ordinary cloathing. The garments of the women in the superior classes, are of silk, buttoned before as high as the neck; and fastened by a broad steel girdle.

Their bosoms and throats are wrapped in a shawl, hung with strings of beads, shells, and even coins. Their diversions are circumscribed to religious ceremonies, births, marriages, and burials; and a few other festivals peculiar to themselves. Their modes of rejoicing are, drinking plentifully of sour milk; (a beverage I have no ambition to partake in!) singing, dancing, and horse-racing. In their songs they enumerate the achievements of their ancestors, or their own; and sometimes interrupt their epic, by amatory ditties. Their songs are always accompanied by gestures; which add much to their expression and effect. Their dancing is like that still practised by the common people of Russia to their Belloryicha (or lute), every one making strange faces, (perhaps the sour milk occasions these!) with as strange gesticulations of the hands, shoulders, and hips. The motion of the feet is very gentle; and the women, while thus contorting themselves, hold a long silk handkerchief in their hands, which they cast about most wantonly. The use of the handkerchief is still preserved in Russia; and amongst the more refined movements of the nobility is transformed into the graceful exercise called the shawl-dance.

"The Baschkir soldiers are skilful in managing the bow, and are dexterous horsemen. The military service they are obliged to perform, as a tribute to Russia for her protection, consists in sending three thousand troops at least to the field, on the first summons from the Emperor. They do not seem to consider this as a yoke; but march forward with the cheerfulness of a people undertaking a voluntary campaign. They possess the Spartan virtue of being particularly respectful to old age. In all entertainments, the aged occupy the seats of honour; and as a compliment to strangers, they are placed next to the venerable fathers. The language of the Baschkirs is a Tartar dialect, but very different from that spoken at Kazan. They are Mahometans, and much addicted to all the superstitions of the East."

The Kirghises and Calmac Tartars present admirable subjects for the author's pencil, particularly the latter, whose almost upright eyebones, and half-closed eyes, exhibit a most singular physiognomy. Following Mr. P. however, in his wanderings, we now come to an interesting point, the death of his intended mother-in-law! After rapturously describing her as a saint, and lamenting her decease, he adds

"I saw her laid in the tomb: and as the earth closed over her, the remembrance of all that she had been to me, of all that she had blessed me with, of the precious part of her being that was to be mine for ever; made me feel indeed a son, and more than filial tears bedewed her grave. Think then, my friend, with what sentiments I left Mosco. Think how impatient I am to return to it, with that imperial sanction to my wishes, which will turn the house of mourning into that of joy!

"To perform my promise, and to obtain a greater, I came to St. Petersburg. But, on the very day in which I entered it, the sublimary lord of my fate, the Emperor, left it. This was a new blow to me. I had no resource but patience, and to await his return from the frontiers."

As characteristic traits of Frenchmen we quote two anecdotes.

"The French General is in St. Petersburg as ambassador. He carries himself with all the gorgeous parade of the court he represents; and drives about in an equipage more becoming an Eastern Satrap than a hardy soldier. Splendid as his externals may be, I cannot find a similar refinement in his manners. I was told that the other day he dined in company where some of your countrymen were present. The conversation fell on military affairs. Egypt was mentioned; and an English gentleman, meaning to do a courtesy to the French General, paid some compliments on the conduct of Menou at Alexandria.

" 'Aye,' cried the Frenchman, 'but had one of Napoleon's boats been there, Alexandria had never fallen to the British.'

"What Englishman's blood did not rise at this reply? and what ought to have been the silencing answer?

" 'Where then were these mighty boats that Napoleon did not bring them to the siege of Acre?'

"No response could be made to this: and the blushes of every Frenchman present were not requisite to declare the mortifying consciousness that their Emperor had been *beaten*, and by an *Englishman*. The man still lived who had made him fly; who had driven him from the Holy Land he had polluted with apostacy; and who, by that heaven-directed action, locked the gates of the East against his menaced usurpations! As the proud Duke of Austria trembled before the name of the *first Cœur de Lion*, the no less haughty Emperor of the French must ever start at that of the *second*.

"Since I wrote the above, the new Ambassador has arrived from Paris to replace the old, who returns to his master. This man is even less polished than his predecessor, or else a bolder professor of the law, which makes all means admissible to serve a desired end. Indeed, so little decency has he in vaunting his bloody deeds, that when a lady of rank, the other day, asked him how he could get any persons hard-hearted enough to shoot the Duke d'Enghein, he replied with the greatest coolness, 'O Madam, I took care of that.'"

The fortune of war having obliged our traveller to leave Russia, he proceeded to Sweden; but the poor Swedes, or rather the Finlanders, certainly without any cause that we can perceive, are represented by him as "ten times more savage in their appearance than the grimmest Russian he ever met." But this can be accounted for from the state of his feelings on leaving the Russian territories, where he again felt "the pangs of

separation renewed afresh," when he "no longer breathed the air of the same empire with one who was as part of his own being." Yet, notwithstanding his aversion for the Finns, he declares that "liberty and comfort smile every where in Swedish Finland; peace sits on every countenance, and decorates the landscapes, as if this had been her chosen reign for many years." Unfortunately this happiness was soon destroyed, and by that very "gracious and august monarch," whom he so very undeservedly extols with admiration. The account of his voyage across the ice in the Gulf of Bothnia, and the difficulties he encountered, is somewhat tedious, and his comparison of the manners of the poor islanders with those of the luxurious nobles of Mosco is very partial and uncandid. That the music and dancing of the latter should be superior to those of the former, cannot be considered as a proof of superior civilization in Russia. In the island of Kamlinga the author became acquainted with the Swedish pastor who has since distinguished himself for his brave defence of his country against the Russians.

"Being apprised there was a church at a little distance, we made for the parsonage. Discovering it, we entered *sans ceremonie*; and found a very hospitable, lively man, intelligent in his conversation, and apparently far beyond the confined sphere in which he was fixed. He introduced us to his wife, who seemed to be a very good notable in her household, and, O Juno! six children, and another forth-coming! We were conducted by the lady into a kitchen well-stored with culinary wares; (you see the love of *famc* mingles with the small as well as great!) and also two out-houses filled with hogs, goats, sheep, and cows. In short, she made it evident that our clerical friend had no reason to join in the complaint of his sacerdotal brethren in Wales; many of whom boast no other live stock than that of their own producing; and perhaps, the scanty additions of a lank cat and ravenous dog, completes the quadruped dignity of their establishment!

"He accompanied us to his church: during our walk we learnt that three hundred and twenty souls were the population of the island, forming his congregation, with the addition of the people belonging to several small adjoining isles, who come to divine service at Kamlinga, whenever the weather will permit. About forty families altogether, he said, composed his flock: from the head of each he annually received six rix dollars. His parochial fees were as follow:—For a christening two schillings; (two-pence English.) For a marriage twelve schillings.—For a funeral twenty-four schillings. This latter donation is the largest, I suppose, as being a farewell sum; the object of it being freed from rendering any future pecuniary tribute to the pastor, having once for ever paid the debt he owed to life and to nature. This subject led us to know the annual exits and entrances

of these islanders in and out of the world. Last year, the number of births was nineteen, and of deaths fifteen. I observed several very old persons speak to the minister in our walk; and I understand that many live to still more advanced periods.

"The church is built of granite, and roofed with wood, having a belfry tower attached to it not unlike the minarets of Mosco. It is painted a dingy red; apparently the favourite colour of the country. The interior of the building is curiously adorned in a most Gothic taste, but by no means badly executed. It is painted in compartments, with pictures representing the life of Christ; with this small difference from what it ought to be, that the designs would better fit a legend of heathen gods, than a representation of the gospel. The roof has not escaped the labour of this indefatigable artist: angels, saints, and odd animals like nothing on the earth or in the seas, are swarming about the ceiling; and seem like a flight of locusts looking down on whom they may devour. A gigantic crucifix, and several other wooden images, are placed against the walls; relics of the Roman faith and superstitious fanaticism."

Many of the islands of Bothnia are very poor and sterile; Aland, the largest, and Skorpas, however, are well cultivated and covered with wood. The cattle in summer swim from island to island to collect a scanty subsistence of grass. As painters are accustomed to observe objects accurately, and to image them more faithfully than other writers, we shall extract the author's description of Stockholm, as we did that of Petersburg and Mosco.

"The situation of this capital deserves finer edifices. Like St. Petersburg, it is built on islands; seven, of different extent, form its basis. They lie between the Baltic and the Malar lake. The harbour is sufficiently deep, even up to the quay, to receive the largest vessels. The city is supposed to have been founded in the year 1252 by Birger Jarl, regent of the kingdom; but the court was not removed hither from Upsal before the last century. At the extremity of the harbour the streets rise one above the other in the form of an amphitheatre, with the magnificent palace, like a rich jewel in an Ethiopian's ear, in the centre. Except in the suburbs, where a few houses are of wood, the buildings are generally of stone, or of brick stuccoed, which at a little distance has a similar effect! The several islands on which the city is erected, are united by twelve bridges. The Royal Academy of Sciences (of which I shall speak further hereafter), owes its institution to Linnæus, and was incorporated in the year 1748. There is also a Royal Academy of Arts, which, when I have visited, I will more particularly note, and likewise the arsenal, said to be a most interesting place. There is a national bank in Stockholm, and several manufactories, which rather flag on account of the war.

"By the above sketch, you will not be surprised to hear that the
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inns are intolerable ; but to compensate for that inconvenience, the lodgings are good, and two establishments (most respectably superseding the use of taverns), are substituted for the *restaurant* part of the animal economy. They are founded by gentlemen on a liberal footing, are called *La Société*, and the Burgher's Club. The first is for noblesse, officers of the garrison, and strangers : the other for merchants and strangers also. The former is at the court end of the town, and consists of three hundred members, most of them nobility, officers of rank, and foreign ministers and their suites. Well may it bear the title of *La Société*, for it is, without exception, the most rational and elegant assembly with which I ever associated. Perfect freedom is allowed ; but such is the decorum with which every person conducts himself, that the nauseous Bacchanalian practices, which too often disgust in our British social meetings, never obtrude themselves here. They have an excellent billiard-table, and a library of well-chosen books, with most of the newspapers of the country ; those of other nations of the continent are of course, under the present circumstances, interdicted : and so far well ; but they exclude the papers of England also. This is very strange ; and the more strange united as the two countries are in policy, that it should be an act, not of individuals alone, but of the government. Whatever newspapers may be enclosed from British merchants to their correspondents here, are never received. In a country like Sweden, where liberty is so tenaciously boasted, and where an Englishman would naturally expect to find the *Gazette* of his country, as an ally and a free state, such precaution is rather extraordinary. The reason of it I cannot guess, as I never saw a nation less infected by envious jealousy, but rather, in all things, honest, brave, and honourable.

" In the institution of *La Société* an excellent dinner is given, but not at so excellent an hour, viz. at two o'clock ! However, the price is moderate, and the attendance good. No stranger can be admitted that is not introduced by a member, or by the minister from his own court. By these means, all improper persons are excluded. This club, as well as that of the *bourgeoises*, is on a far more liberal plan than the English clubs of St. Petersburg and Mosco. However, orders of men have a certain resemblance in all countries ; and if I preferred a good dinner as my *primum mobile*, I should certainly pay the most frequent visits to the merchants' society. If nobility spread the board excellently, trade doth it super-excellently ; and Lucullus himself need not turn for better fate from most city tables. Indeed, during all my travels abroad (and they have pretty well measured the continent), I have ever found, both publickly, and privately, that the gentlemen of the golden fleece best understood the use of the carcase.

" Having nothing particularly to engage my time on the first evening of my arrival, I went to the theatre. Like all others on the continent, it was dismally dark, and as dismally stupid. Neither actor nor actress played well enough to bring a message to some of

our sorriest kings and queens of the buskin ; and had you been joint spectator with me at this tragedy, I believe I should have had a most hearty laugh at what now sent me home yawning and half a sleep. The ridiculous can never be fully enjoyed alone."

" The poverty of this little kingdom is its apology for these gothicisms ; and most forcibly do they strike strangers coming from Russia or England. But though poor, it is not mean. The poverty of the Swedes resembles that of Fabricius : they are not ashamed of it. Possessing a national power in their virtue which commands more than wealth ; that nobleness maintains their consequence amid all the splendors of the two great empires between which they lie. Without pretention to pomp of any kind they possess general respect : and, while living in simple habitations, on a fare as simple ; and enjoying society without any of our accompanying luxuries ; no home-concerts, balls, or assemblies of any kind, they are contented and cheerful : they are more ; they can despise what buys richer nations, and be even anchorites in self-privation to put arms into the hands of their King to ward off the enslaver of Europe. They repeat the names of the Great Gustavuses as Catholics do those of their Saints ; and it was but yesterday that one of them said to me :

" Sweden was always strong enough when she fought for her liberty. In the fourteenth century, she alone routed the forces of three powerful Kings armed against her freedom ; and what, in the same cause, is to intimidate her now ?

" When the fury of ambition pours along, is it not glorious to see the enthusiasm of virtue ready to oppose it ? Nought but enthusiasm, much as people in general ridicule the possessors of it, will do in these times. Our enemy is a giant in power and resource. He has the hands of Briareus, and as many wiles as if he had the same number of heads. Any thing short of a principle against him, would be worn out by his overwhelming success ; any thing short of enthusiasm, would be extinguished. The Swedes seem to have both ; and I trust they will stand their ground.

" But I must not forget the 'city' in the people, though it is the best compliment I could pay any nation. I never was in any great town that the *cicerone* of the place did not invite me to some spot, noted for its situation, to shew the beauties of the scene. Therefore, to the top of the church of St. Catherine was I taken : and certainly a more advantageous point could not have been selected. It stands on a mountainous rock in the heart of the city. I looked around me, and found the *coup d'œil* novel, grand, and extensive. The surrounding waters, and the numerous well-built islands comprising the metropolis ; the distant wooded country, filled with mansions of the nobility and others ; composed a view that I seldom had seen exceeded. The royal palace formed a magnificent feature as well as did the shipping and various bridges connecting the different islands."

Of the enthusiastic attachment of the people to the late Gustavus III. whose virtues are so admirably depicted in the trans-

lation of "Letters of the Swedish Court," we have the following example,

"The succession and virtues of their present beloved Gustavus, cannot obliterate from the minds of the people the feelings which followed the murder of his father, their revered sovereign and sire. It is really delightful to hear the Swedes talk of their kings; not as subjects merely, but as sons and brothers. As sons, they lament the munificent Gustavus III.; and as brothers, glory in the magnanimity of his successor. Deep as the blow struck to the people, it fell as heavily on the young prince; for ever since the death of his royal father, Gustavus has held his image

"Within the book and volume of his brain,
Unmixed with baser matter."

"He attempts not to wrest from the Swedes the long regrets they pay to his memory; but rather neglecting the encouragement of those gay scenes amidst which his father fell, he dedicates his attentions entirely to the political safety of his kingdom."

The ceremony of introducing the statue of the murdered monarch, executed by the artist Sergal, furnishes an affecting scene in the author's best style.

"The figure was covered with a temporary scaffolding, which, on a signal being given by the flight of a rocket, that his Majesty was in sight, fell to the ground, and the form of their late King was beheld by the populace. Oh, what a shout was there! It was not the hurrah of surprised curiosity, but the cry of a people again beholding a father who had been rifled from them by the cruellest treachery: It pierced *my* heart; what must it then have done those who knew and had felt his virtues!

"On the edge of the water, behind the statue, were ranged the standards of each Swedish province, flanked by rostral columns of granite. On the appearance of the young King, a salute of a hundred pieces of cannon announced his arrival. Placing himself at the head of the three regiments of guards, and advancing before the figure, he gave the word of command, and they fired several volleys in honour of the day. His Majesty rode a white-charger; and was surrounded by his officers of state, as well as a body of cuirassiers, whose high helmets, plumes, and shining armour, imparted an uncommonly chivalric effect to the scene. The action of the Monarch seemed as if he yet thought himself prince only, and moving under the eye of his august father.

"The feelings of one whose soul is so alive to honour and filial affection, cannot be doubted. He came to the unfolding of a monument erected to the memory of his father, by his people! It was not a cold ceremony, but a solemn dedication, to testify to posterity the everlasting reverence in which they held their murdered King; *their* Father: and that, he deserved that reverential title, every lip was open to declare. He watched over them with all the

care of a parent ? and provided for the poorest of his subjects with an attention, that shewed affection was united with the justice of an impartial legislator.

" So regarding his memory, did the people appear before his statue: and the melancholy aspect of his gallant successor, bore the strongest marks that his feelings were in unison. The look with which he contemplated the marble representative of his murdered father, I shall never forget. His face was as pale as the statue's, while an expression of sorrow and admiration sat in his eye, that commanded the homage it expressed. When he bent down his head, and turned from the scene, the acclamations of loyalty that resounded on every side seemed to burst from every heart. For a moment they forgot the father in the son, Gustavus Augustus, in Gustavus the Brave ; and had the dropping of a tear sealed my death warrant at that time, it must have fallen ; I never was so strangely affected : It was the virtue of the past and the present striking me at once ; and, you will allow, that such admiration gives an agitating delight, that sometimes overflows at the eyes."

The recent melancholy fate of Gustavus renders every circumstance respecting him doubly interesting at the present moment.

" He bears a striking resemblance to the best portraits of Charles the Twelfth ; and seems not to neglect the addition of similar habiliments. For really, at the first glance you might almost imagine the picture of his renowned ancestor had walked from its canvas. He is thin, though well made ; about the middle stature, pale, and with eyes whose eagle beams strike with the force of lightning : look at them, and while he is in thought they appear remarkably calm and sweet ; but when he looks at you and speaks, the vivacity of his manner, and the brilliancy of his countenance are beyond description. His mouth is well-shaped, with small mustaccios on his upper lip ; and his hair, which is cropped and without powder, is combed up from his forehead."

A ball and supper are still the favorite entertainments given to their Swedish Majesties. The Queen is represented as very beautiful, and very like her sister the Empress of Russia. At one of these entertainments given by the citizens of Stockholm,

" During the whole of the evening, after the musical salutation, their Majesties mingled with the company, conversing with every person with the kindest condescension. Every citizen was spoken to ; and their eyes sparkled with joy, while their tongues faltered out a reply to the address of their Sovereign. His conversation with the subjects of his *brother in arms*, our revered Monarch, was of the most gratifying complexion ; no coyness, no form ; all was frank, great, and consistent with himself. In short, it would have been

impossible for any potentate to have shewn more graceful knight-like courtesy to all present ; or for a sovereign to be received with deeper homage from a brave and loyal people. In many courts I have seen the body of loyalty, here its spirit was felt.

" Who that was present at such a scene would believe, that some of his ungracious subjects affect to lament the destiny of the state ? But so it is. As in most countries parties exist, who contend for they know not what, even in Sweden there are a set of grumblers, troubling the government with discontents, which, lying in themselves rather than in the constitution, neither king nor senate can rectify. These turbulent natures are the torment of every state. We may consider them as inherent diseases amongst all people ; a sort of acrimonious humour boiling from the body politic, which, as the evil is in human nature, must discharge itself somewhere ; and what is more, there is no hope of the disorder being cured, till the final exit of the world with all its imperfections.

" A superb supper was prepared for the royal visitants, and one equally elegant for the rest of the assembly. Their Majesties returned from the banquetting-room into the dancing-saloon about twelve o'clock, where they remained till four o'clock in the morning ; at which time they took their leaves ; first kissing their offspring with the most parental tenderness, and then repeating their adieus to the company, arm in arm they left the apartment, followed by the acclamations and blessings of all present.

" So powerful was the example of this illustrious pair (and indeed, at the moment they embraced their children first recalled to me the similitude of Hector and Andromache), that every wife drew nearer to her husband, and, like her august Queen, quitted the room so supported, rather than be led out by any of the young men who pressed around her. The effect was as remarkable as instantaneous ; and shewed the consequence of example in the great. As I observed the departing groupes, I could not but reflect with pleasure on the scene I had witnessed : where a young and heroic Sovereign had laid aside his purple, and appeared amongst his people, as a friend, a husband, and a father. This was a lesson for the world as well as for Sweden ; for princes as well as their subjects."

The court dress of Sweden is very similar to that of Spain. The only fantastical ornaments are high feathers and spurs worn by naval officers. The arrangement for soldiers families are excellent.

" During the absence of the soldiers, their fellow peasants are obliged to till the ground belonging to each military individual, that his family may not suffer by the service he is gone to render to his country. Surely there is reason in this ; wisdom as well as humanity. A subsistence being provided for the wives and children of soldiers, much wretchedness, and its consequent, beggary and plunder, are prevented : instead of mendicants and robbers, useful citizens are

reared to the state. And one prevention to ensure the health of the body politic, is worth half a score remedies to heal a constitution, which must be crazed by repeated disorders. Should the soldier be killed, or die in the service, the neighbour peasants continue their care of his family, till the boys be old enough to cultivate for themselves. By this arrangement, the Swede goes forth for the defence of his country with a free mind : while he is absent, that country will protect his family ; and should he die, the same would provide for them, till years and strength render it no longer necessary.

" The Officers have houses and lands assigned them according to their military rank ; on each individual's death it devolves to his regimental successor ; so that in time of peace they live amongst the peasants who have formed, and may again, hereafter, their respective corps. Consequently the attachment of the men to their commanders is often so firm, that in the defence of some of their officers, they have been known to stand till they were cut piece-meal. The plan is not unlike that of the clan-ships of Scotland, where the chief, by his title of superiority, residence amongst a certain race, protection and kindness, makes himself such a power in their hearts, that they are ready to follow him to the extremity of the globe, to life or death. There is something very patriarchal in this mode of national defence ; its sufficiency seeming to depend more on the affection of the people than the authority of the king. Such a foundation is the strongest : it was the ground of the mighty Gustavus of Sweden. And who will say, but to be thus a monarch, is to reign indeed."

Some anecdotes of the heroism of Gustavus III. and Sir Sidney Smith, introduce the account of our author's honours.

" A few days ago, (says he in a letter, dated February, 1808), I was honoured by the official investiture of the equestrian order of St. Joachim, electing me a knight commander, &c. &c. My diploma was dated May, 1807, but owing to continental disturbances, I did not receive it till now." As we are thus abruptly introduced to the company of a cavalier, we shall proceed with Sir Robert in his tour through Sweden. The mode of travelling through that country, by sending out a *forebode*, or messenger, to prepare horses, is by no means disagreeable, and the honesty of the people, is justly extolled by the author. The visit to Upsal is little interesting, as a man may be a very good knight, and know nothing of natural history, for which that city is celebrated. With Scandinavian mythology, Sir R. is no better acquainted. He very sagaciously observes " that the Edda, although an *old* northern work, was written in the 13th century !" " Nothing but old women appeared to our new-fledged knight at Upsal. The dress of the peasantry, he says, is similar to that of the Welsh. At Sala, resides the Rev. Count de

Swerin, a nobleman and a clergyman much revered ; , although it is rarely that Swedish nobles assume the sacerdotal character. The author's description of the mines, would have attracted attention, had he been the least acquainted with mineralogy ; but a dry unmeaning detail of the exterior features of these subterranean stores is not worth reading. The anecdotes of Gustavus Vasa, the perfidy of Peterson, or Pearson, and the address of his wife, who assisted the hero in his escape from the officers of the Danish usurper, are amusing.

" On a little hill above the town of Fahlun, stood a very ancient habitation, of so simple an architecture, that you would have taken it for a hind's cottage, instead of a place that, in times of old, had been the abode of nobility. . It consisted of a long barn-like structure, formed of fir, covered in a strange fashion with scales, and odd ornamental twistings in the carved wood. But the spot was hallowed by the virtues of its heroic mistress, who saved, by her presence of mind, the life of the future deliverer of her country. The following are the circumstances alluded to ; and most of them were communicated to me under the very roof.

" Gustavus having, by an evil accident, been discovered in the mines, and after been narrowly betrayed by a Swedish nobleman, bent his course towards this house, then inhabited by a gentleman of the name of Pearson (or Peterson), whom he had known in the armies of the late administrator. Here he hoped, from the obligations he had formerly laid on the officer, that he should at least find a safe retreat. Pearson received him with every mark of friendship; nay, treated him with that respect and submission which noble minds are proud to pay to the truly great, when robbed of their external honours. He seemed more afflicted by the misfortunes of Gustavus, than that prince was for himself ; and exclaimed with such vehemence against the Danes, that, instead of awaiting a proposal to take up arms, he offered, unasked, to try the spirit of the mountaineers ; and declared that himself and his vassals would be the first to set an example, and turn out under the command of his beloved general.

" Gustavus was rejoiced to find that he had at last found a man who was not afraid to draw his sword in the defence of his country ; and endeavoured by the most impressive arguments, and the prospect of a suitable recompense for the personal risks he ran, to confirm him in so generous a resolution. Pearson answered with repeated assurances of fidelity : he named the gentlemen and the leading persons among the peasants whom he hoped to engage in the enterprise. Gustavus relied on his word, and promising not to name himself to any while he was absent, some days afterwards saw him leave the house to put his design in execution.

" It was indeed a design, and a black one. Under the specious cloak of a zealous affection for Gustavus, the traitor was contri-

ving his ruin. The hope of making his court to the Danish tyrant, and the expectation of a large reward, made this son of Judas resolve to sacrifice his honour to his ambition, and, for the sake of a few ducats, violate the most sacred laws of hospitality, by betraying his guest. In pursuance of that base resolution he went straight to one of Christiern's officers, commanding in the province, and informed him that Gustavus was his prisoner. Having committed this treachery, he had not courage to face his victim; and telling the Dane how to surprise the prince, who, he said, believed himself to be under the protection of a friend, (shame to manhood, to dare to confess that he could betray such a confidence!) he proposed taking a wider circuit home, while they, apparently unknown to him, rifled it of its treasure. 'It will be an easy matter,' said he, 'for not even my wife knows that it is Gustavus.'

"Accordingly the Officer, at the head of a party of well-armed soldiers, marched directly to the lake. The men invested the house, while the leader, abruptly entering, found Pearson's wife, according to the fashion of those days, employed in culinary preparations. At some distance from her sat a young man in a rustic garb, lopping off the knots from the broken branch of a tree. The Officer went up to her, and told her he came in King Christiern's name to demand the rebel Gustavus, who he knew was concealed under her roof. The dauntless woman never changed colour; she immediately guessed the man whom her husband had introduced as a miner's son, to be the Swedish hero. The door was blocked up by soldiers. In an instant she replied, without once glancing at Gustavus, who sat motionless with surprise, "If you mean the melancholy gentleman my husband has had here these few days, he has just walked out into the wood on the other side of the hill. Some of those soldiers may readily seize him, as he has no arms with him."

"The Officer did not suspect the easy simplicity of her manner; and ordered part of the men to go in quest of him. At that moment, suddenly turning her eyes on Gustavus, she flew up to him, and catching the stick out of his hand, exclaimed, in an angry voice: "Unmannerly wretch! What, sit before your betters? Don't you see the king's officers in the room? Get out of my sight, or some of them shall give you a drubbing!" As she spoke, she struck him a blow on the back with all her strength; and opening a side door, "there get into the scullery," cried she, "its the fittest place for such company!" and giving him another knock, she flung the stick after him, and shut the door. "Sure," added she, in a great heat, "never woman was plagued with such a lout of a slave!"

"The officer begged she would not disturb herself on his account: but she, affecting great reverence for the king, and respect for his representative, prayed him to enter her parlour while she brought some refreshment. The Dane civilly complied; perhaps, glad enough to get from the side of a shrew; and she immediately hastened to Gustavus, whom she had bolted in, and, by means of a back passage, conducted him in a moment to a *certain little apartment*,

which projecting from the side of the house close to the bank of the lake where the fishers' boats lay, she lowered him down the convenient aperture in the seat, and giving him a direction to an honest curate across the lake, committed him to Providence.*

"While he made his way to a boat, unmoored it, and rowed swiftly towards the isles, so hiding himself and his course amongst their mazes, the lady returned to the Dane laden with provisions, and amused him by a well-spread table till the soldiers brought back the disappointing intelligence, that their search had been fruitless. The observations of the officer, and his new directions, soon apprised the heroic woman of the vileness of her husband; and therefore, when he appeared, which was shortly afterwards, even to him she kept true to her first statement, that Gustavus had gone out into the wood. The circumstance of the chastised servant seemed so insignificant to the officer, that, as it had occasioned in him no suspicion, he never mentioned it. And as guilt easily believes itself suspected, Pearson acknowledged, with vexation, to the Dane, that he had no doubt Gustavus had suspected his design, being aware, notwithstanding their mutual friendship, of his impregnable fidelity to Christiern; (*measureless liar!*) and had accordingly taken the opportunity of his absence to escape. As none were in the lady's confidence, the new retreat of Gustavus remained undiscovered, till, assisted by the good curate, and other friends to liberty, he appeared openly at the head of the brave Dalecarlians, and gave his country freedom.

"The peasantry in this province are robust and rough in their exterior. The white and black Dalecarlians, as they are called, differ not in complexion, but in the colour of their dresses; one being black woollen cloth, and the other white. The coat is wide in the sleeves, and closed straight down the breast with hooks and eyes, having nothing like a button; it reaches below the knees. Their stockings are grey with red clocks, and garters. Huge shoes, with thick wooden soles, and tied with an old-fashioned leathern flap falling over their insteps. They all wear a low-crowned hat, with a white cord two or three times wrapped about it; the brim is broad, like a Quaker's. The women coil themselves in a little white cap close to their head and face. White woollen bed-gowns; petticoats of brown or blue flannel neatly striped with various colours; a blue apron with red lines running round it; a pair of bright red stockings, with clammy shoes, whose heels come under the centre of the foot, completes their attire. The white peasantry, both male and female, have their cuffs of a dark blue. The black usually have returns of red.

"The food of this hardy race generally consists of salt herrings,

* Though this adventure resembles that of our great Alfred with the neat-herd's wife, no doubts need be entertained of its authenticity; I had it from the first authority; and can only admire, how nearly similar were the histories of these two justly famous men!—R. K. P. 1806.

and wheaten cakes, hard as iron ; hundreds of which are hung from the ceiling of each cottage, with a stick perforating the middle. Bacon is a great treat ; or, indeed, any sort of meat, as that branch of provisions rarely regales their appetites. They drink vast quantities of a very small and sour beer ; but a meal is never finished without two or three glasses of their brandy, much worse in flavour, and more fiery, than the vilest whiskey I ever tasted. They pour it over their fish by way of sauce ; and some of the women give it to infants at the breast, as well as to others at a walkable age, who drink a draught of it without a wry face, so accustomed are their little stomachs to the glowing beverage.

“ The cottages are in general very clean, as the *delicate* part of the family are most actively industrious. One hall, with a large hearth, is the plan of their habitations : this is comfortably appointed with tables and forms for the service of themselves and friends. The beds are in the wainscot, one over the other, like those in the cabin of a ship. Here the whole family sleep ; and with as much modesty, I am told, as if each had separate apartments. The stock of eatables being dried fish and cakes, are part of the pendent ornaments of the room, with the addition of an old rifle ; a great chest (containing the household wardrobe, &c.) under a sort of range full of plates, and perhaps a clock, complete the furniture. In Dalecarlia, as well as near Stockholm, oxen are used in husbandry ; they are harnessed like horses ; and, in all the services to which they are put, perform their duty with equal effect.”

We are rather surprized that Sir R. should consider the Swedish sculptor Sergal, as the greatest artist of modern times, without some reference and comparison with the works of the Italian sculptor, Canova, who so well merits public approbation. It is natural indeed for knights to be in the superlative, of course we must take his florid account of Swedish sculpture *cum grano salis*. The honours of knighthood, however, appear to have showered on our author in Sweden, as we find him not only a knight of Mars, but also one of Venus, in the order of the Amaranth, instituted by queen Christina ; but since the “ more martial orders have arisen, it is only considered as *un ordre de galanterie*.”

Some anecdotes of Charles the XII. and an account of the brave pastor and peasantry of Aland, who took the Russians prisoners of war, and conducted them in triumph to Stockholm, with their introduction to his Swedish Majesty, and the grateful honors he conferred upon them, bring this volume nearly to a conclusion. We must now take our leave of this knight of Joachim and the Amaranth, and as his literary pretensions are very moderate, we do not think it necessary to extend this article, by any verbal criti-

cism. His account of Sweden becomes more interesting from the passing events: and it now appears extremely probable that it will soon be incorporated with Russia, and Denmark with France, unless the tide of affairs should be totally changed on the Danube.

Memoirs of Frederick and Margaret Klopstock, translated from the German, by the Author of "*Fragments in Prose and Verse*." Third edition, 8vo. Cruttwell, Bath, and Hatchard, London. 1809.

THIS volume will form a most appropriate second to the interesting *Fragments* of the extraordinary young lady, who was the translator of the chief part of this work; both of which are presented to the public by the same respectable and intelligent Editor. The fame of Klopstock is too generally diffused to require much introductory information: we refer our readers to the memoirs for the particulars of a life seemingly dedicated to every exalted and virtuous exertion of his faculties. The heart of this amiable man appears to have been early imbued with the most warm and rational piety. With him, as in a few others instances, Devotion and Genius appear to have gone hand in hand; to have animated and exalted each other.

His address to his college, at quitting it, in his twenty-first year, is highly illustrative of this. That a soul of his stamp, should meet with a congenial female one, is certainly extraordinary. The letters of Margaret Klopstock to Richardson, (inserted in *his* correspondence) written in *prettily* imperfect, but really not bad, English, have a native simplicity in them which is absolutely fascinating. That one in particular, wherein she depicts her early admiration of Klopstock as a writer, her subsequent friendship and final attachment, is inexpressibly charming, and develops the emotions of perhaps as pure and artless a heart as ever beat. Their union appears to have been cemented by every holy and sanctified sentiment; to have been a union of two superior beings: for surely two such earthly ones have seldom met.

In one letter written during their courtship, he says,

"My sister, my friend; you are mine by love, by pure and holy love, which Providence, (O how grateful am I for the blessing,) has made the inhabitant of my soul. It appears to me, that you were born my twin sister in Paradise. At present, indeed, we are not there: but we shall return thither; since we have so much happiness here, what shall we have there."

In a letter from Margaret, in return, she says at the end.

"Farewell my beloved ! I shall think of you to-morrow ; the holiest thoughts harmonize with my ideas of you, of you who are more holy than I am, who love our Great Creator not less than I do, more I think you cannot love him. How happy am I to belong to you, through you I shall be continually improving in virtue and piety ; I cannot express the feelings of my heart on this subject."

This is, perhaps, not always the language of two young and ardent lovers ; but the most gratifying contemplation to the mind yet remains : that after four years of conjugal happiness their letters breathe, if possible more touching tenderness, than at a former period. The following extracts will, we trust, justify this remark upon his necessary absence from her, near the time of her expected confinement, she writes :

"Are you really gone ; the wind was west this morning : but is changed again to the east : our God be with you ; believe me I trust in him, and am convinced that the way by which he leads us is best for us. Yes, my dear Klopstock, God will give us what in his wisdom he sees good for us. Last night it was very very dark ; I could not help being anxious ; but I will not be so uneasy as to hurt my health. It is hard, very hard, after having lived with you, to live without you."

"God be praised ! I have got your letter. O what joy ! what shall I feel when I have you again ! I know not what I write. I received your letter at table ; I could eat no more. The tears started from my eyes ; I went into my own room ; I could only thank God with my tears ; but he understands our tears."

Klopstock in return :

"My Mets, were both the nights so dark ? They were, indeed ; but God preserved me from all the dangers which you feared. But now you have my letter and you have already thanked our God. Let us together thank Him that you and our Child are well. My only love, what will be the joy of meeting."

She afterwards says :

"I shall indeed be in continual misery if September passes without your return. I shall be always expecting to be confined, and to die without you. This word destroys all the peace of which I wish to tell you, for, God be praised ! I am strong enough to speak of my death."

In another letter :

"You must not think that I mean any thing more, than that I am

as willing to die as to live; and that I prepare myself for both. I am perfectly resigned to either; God's will be done!"

His answers to these are tender and affecting, as well as his own account of her heavenly exit.

Mrs. Klopstock's letters from the dead to the living are very pleasing compositions; one in particular, from a mother to her daughter, upon the subject of marriage, is peculiarly deserving of attention. We recommend it particularly to the perusal of our young female readers, those especially, if such there be, who can allow themselves to suppose that a man, void of religious principles, can ever make a tolerable husband. The thing is impossible. This letter is too long for insertion; and too complete and conclusive to be abridged.

We lament that there were not more letters, or productions of Mrs. Klopstock; for a more amiable-minded woman it is impossible to imagine. The entire tendency of this publication is excellent; the perusal of it must tend to pacify and exalt the mind, and to leave upon it a glow of devotional feelings, most delightful and congenial to every well-trained soul.

Chatfield's Historical Review of Hindoostan.

(Concluded from page 50.)

WE have been pleased with our author as a political and commercial historian; we have now to consider him more in his professional capacity of a religious one. To the examination of the religious and moral policy of the East, Mr. C. has devoted the second part of his work, in which he reviews the "state of the Hindus; zeal of the Mahomedans to convert them; superiority of christianity; origin of superstition; Sabatism, symbols, dæmons, evidences of a pure worship; religion of the Hindus; religion of the Chinese; religion of Iran, or ancient Persia; of the koran; nature of the Eastern creeds unfavourable to all religious improvement; the despotism of the eastern governments an immediate cause of the degradation of the people; introduction, rise, and progress of christianity in the East during the first century; progress of christianity from the second century to the birth of Mahomed; progress of the koran to the victories of Zenghis Khan and his successors; conquest of Tamerlane fatal to christianity in the East; discovery of America and the Cape of Good Hope; reformation in Europe; present state of Eastern christians; policy of the Mogul princes of Hindoostan; Portuguese and Dutch attempts

to convert the natives; missionary establishments of the Catholics an obstacle to the conversion of the natives of Hindoostan; obligations imposed by Christianity on its professors; means possessed by the Spaniards and Portuguese of introducing the gospel in their discoveries in the Old and New World; how far the same means are in the power of Great Britain; present church establishment in India; dangerous conduct of the English missionaries, and the measures which should in future be pursued, for the benefit of the English residents and the natives."

The author justly remarks, that before the introduction of christianity the ancient conquerors, or colonists, took little trouble about their religion, and seldom attempted to impose their own upon the conquered people, as the addition of some new deity was a work of much less difficulty than the extirpation of any rooted superstition. Christianity, however, inspired its votaries with zeal for conversion: to this zeal Mahomed added force, and with the sword demanded tribute, or the adoption of the koran. His persecutions, as usual, rather rivetted the people of the East to their passive superstition than stimulated them to reflect and reason on the nature of all human worship. In reverting briefly to this subject, Mr. C. takes a concise view of the origin of all religions, and refers their instruments generally to the sun and celestial bodies, and to demons or spirits, all of which were considered as subordinate, and in relation to the great Omniscient first cause. The Hindu mythology is the next topic of discussion: it is granted that the most ancient authentic records of Indian antiquity cannot be traced above 2000 years before Christ; and that as the laws of Brâhmâ were unfolded to his son, Menu, the first Menu of the Brahmins was the Adam of the Jews, Christians, and Moslems. There is, however, so much palpable fable blended with the Brahminical chronologies in the Vedas, that very little confidence can be reposed in them. It is very probable that Wod, or Oden, of the North, is the same with the Buddha of the Hindus, and the Fo of the Chinese. The author here combines a view of the principal tenets of the Hindus and Chinese with those of Europeans in the early ages of the world. The primæval religion of Irân, or ancient Persia, which extended from the ridges of the Indian Caucasus to the Caspian and Euxine seas, including the Assyrian empire, and Lesser Asia, was "that which Sir Isaac Newton calls the oldest (and it may be justly called the noblest) of all religions; a firm belief that one Supreme God made the world by his power, and continually governed it by his Providence; a pious fear, love, and adoration of him; a due reverence for

parents and aged persons; a fraternal affection for the whole human species; and a compassionate tenderness even for the brute creation." But this sublime system of Devotion was lost in the adoration of the "host of Heaven" and in the sacrifices offered to the elements of fire and water. The Magi soon degenerated; and Zoroaster established the worship of fire, which still prevails to the present day in the church of Rome. The Jews, indeed, used this matter: "*ignis, jussu divino, perpetuo ardens et inextinctus, fuit servatus in Templo Dei Hierosolymitano;*" and the Papists, as if the ceremonial law had not been totally abolished, still retain it as an *essential* part of their worship! Whoever takes up the New Testament; in which the whole of the Christian worship is unfolded, must be surprised to see persons who profess themselves believers and practisers of its spiritual doctrines, commence their reputed christian devotion by lighting a multitude of candles, torches, and lamps, at noon day, and perform those other idolatrous ceremonies which disgrace every Popish church. With such absurd ceremonies and idolatrous rites, so irrational and contrary to the spirituality of true christian worship, can it be wished that popish superstition should be forced on the innocent followers of Zoroaster, who worship a supreme being, and believe in a resurrection and future judgment? Is not the pyrolatria, or pyrodulia, of those people much more venial than that of the papists, who are favoured with the light of christianity, which they so grossly pervert? Yet popish missionaries are now actively and dangerously employed in several parts of British Hindostan.

Mr. C. has presented his readers with an interesting chapter on the tenets and practices of the Mahomedans: but he has not considered the injurious effects of polygamy so amply as Mr. Southey has done in the preface to his translation of the *Cid*. The unfavorable nature of the Eastern creeds to religious improvement, is a more novel subject.

"All the religion of the ancient world, observes the author, appears to have been founded upon misconceptions of natural religion, or imperfect notices of tradition. In the beginning of the world, kings and civil rulers were, for the most part, the ministers of religion. When sovereign princes laid aside this power, it was consigned to the care of a peculiar order or caste of men, to whose province it solely belonged to consult the Gods, offer the public sacrifices, and take charge of things sacred. Thus the priesthood was either a support to the secular power, or it kept it in check. In the days of ignorance, superstition became a vehicle for ambition; the priests resorted to craft and concealment, and the people were content to

follow their ordinances in blind obedience. The Egyptian priests had a sacred sacerdotal language, and hieroglyphic character, the use of which was forbidden or unattainable by the vulgar. The Brahmins had their Devánágari, (or the language of angels) which, they said, was delivered to the people by Brahma, in the same manner as the elements of the sacerdotal language of Egypt, were supposed to have been imparted by the elder Hermes. The Jewish Rabbins boasted also of a celestial and mystical alphabet, communicated by angels to the patriarchs, their ancestors. The Persian magi, like the Brahmins, were the hereditary counsellors of state, and, by the religious command of Zoroaster, were forbidden to teach their ancient language, or reveal their sacred scriptures to any stranger. The Egyptian Hierophants administered the laws, were the prophets, historians, and public instructors; they alone regulated the distribution of the waters of the Nile, determined the land-marks, when the flood had subsided, and were employed equally in civil and religious offices. The Druids and Scalds were the sole preceptors of the northern youth; they counselled the princes in war, attended the camp, performed the sacrifices, in the day of battle, and on every important solemnity proclaimed the will of the Gods, and the duties of man. In their hands were all the instruction and knowledge of the ruder ages; and the mystic rites of religion, veiled in impenetrable shades and gloomy terrors, served to awe the vulgar into submission and silence. The druidical instruction was oral, and it required a period of twenty years ere the initiated could be perfect. Fenced round by such barriers, nothing could interrupt the reign of superstition. The policy of princes was supported by priestly artifices; ignorance, time, and fear, assisted in casting a film over the mind, which concealed from its view the brightness of truth, and the baffled courage of human reason dared not approach the limits of the enchanted circle. Reason, indeed, in the absolute governments of the East, is seldom called upon to exert her functions. The vulgar are ever moved by authority from the conscience of their own ignorance; and not knowing why they should disapprove the opinions of their superiors, they allow and follow their judgments without inquiry. They take implicitly what their fathers have professed, because they will not trouble themselves to examine, whether the things, to which they have been accustomed, are good or evil; the light of the understanding is thus obscured, and thus, in various nations, customs and practices, which natural reason must condemn, have gained the highest veneration. Time gives also a sanction to the greatest absurdities, and in the lapse of ages, the original motive to any custom is often not only forgotten, but the custom itself becomes, from its antiquity, of a nature so sacred, as to be observed without regard either to its design or utility.

The writers upon the Hindus have observed, that 'the faith of a Gentoo (misguided as it is, and groundless as it may be) is equally implicit with that of a christian, and his allegiance to his own supposed revelations of the divine will altogether as firm.

‘He, therefore, esteems the astonishing miracles attributed to a Brahma, a Raam, or a Kresben, (Creesbna) as facts of the most indubitable authenticity, and the relation of them as most strictly historical.’ Symmachus offers the same excuse for paganism, which the Brahmins do for their idolatries. ‘Sequimur majores nostros, qui feliciter secuti sunt suos.’ If to this be added the general ignorance of the Brahmins of the present age, the force of their prejudices will be found the more difficult to subdue; for the antiquity of their religion will be pleaded as a proof of its excellence, and the veneration it has been held in by their wisest ancestors, will be a strong apology for their own adherence to it.

“In confirmation of this opinion of the general ignorance of the Brahmins, it is recorded, that they cannot even read the books which contain their sacred records, but are altogether immersed in such deep sloth and depravity, that immoral practices, which the most barbarous nations would have feared to adopt, are at this hour openly allowed and sanctioned, in the most public places and polished cities of Hindoostan. Of the people, the description is generally degrading; uninformed, and only careful of their ablutions and the particular customs* of their cast, they are said to have as little acquaintance with the moral precepts of their Sastras, as the Samoeides, or Hottentots, with the elegant arts of sculpture and painting.

“Devoted to their priests, and accustomed to look upon them as men of a diviner origin, and upon themselves as the lowest creatures in the order of the human creation, the great mass of the Hindus are debarred, by irrevocable laws, from passing the limits to which they are confined. Amid the continual exactions of the several masters, who have, for centuries past, desolated their fairest provinces, and left them, amidst public confusions, the chance only of a precarious existence, this fatal error has been still kept alive by the influence of the Brahmins, and assisted in debasing all the faculties of

* “Infanticide, in every stage of unnatural cruelty, burnings, penances, burials alive, *women of the idol*, ordeal trials, the most infamous polygamy—the general immorality and prostitution of all that is just, honourable, and sacred.

“Similar practices were adopted in the decline of Grecian morals. In Corinth, the sacred name of religion finished the corruption which opulence began; a temple was erected to Venus, in which more than a thousand courtezans were consecrated to her service. The mysteries of the Grove of Daphne, on the banks of the Orontes, in the neighbourhood of the Syrian Antioch, were of a similar description. The Grove and Temple of the Dea Syria existed in the time of Constantine, at Amhipolis, and were destroyed by that prince. On the worship of this goddess, the Mylitta of the Assyrians, and the Aleita of the Arabs, see Herod. Clio, sect. 131—199, and Hyde, Rel. Vet. Persar. cap. iii.”

their minds. Ancient prejudices, therefore, and the habits of early life, have prevailed over the love of novelty, or the charms of independence, and the poor contemned and dejected Hindoo has hitherto been insensible to the voice of patriotism, or the beauties of a purer faith. If, however, in defiance of these obstacles, some of the Indians have had courage to renounce the errors of their country, the consequences have been exclusion from all social intercourse, a rupture of the dearest ties and connections, avoidance as from a person contaminated, and the dire necessity of relinquishing all those hopes and prospects, which equally bind men to life and to society. This is not only a picture of the Hindoo, but of almost every Eastern nation, wherever the intolerant creed of Mahomed prevails: the same measures produce in all the same effects, and the same fate awaits them as apostates from the faith of their fathers."

Notwithstanding this general ignorance, however, it is by no means improbable that many of the inhabitants of the East, who possess any energy of mind, like those educated in popish superstitions, are decided sceptics, and perhaps addicted to the opposite extreme. Such preposterous absurdities are wholly incompatible with reason; and whoever is not the slave of habit will necessarily reject all similar corruptions.

"It may, in general," continues Mr. C. "be observed, that in India, as well as in many other countries, there are two religious sects; the one look up to the Deity, through the medium of reason and philosophy, while the others receive, as an article of their belief, every legend and allegory which have been transmitted from antiquity.

"A race of philosophers is said to be still existing in India, who not only spurn the fables of the Hindoo allegorists, and admit no incarnation of deities, but insist, that their countrymen pay worship and reverence to their ancient sages and sovereigns, deified for their virtues, wisdom, or valour. But whatever these sages may believe of a Supreme First Cause, however sublime their notions of an invisible, eternal, and self-existent God, whom all symbolical representations must degrade, these opinions have been chiefly professed in silence and retirement; a doctrine so pure has been kept a profound secret from the vulgar, whose sensual conceptions, they imagined, were only to be influenced, and whose stubborn minds were only to be kept in subjection, by the impression of external objects. It was by such methods, that the people were permitted to plunge into a gross and multifarious idolatry, until at length the priests themselves, became as ignorant as the people whom they had corrupted.

"Men, accustomed to reason of distant countries by the same rules that they judge of their own, feel surprised, that the Gospel has not long since been more generally received throughout the world; judging from its purity and excellence, they imagine its adoption would be the immediate effect of its being published; not reflecting upon the difficulties which arise from the prejudices of

habit and education, and the abject state of the mind under despotic forms of Government.

"The people of ancient Europe called not in question any article of the public faith, nor did any practice, which it enjoined, appear improper to them; on the other hand, every opinion that tended to diminish their reverence for the Gods of their country, or to alienate them from their worship, excited that indignant zeal, which is natural to every people, attached to their religion by a firm persuasion of its truth. But in no country is this attachment stronger than in India. In Greece and Rome there was no distinct race of men devoted solely to religious duties, or privileged by hereditary right, to serve as interested guardians, of its tenets and institutions. In India, the Brahmins are by birth the ministers of religion; in Thibet, the Lamas are the only national priesthood; they possess exclusive privileges, and the most favoured distinctions, and have alone the supposed power of averting the wrath, or propitiating the favour of Heaven. These distinctions, whilst they preserve their ascendancy over the public mind, are an insuperable bar to all innovation. To effect a change in the Eastern creeds, ancient habits must be altered, antipathies must be reconciled; and the people must be roused to the exertion of their faculties by the prospect of some share in those advantages, which constitute the pride and glory of more civilized nations."

The indolent opinion that the present degradation of the Hindus is owing to their climate, and that the arts, sciences, and industry, can never flourish in warm countries, is ably and animatedly combated; the ancient arts and civilization of Hindoostan proved; and the true cause of the Hindus' present kind of vegetable existence clearly illustrated.

"If in Asia the principles of justness, honour, or patriotism, are disregarded, it is because they confer no substantial benefit, nor tend to elevate the character; they are, therefore, seldom seen to animate the mind of the subject, who is, as it were, constitutionally led to fix the tenure of life, and property, and fame, on the will of the Prince.

"Every government, whose power is upheld by force alone, and whose main spring of action is to exact a passive submission to its

* "In the Burmese empire, whose inhabitants are principally of the sect of Gaudma, or Fo, the Hindoo Buddha, the Rahaans, or Phongis, vulgarly called Talapoins, live in convents, and are solely devoted to religious pursuits. The people pay them the highest reverence, and the State consults them on all important occasions. The Burmese are a more active and industrious race than the Hindoos; and though professing nearly the same tenets, are less reserved to strangers; and less bigotted to their sacred ordinances."

will, has a natural tendency to degrade the mental energies of the people, and to deteriorate and alter the very face and physical resources of the country, over which its influence extends. The great kingdoms of Asia, subject to the Mahomedan and Pagan yoke, feel the full effects of this principle, and by the force of its operation, sink daily into deeper misery and degradation. The beauty of Cashmere was proverbial; the happiness of its people, the admiration of surrounding nations. The mountains which girt their vallies secluded the inhabitants from injury and insult, and, protected by the fostering care of their native Princes, or the lenient government of the first Mogul Emperors, they enjoyed all the blessings of a terrestrial paradise; but the subsequent confusions of the Empire, and the ravages of the Afghans, have not only desolated the country, but given a sadder aspect to the people, and a baser character to their minds and bodies. In Cashmere, vice and licentiousness have now become so familiar, as to excite neither shame nor abhorrence; awed by no principle of honour, invited by no example of virtue, the Cashmirian gives the widest range to his passions, and seeks not to conceal the baseness of his nature. The ancient Spartan was celebrated for his probity, his valour, and contempt of wealth; but Lacedæmon was virtuous and free, when her sons attracted the love and veneration of the Peloponnesians. The Maniot, her fallen dependent, is described as having no other quality but courage; and that is rather brutal violence, than patient fortitude: his vices are those of the half-civilized savage, assassination, cruelty, perfidy, and rapine.

“ Europeans are accustomed to speak of the wealth of India in the most extravagant terms, but the opinion is highly delusive. The poverty of the Indian is so great, that he has scarcely any tools, or those only of the simplest nature, for the performance of his work; even the most common instruments of agriculture are ill made, and still worse adapted to the uses for which they are designed. These defects, in a people so long civilized, were, previous to the British conquests, chiefly occasioned by the state of descendible property, which rested on so precarious a tenure, that all improvement was necessarily checked, and obscurity and poverty were the only methods of saving private possessions from the grasp of arbitrary power. Thus every institution, both civil and religious, unless occasionally counterbalanced by the justice or policy of the Prince, had the same tendency to curb the growth of genius, and to rivet the fetters of despotism and superstition.”

“ If, for ages past, the Indian has appeared torpid and inactive, under the lash of his oppressors, it must be attributed to the gradual progress of corruption, brought on by a debasing superstition, and the vices of an impotent government. That, upon some occasions, the Hindoo is not deficient in any of those qualities, which distinguish the natives of the West, when protected by the influence of a mild government, has been proved in the armies raised by Europeans, even when conquest alone has been the avowed object. Was the

state of science and civility in a more improved condition in Europe, during the barbarism of the middle ages? Europe is now the boasted seat of learning, and the temple of the arts. But was civil liberty then better understood, when science, confined to the legends of a monastery, scarcely cheered with a ray of light the surrounding darkness, and the achievements of chivalry gave the only transient relief to the dull annals of an ignorant age?

"If the Indians are now degraded, they only occupy the place held by their conquerors a few centuries ago. It is the injustice and impolicy of institutions hostile to the freedom of man, the prosperity of the arts, and all notions of good government, which have brought them to their present condition. If the evils are great, and have gained some degree of sanction from time, both justice and policy require us to adopt such remedies as may counteract their influence; for the more that physical causes incline mankind to inaction, the more should moral causes estrange them from it."

"Among all the schemes offered to the nation, in this projecting age, for the support of its Indian power, perhaps the best natural means for advancing the felicity of the state, as well as the present happiness of the subject, but more particularly the Hindoo, would be, to give him a higher opinion of his own rank in the order of creation; for the effects of such a system, aided also by education, lenient treatment, and protection, would afford his mind a fuller scope for its operations; and, by awakening him from sloth and ignorance, without materially exciting the jealousy of the Brahmins, might direct his best energies to the improvement of his nature."

The methodistic mania of Hindu conversion is very properly condemned by our author, whose good sense and genuine piety dictate great caution and prudence in such a proceeding; but above all, to avoid sending ignorant fanatics among such people. A chapter on "the introduction, rise, and progress of Christianity in the East, during the first century," displays very respectable learning, much laborious research, and extensive reading. The history of the "progress of Christianity from the second century to the birth of Mahomed" is more connected with the general history of the christian religion; but its reference to the character and genius of the people of the East, renders it important to the inquiry respecting modern conversion. Contrasted with the progress of christianity is that of Mahomedanism in the East, till the end of the thirteenth century. The conquest of Tamerlane, in the fourteenth century, gave a final check to christianity in that region.

"But whatever may have been the former progress of the Gospel in the East, it was destined to suffer, in this century, the greatest evils from its former patrons. Many of the Turkish or Tartar

tribes,* who had embraced or tolerated Christianity, had been introduced by their successes in Hither Asia, to a knowledge of the Koran; and Timur Beg, or Tamerlane, the lineal successor of Zenghis, having adopted it, not only employed all his influence against the Christians, but doomed them either to death or slavery, if they would not renounce their faith. The greater part of Asia soon submitted to his arms, and many of the Christian converts, either terrified by his threats, or allured by his invitations, yielded to the law of the conqueror. Thus, wherever the Mogul arms prevailed, Christianity lost ground. The confusion of the times was also increased by the wars between the Tartars and Chinese; for, in 1369, the last Prince of the House of Zenghis, having been driven from the throne of China, all foreigners were excluded from the country, and the severest punishments were enacted against the professors of the Gospel. A few Nestorians were however said to have resided there so late as the 16th century; but the fact rests upon very questionable evidence."

The discoveries in Africa and America gave a temporary support to the christian faith; but the invention of printing, and the reformation, produced more efficient changes in the christian world. The subsequent attempts of the Portuguese and Dutch to convert the Hindus terminated in perpetual broils between these two nations, whose adventurers appeared to be actuated more by the spirit of robbers, than by the benignant spirit of christianity, and an enlightened policy. The progress of the true faith, of course, was rather retarded than accelerated by their envious interference. Commercial interest had too much ascendancy over the Dutch, and Popish bigotry over the Portuguese, to permit either to effect much general good to the Hindus. The Portuguese indeed baptized numbers, but perhaps did not make one christian in the true sense of the term. The ambitious schemes of the Jesuits in China, and the fiery bigotry of the popish missionaries, have all contributed more to obstruct than extend the progress of christianity in the East, where ignorance and self-interest have been equally inimical to rationality and genuine religion,

"In the detail which has been given," observes Mr. C. "of the progress of Christianity, from its rise to the conclusion of the eighteenth century, many circumstances have been necessarily recounted, that may seem at first view to reflect upon it little honour: but it is the province of history to record the great events, which alter the face of

* In 1320 a Bishop was settled at Caffa, in the Crimæa, by the Roman Pontiff, and many splendid reports are given of his influence over the Khan of the Krim Tartars,

empires, and arrest the notice of the world, rather than the peaceful virtues of domestic life, which find, in the midst of public convulsions, their best reward in quiet and privacy. Although, however, the great features of history are chiefly occupied by the revolutions of empires occasioned by the depravation of public morals, it is not therefore to be supposed, that the practice of the moral virtues, as heightened and illustrated in the Gospel, may not have existed in the periods which have been described, or have borne even a considerable proportion to the vices of the age; but it is the necessary consequence of the one to attract notoriety, of the other to seek the shelter of retirement. Few men like Scipio Africanus and Cato are recorded in the later Roman annals; but they describe many Syllas, Mariuses, and Antonies. When Christianity had been established throughout the Roman Empire, and the Pagan temples had been destroyed; when the divine interposition was withdrawn, and men were left to pursue their own opinions, without a constant recurrence to miraculous evidence, some deviation ensued from the pure precepts of the Evangelical writings. It is also to be remembered, that many of the advocates of the gospel, after the two first ages, were men chiefly educated in the Grecian schools, who had imbibed a taste for all the subtleties and mysteries which in that age passed current for science; besides, that the corruption of the people kept pace with the increase of dominion, and the change of policy introduced by the removal of the seat of empire from Rome to Byzantium. The people naturally caught the infection of their superiors. The national manners became corrupt, the Roman discipline relaxed, and barbarian soldiers were introduced into the legions to defend the Roman frontiers against the incursions of their own countrymen. The advantage of tactics prevailed for a short time over physical strength; but the barbarians were at length taught discipline by defeat, and as the circle of the empire lessened, the emperors and the people, insensible to their fate, plunged deeper into vice and effeminacy. In addition to these causes of decline, the Goths, the Vandals, and other barbarous tribes, who became Christians, had adopted the Arian opinions, and were thence as hostile to the Greeks, after their conversion, as they had been before. The civilized parts of Europe, Asia, and Africa, were successively overrun by the Germans and Scythians; the irruption of the Saracens and Tartars, and the baneful progress of the Crescent, completed the confusion of the times. Learning was banished to the cloister, where it found only a precarious asylum, and the only honourable profession was that of arms. When new kingdoms were founded in Europe by the victorious barbarians, more civilized habits were introduced; but it required a considerable time before former prejudices could be subdued. The ambition of the Popes, and the degradation of the Greek Patriarchs, favoured the general ignorance, and Europe seemed for many centuries to be hastening back to that barbarism from which it had been, in some measure, rescued by the Roman government. But at the moment when all hope seemed extinguished, the progress of the

reformation awakened the public mind to inquiry, and Europe has since been rising to glory in every honourable acquirement."

We are surprized that so sensible a writer should be the dupe of some factious demagogues, who are equally ignorant of human nature and hostile to religion, when he speaks of "a more liberal conduct," p. 340. He should have known that the people must be prepared, must be qualified to enjoy greater liberty, before it can be advantageously bestowed upon them. Upon the whole, although we are as far from recommending fanatical missionaries or impracticable and dangerous missions as our author, we think that he has inclined too much to the difficulties, and underrated the advantages of propagating Christianity, and civilization in India. It was well observed by Cordiner, in his description of Ceylon, that "had all the Europeans who have visited India been *sincere* and *enlightened* Christians, more *numerous converts* would have been made without *force or solicitation*. The most effectual means of disseminating the blessings of the gospel in the East would be for the Christians who go to those parts, to live in a manner *worthy* of their profession. The native servants never fail warmly to love a master who leads a Christian life." If the 30,000 English, who are *estimated* to be residents in Hindoostan, had practised this very natural and easy plan, they might now have made several millions of efficient and real Christians. But the contempt or neglect of all religion in their private capacity must have induced the Hindus to believe, what we fear is not very far wrong, that they really have none. The penetrating sagacity of Marquis Wellesley soon perceived the importance of this influence on the minds of the Hindus, and adopted some admirable plans for familiarizing them, by having all the civil servants of the company well-educated in the native languages, and also had the gospels translated into the Persian, Hindoostanee, Mahratta, Orissa, Malay, and Bengalee, languages. The improvements which he introduced into the College of Fort William were well calculated to facilitate this purpose; but the Leadenhall-street legislators, too liberal and disinterested, no doubt, to have any view to domestic as well as foreign patronage, thought proper to curtail the admirable literary establishments at Calcutta, and erect a strange institution in this country, under the pretext of economy. The college of Fort William was to be abolished; but, after a considerable sum of money had been expended on the erection of one in England, it was discovered to be indispensable to retain the old, and thus the

company, by way of economy, is obliged to support two sickly institutions, at nearly double the expense of the former, and much more useful establishment. In this country, it is impossible to acquire a knowledge of the Eastern dialects like at Calcutta; still less is the youthful constitution inured to the climate of India before entering on active duty: as an atonement, however for these defects, the students are becoming adepts in rebellion against their masters, which cannot but be highly advantageous to British interests in India. Such is the profound policy of the sage directors.

The following reflections on the conversion of the Hindus are judicious: if some pains were taken to instruct them in the mechanic arts, if they were taught to raise 3 *candacas* of rice where they can now only raise two, they would perhaps be more anxious for an intimate acquaintance with people so much more skilful than themselves.

“ The idea of compulsion, argues the author, can never, it is presumed, enter the breast of an Englishman. In his own country, all religions are tolerated; nor will any but a bigot imagine that a want of conformity in matters of private opinion can lessen the offices or qualities of a good citizen. The Sectarian missionaries, whilst they conduct themselves peaceably and orderly, may, as in the dominions of the native Princes, be suffered to continue their labours in Hindoostan, but let them neither be countenanced nor discouraged by the Government, so as to make its favour the means of disturbing the peace of the Hindoo. No jealousy was formerly shewn, either by the Mahomedan or Hindoo Princes, because missionaries were settled in their countries, and the British Government, which now possesses the power formerly enjoyed by them, may allow them the same privileges, so long as they keep within due bounds. Let the translations of the Scriptures be distributed among those who demand them, and let their silent influence be suffered to operate on the minds of the intelligent, and the assistance of Heaven, it may be piously hoped, will, in its own good time, bring the fruit to maturity. Another, and a serious reason, against immediate interference, should also have its proper weight. In destroying the faith of the Hindus at present, their religion and morality would perhaps fall together; for however defective it may be, in comparison with the purity of the Christian faith, the union is too intimate to bear a violent separation. With the Hindus, the only present restraints upon the intemperance of the human passions are the moral precepts of their Sastras; and if these are forcibly broken down before they can be acquainted with the more perfect, but less complicated system of the Gospel, what security remains in the affections of the people, or the stability of the Government?

“ An enlarged church establishment is probably necessary, from the increased numbers of residents, in consequence of the late accre-

sions of territory. This would obviate the inconvenience of future casualties, and do away many of those objections which are at present raised by the Sectarian ministers. For the example and influence of men competently instructed, would not only act with a becoming force on the English population, but ultimately on the natives themselves.

"If indeed the condition of the Hindus be at present so forlorn, the sooner an adequate remedy shall be applied, the sooner will the Government reap the benefits of its protection. Nor does it seem inconsistent to suppose that an alteration in the habits of the people might be more speedily brought about by promoting civilization, by encouraging the arts, by a liberal and enlightened administration, than by any sudden effects to be produced by the preaching of the gospel. The probability of immediate conversion by human means seems to be disavowed by all who are best acquainted with the subject; and if the Hindus are to be received into the bosom of the church, every reasonable man would wish them to enter as men with reformed habits, having something more of Christianity than the mere name. Education may produce such an effect, but then, without the immediate interposition of Providence, it must be the work of time. The Brahmin may be regenerated, but he cannot be compelled by human art to change his faith. Even the institution of public schools for the education of the Hindoo and Mahomedan children might not have the desired effect, unless they were countenanced by those whom the people have from long habit been accustomed to reverence. It will be confessed that such an attempt, fairly encouraged, and not militating against their peculiar tenets, is, at all events, worthy the experiment, should it not even be eventually successful. As the mind became better informed, the force of superstition would be weakened, and a link of the chain once broken, it would soon lose its force and tenacity. Ignorance may, perhaps, be the mother of superstition, but experience hath not proved it to be so of devotion; for Christianity always made the most easy and quickest progress in civilized countries."

Mr. C. observes, with more consistency than knowledge of human nature, that "no man will attempt to say that a Catholic is of necessity a worse soldier than a protestant." Before being so dogmatic in pronouncing a contrary opinion, "bigotry and folly," he should have consulted some of our naval commanders, who would have given him much more correct notions of the effects of religious opinions on the lower classes of the community. We would advise the author to consult persons qualified to inform him accurately, and then say, whether an Irish protestant, or Irish catholic, is easiest made a good soldier or sailor? Our experience in different countries has, we think, proved to demonstration the contrary of his axiom, which he so *liberally* supposes cannot

be opposed but by "bigotry and folly." Wherever religious opinions interfere with the senses, they will invariably produce an effect of which we perceive our author has not any conception. His ignorance indeed on this very important, and we apprehend, essential point, with regard to the controversy respecting the conversion or non-conversion of the Hindus, greatly diminishes his authority in such a case. It is not a question of literary history but of fact, and one which apparently is beyond the sphere of the author's observation. The last extract we shall make from his valuable work in some measure refers to this subject.

"Most travellers complain of the insolence they meet with in Asia; a great portion of it is from the memory of former hostilities, and the total ignorance which the Eastern nations live under of what concerns the real merits of Christianity. "I do not wonder," says Mr. Jackson, "that the Turks should entertain such a prejudice against the Christian religion, for all the Christian countries bordering upon the Turkish Empire, (and even the Greeks and Armenians among the Turks) have their crucifixes and images, which represent a kind of idol worship, to which all Mussulmen have a particular aversion; and that alone is sufficient to prevent them from making any inquiries into the real merits of Christianity."

The reader, from the preceding extracts, will easily perceive that Mr. Chatfield's "Historical Review of Hindoostan" contains much diversified information in a small compass; that it is a work of great labour, executed with considerable ability and taste; and that it is equally worthy the attention of the polite scholar and the statesman.

Lady Jane Grey, a Tale, in Two Books, with Miscellaneous Poems in English and Latin, by Francis Hodgson, A. M. Fellow of King's College, Cambridge, and author of a Translation of Juvenal. pp. 352, 8vo. Mackinlay. 1809.

FROM Mr. Hodgson's translation of Juvenal, we were induced to form a favourable estimate of his poetical talents, and rather a high expectation of his future productions. Of these impressions, the former is not altered; and the latter, neither altogether fulfilled, nor greatly disappointed, by the volume before us. But we are still willing to regard this rather as a stepping stone to something better, than as the rock on which the author means to rest his claims to the meed of public applause. It is not the writer who presents us with elegant copies of verses, with pretty complimentary poems, with sonnets on his mistress's eyebrows,

er with the desultory flights of his genius or imagination, who will maintain a station in the highest walks of fame. These, we know, are excellent subjects of practice, and furnish, perhaps, the best mode in which a young author can try his strength; (for, if they do not merit any very great praise, they, at least, are not obnoxious to any severe condemnation) but when the fancy and the genius have thus expanded their wings, and proved the strength of the pinions on which they are to fly, we look for the noble and extended soarings of the eagle, rather than the playful flights of the pigeon. Mr. Hodgson has, indeed, shewn that he is equal to both; and having thus made the experiment, we trust he will decidedly make choice of the nobler part, and by some third work, longer and graver than the present, and more generally interesting than his former, justify the opinions we have formed of his genius. His translation of Juvenal is a work of no mean character; we may predict, without fear, either of contradiction or of disappointment, that it will go down to posterity hand in hand with its contemporary and rival, by Mr. Gifford, (if, indeed, works of such different characters can be called rivals.) The spirit with which he makes the English reader acquainted with the poetical character of the Roman satirist must entitle him to this honourable fate, and certainly more than atones for any faults which may be discoverable in the illustrative part of his work: faults, however, which consist rather in the manner in which the illustration is conveyed, from its being mixed up with matter in a great degree irrelative, than in any want of illustration; for we really do not know that any thing material in Juvenal is not explained, as far as an extensive acquaintance with the works of the commentators, and general classical literature, makes the explanation practicable. But the misfortune is, that Juvenal is, in some degree, a proscribed author; nor is he a very interesting one. At this distance of time, general readers cannot care much about the private virtues and vices of a nation, however great in name, who are no longer the object of immediate acquaintance and conversation; and we very much doubt whether *general* satire is, or ever will be, the taste of any very large portion of mankind. While, therefore, the grossness of many of the subjects, and the general character of many of the vices alluded to, exclude Juvenal from the work table and the toilette, the remoteness and generality of his satire, added to the obscurity in which a good deal of it is involved, will give it a peaceful station in the libraries, even of the learned; and his translators must not wonder if their sleep is less broken, and their binding less soiled than those of more favourite authors. At the same time it must not be forgotten that the works of Juve-

nal are perhaps the greatest poetical emporium of the morality of the ancients; that an attentive perusal of them cannot fail to improve the taste, to strengthen the mind, and to enlarge the understanding; that they are calculated to search into the very heart and reins of the human character, and expose the secret receptacles and sources of corruption. But our business is not now with Mr. Hodgson's former work, on which we have already bestowed so much attention, we only make these remarks to excuse ourselves from considering even that as the rock on which we are to place the author's character.

The great merit of the book now under review, is the variety of its contents; every reader may here find something to touch his peculiar fancy, harmonize with his particular feelings, or apply to his individual history. A book of this description has something of the charm of a fortune-teller who appears to know our situation without any visible source of knowledge; and this leads us to observe the peculiar advantage such a writer derives from the use of those common-place remarks which describe the general impressions of human nature, the force of which every reader has felt before, without knowing how to express them.

The story of Lady Jane Grey is so well known, and so generally felt, that it is quite needless for us to detail it. Mr. Hodgson's tale is, with the exception of two or three instances, entirely conformable to the truth of history. Indeed, we are disposed to censure him rather for missing many opportunities of embellishment, than for any departure from authority. His tale abounds with affecting passages; and the most advantage is certainly taken of those feelings of sorrow and commiseration, with which it is impossible not to read this melancholy story. It required some management to give a proper degree of dignity to the recital of an English execution on Tower Hill. If we were disposed to indulge in that style which has given so much celebrity to certain of our critical brethren, we might *quix* Mr. Hodgson upon his "last dying speech and confession, life, character, and behaviour, &c." but we are always unwilling to sacrifice feeling to wit, and should be ashamed of affecting to laugh at what we must confess we found it difficult to read without strong emotion. We shall present our readers with an extract or two from the conclusion of the poem, which we think will justify these remarks.

" The fatal dawn arose, and Dudley strove
To gain the mournful privilege of love;
To look once more in those subduing eyes,
Once more embrace that beauteous sacrifice;

To take the last, the long, the ling'ring view,
 To murmur out the fond unheard adieu,
 Oh ! dreadful moment ! when our love is prest,
 For ever parting to our tortur'd breast ;
 Happier those wretches who together die,
 Than living, drag that moment's memory.
 Nature herself inspires the mournful line,
 ' Oh ! let me lose thee—rather than resign.'

" ' Tell my lov'd lord,' the pensive fair replies,
 ' He looks for sorrow in these faded eyes.
 ' Nor would their gaze confirm him to endure,
 ' But heighten wounds they vainly long'd to cure.
 ' Then let us wait for this desir'd embrace,
 ' Till death has borne us to that happier place,
 ' Where sorrow never comes, nor brutal strife,
 ' Nor toil, nor guilty, turbulence of life.
 ' There shall we meet, forgetting all our pain,
 ' Meet to be blest,* nor ever part again.'

" Now deeply toll'd the death-denouncing bell,
 And to the grating of her gloomy cell
 The trembling lady turn'd, and look'd her last ;
 Ah, God !—her Dudley's well known figure pass'd.
 She gasp'd awhile for breath ; their glances met ;
 Can they in Heav'n that awful glance forget ?
 She stretch'd her beauteous arms, and dizzy round
 The chamber swam—she sank upon the ground.
 But now the pang was suffered ; and serene,
 In speechless grief she watch'd the coming scene.

" Back on a car, with sable cloth o'erspread,
 Beneath the cell her Dudley's corse was led.
 With glazing eye, and statue-like despair,
 She saw her dear departed husband there.
 Cold was that heart which fairest honor grac'd,
 Headless that form which love had once embrac'd.

" The solemn summons came,—with decent care,
 Her pitying handmaids had array'd the fair ;
 A flowing veil, with sweet and mournful grace,
 Betray'd her form, but hid her lovely face.
 E'en when approaching to the dreadful block,
 Her dauntless spirit triumph'd o'er the shock ;
 She rais'd her veil, survey'd the warlike throng,
 And pale in matchless beauty mov'd along.
 While from that eye, which timid softness claim'd,
 The living light of steady courage flam'd.
 The holy priest officious waited there,
 But her pure soul was wrapp'd in silent pray'r.

* This the author alters, among his " additions and corrections,"
 to " Meet to long love."

Till, turning weckly on the breathless crowd,
 She own'd her sentence just, and prais'd her God aloud.
 Then, as her weeping maids the veil remove,
 She gives to each some token of her love.
 The fatal fillet o'er her eyes is bound,
 And sternest cheeks in bitter tears are drown'd.
 She kneels—no more!—the scaffold disappears—
 Scarce sounds a murmur in my swimming ears;
 ' Dispatch me quick!—these accents are her last,—
 And hark! the steel descending,—all is past!"

We have said that Mr. Hodgson has missed opportunities of poetical embellishment. We certainly expected to have met with a more spirited description of the short civil war, or rather tumult, which took place immediately on Mary's accession; and looked for an animated description of London, the scene of the principal actions of the story. Surely, a contrast between its ancient plainness and dignity, and its modern luxury and extravagance, would have afforded scope for a fine flight of poetry. The tale, upon the whole, wants interest, which we think it would not have cost Mr. H. much trouble to have given it; but he seems to have been anxious to bestow on it all the tenderness in his power, and to affect, rather than to dazzle. We are the more disposed, however, to regret the want of poetical embellishment, as in the few instances in which it is introduced, the author seems equal to flights of very considerable extent. The dream, for instance, of Lady Jane, just previous to her execution, is not sanctioned by any historical evidence, and it is one of the best passages in the tale. We did not intend to make any more extracts from this part of the work, but a re-perusal of the passage induces us to think it will not be unacceptable to our readers.

" One night she fancied that an angel guide,
 Led her to realms where holy saints reside.
 The skies above with azure brightness glow,
 Soft fleecy clouds the pavement press below;
 (If pavement that might seem, where wide and far
 It glitter'd one consolidated star.)
 Slow through the midst a river roll'd, and spread
 Its glassy waters o'er that splendid bed;
 On either bank the snow-white pillows hold
 Reclining sages, venerably old;
 The book of life upon each pillow lies,
 And downward bend their meditative eyes.
 " In a light bark that floated with the stream,
 (Thus wander'd on the strange but soothing dream)
 Jane and her angel guide the scene survey,
 And mark the pensive tenants of the way.

" There Socrates repos'd, immortal sage,
Pausing in wonder on the holy page ;
Saw full reveal'd, what faintly he had guess'd,
Gloried in truth, and all his God confess'd.

" There Plato blush'd, so fanciful to find,
His earthly image of the heav'nly mind ;
Beheld creation rise, at one command,
And without matter work th' Almighty hand ;
Then eager turn'd, with rapture's glowing cheek,
The lovely dreamer, and essay'd to speak ;
But wonder bound her tongue, and hark ! a strain
Of deep-ton'd praise pervades th' ætherial plain.
There the diviner few enjoy above
Their pride on earth, that harmony they love.
There, on the tranquil cloud of sacred ease,
Lies all alone thy form Mæonides !
While thy loud harp, with high resounding strings,
Tunes adoration to the King of Kings :
While, with prest lip, and wonder-speaking eye,
The list'ning Mars drinks thy melody ;
Dares not himself the holy chorus swell,
But tastes a bliss that none but saints can tell ;
Leaves the dim Sybil for Isaiah's glow,
And sees a Saviour rise in Pollio.

" But who shall paint Devotion's deeper gaze,
Who shall record her wider burst of praise,
Where round the blazing throne, that hangs so high
In the vast azure of yon arching sky,
Martyrs, and prophets, and apostles crowd,
Hymning their Maker in hosannahs loud ?

" Rapt into heav'n, and emulous to share
The holy song, awake th' astonish'd fair,
Struggling to speak—an, melancholy change !
No more she seem'd in glorious realms to change ;
The bark, the river, the resplendent throne,
And sages, pillow'd on the clouds, are gone.
She sees her dungeon's solitary round,
And in her ears the fatal hammers sound."

Of the next poem in the collection we hardly know what to say. It is a pretty severe, and not very discriminating, attack upon all reviewers and critics. It is evidently directed chiefly against certain of our brethren, who appear to be ambitious of the character rather of expert combatants, than of candid umpires of the lists ; leaders and advocates of parties, rather than impartial judges ; and as we do not know that so much of the federal system prevails in the republic of letters, as to make it necessary for every one to take up arms when its neighbours are,

perhaps, not altogether unjustly, or undeservedly, attacked, we shall, therefore, continue to discharge our critical duties towards Mr. H. and every other writer on whom we are called upon to pronounce a judgment, with that severe impartiality which becomes the office of arbiters of public taste and morals, and from which we are not conscious of having, on any occasion, materially departed.

The larger portion of this volume is composed of miscellaneous English poems. We have already remarked upon the variety which it contains; the serious, the jocose, the heroic, the lyric, the good, the bad, and the indifferent, the descript and the non-descript, have all their different specimens and examples. It is, therefore, quite impossible to pronounce any general judgment, except upon the prevailing character of the poetry; and of this we do not hesitate to give a very favourable opinion. We sometimes meet with weak lines, consumptive amplifications, and, occasionally, (but not often) with bad rhymes; but, upon the whole, the book displays great elegance and facility of versification, and great felicity in the adaptation of thoughts to subjects, and words to thoughts. The subjects we have already said are, for the most part, of an interesting description. The author strays into moral reflections from the common occurrences of the world with the gracefulness of Horace, and the transitions and allusions to subjects of general interest introduced, unexpectedly, in the midst of particular anecdotes and descriptions, display, at once, a lively fancy and a good taste; thus, after describing some occurrences of a tour in Warwickshire, we come unexpectedly upon the following:

“ But hold! in yon valley what magical form,
Waves its wand, and arouses the breath of the storm?
Through the trees hollow murmurs presageful arise,
And the chill ev'ning blast rushes swift thro' the skies.
What beautiful wood-nymph approaches the seer,
Pale with horror?—the roar of the ocean I hear,
The cries of the shipwreck'd, the terrible sound
Of the bellowing thunder, that echoes around.
All is hushed!—and the sailors brought safe to the land,
In astonishment range o'er the wonderful strand.

“ Through the wild midnight track of the comfortless heath,
The king and the father advances to death;
Though loud blows the wind o'er the heart-chilling scene,
A daughter's neglect is more piercingly keen.

“ Who is she newly laid in the sepulchre's gloom?
Who scatters sweet flow'rs on his true-love's sad tomb?
Alas! she awakes—but awakes not to bliss—
Men just has embrac'd her, and died with the kiss.

" Crown'd with fanciful garlands, and chaunting wild lays,
 What maid by yon willow-fring'd rivulet strays;
 Ah! headlong she plunges at once in the stream,
 And breaks the short thread of life's sorrowful dream.

" But now in vast crowds the strange shadows appear,
 And a voice full of melody steals on my ear;
 Light fairies trip over the green, and around,
 Kings, warriors, magicians, seem fix'd by the sound.
 ' Where am I ? ' astonish'd, arous'd from my trance,
 I exclaim; and behold with a rapturous glance,
 With exulting delight, upon Avon's fair side;
 Thy birth-place, great Shakespeare! Britannia's pride,
 Pride of nature! her first and her favourite son,
 " Whose muse, in no age, in no country outdone,
 ' Or smiling, or weeping, enchants us, and draws,
 From virtue, from genius, their heartfelt applause."

The following simile for scandal is very happy.

" So, breathing poison o'er the blasted heath,
 Malignant Upas rears his hydra form;
 Scatters dark murmurs from his throne of death,
 And sheds his fatal foliage on the storm."

The following apostrophe to Nelson and Moore, in a poem on the *Paradise of the Brave*, will, we think, be acceptable to our readers:

" Yes! glorious Nelson! on some distant shore,
 Thou'lt greet the spirit of thy rival Moore!
 Undaunted Moore! how noble was thy fall,
 Grac'd with brave triumph, o'er th' impetuous Gens.
 Lo! where Corunna's blood-stained walls arise,
 Thy little band, th' o'erwelming foes defies;
 Thy little band, of half its friends bereft,
 Has still unconquerable courage left.
 And, one to ten, awaits the far-fam'd host
 To lay them prostrate on that fatal coast.

" Thus, as in Greece, exulting annals tell,
 In vict'ry's arms, Epaminondas fell;
 Thus Wolf resign'd his patriotic breath,
 And felt Old England's honour dear in death.
 Oh! with what joy, the warlike chiefs unite
 In their own realms of subterraneous night,
 Still with enthusiastic valour glow,
 And animate again, their rushing ranks below."

We can only afford one other extract from this part of the

work ; the following passages are from a poem, called "Lōndon at the break of morning—in the season :"

"Rous'd from his pallet, with unwilling feet,
Here crept the labourer down the silent street ;
Stopp'd at his fav'rite house, where purf and gin,
The day of toil, and drunkenness begin ;
Or temp'rate sipp'd, at Nancy's noted stand ;
His black-tea breakfast from her lily hand.

"Beneath a vast cock'd hat, a little beau,
At Brooks's called to lose his last rouleau.
Here the proud gambler in his silken chair,
With purse replenish'd, quaff'd the morning air ;
Return'd from ruining some easy tool,
And mock'd the madness of the beggar'd fool.

"See, dashing brightly from yon western street,
With lamps that laughingly the morning meet,
The paint broad glaring in each hackney'd face,
The sole unmarried daughter and her grace.

"But lo ! surrounding thick the water's side,
And gazing anxious on the gloomy tide,
A crowd is seen with earnest air to stand :
While, dreadful sight ! dragg'd breathless to the land,
A woman's corse, a lovely woman's lies :
Stiff the cold limbs, and fix'd the glazing eyes.
— Those limbs are yet in soft proportion fair,
Blue that dead eye, and beauty yet is there.
Strange and afflicting contrast ! mirth around,
And fashion shines, the streets with revels sound ;
While in yon dark canal the wretch has sought,
A long forgetfulness of guilty thought."

In the notes to the author's translation of Juvenal, we met with many little translations from Latin and Greek authors, which we thought ourselves justified in commending. The present volume contains many more, which possess the same recommendations of spirit and fidelity. We can only select one ; it describes the death of Petronius, and is very closely rendered from Tacitus, (Annal. 16. 18).

"But you, Petronius, through the thoughtless day,
Pass, in unconscious sleep your hours away :
The night rever'd in weightier cares employ,
And mingle business with voluptuous joy.
Let others rise by industry to fame,
While indolence adorns your happier name.
Free from the folly of the spendthrift still,
And born to sin with elegance and skill.
A feign'd simplicity so well was thrown,

O'er all your actions, that it seem'd your own;
 And studied negligence, too sure to please,
 Gave all your words the winning garb of ease.
 E'en at approaching death, by wisdom fear'd.
 Calm, without hope, your wond'rous mind appear'd.
 Nor yet ambitious of the Stoic's praise,
 But slowly dying with absurd delays:
 And wanton, dealing, now so near the grave,
 Rewards, and punishments to ev'ry slave."

The translations from Tibullus, p. 277. from Statius, p. 295. of the Atys from Catullus, page 303, from Propertius p. 323. 339, may also be pointed out as fair specimens of the author's style.

Near an hundred pages of the present volume, are occupied with Latin poems; and we think it necessary, distinctly, to notice these, as they appear to us to be amongst the best parts of the book. Mr. Hodgson has certainly great facility and propriety in this species of composition. His verses do not disgust us with any stiffness or want of energy; the usual characteristics of compositions in a language foreign to the author of them. On the contrary, we meet with all the freedom of spirit of a vernacular poet, combined with a nice choice of words, and a strict attention to the rules of prosody. The greater part of the Latin compositions in the present work, consists of translations of some of the most popular little English poems, as "When lovely woman stoops to folly," from Goldsmith, p. 83. "Jessy on a bank," from Moore, p. 84. "Mason's epitaph on his wife," p. 88. "Lodona" from Pope, p. 105. "Crazy Jane," p. 118. "The peace of Heaven attend thy shade, &c." from Logan, p. 124. Collin's epitaph on Thompson, "In yonder grave a Druid lies," p. 147. The opening of Goldsmith's traveller, p. 152, and of the Lay of the Last Minstrel, p. 151. &c. &c. &c. In order to give our readers a specimen of this part of the book, we shall select two translations. The first from the little poem of Moore's, which we have mentioned; and we shall in the first place, recite the English lines:

Jessy on a bank was sleeping,
 A rose beneath her bosom lay;
 Love upon her slumber creeping,
 Stole the flow'r and flew away.
 Pity then poor Jessy's ruin,
 Who entranc'd by slumber's wing;
 Little thought what Love was doing;
 Never dreamt of such a thing.

Mr. Hodgson's translation is as follows :

" Gramineo recubans ubi dormit Anna cubile,
 Suppositam occuluit zona recincta rosam.
 Somno irrepsit Amor, roseoque illapsus honori
 Surripuit florem, prosiluitque Deus.
 Quisquis es, incautæ nimium miserere puellæ !
 Quæ letho simili victa sopore jacens,
 Nullum illabentem gremio sibi sensit amorem,
 Nulla animo admisit somnia. prava pio."

The second selection we propose to make, consists of two translations of a little oriental poem, rendered into English from the Arabic, by Mr. Carlyle, and we rather think also from the Persian by Sir William Jones.

Not having the specimens of Arabic poetry by Mr. Carlyle (from whose version the Latin translations are said to be made), immediately at hand, we must give the meaning from memory. The poet addressing his friend reminds him that when he was born, he alone wept, while all who surrounded him laughed; and he wishes that he may lead a life so blameless and useful, that at his death, the reverse of this picture may be seen; that he alone may smile, and his surrounding friends weep :

Mr. Hodgson translates this as follows :

" Vagitu resonas implesti, parvule, cunas,
 Lætus amicorum dum prope vultus erat.
 Vitam talis agas, ut tu sub limine mortis
 Ore geras risus ipse, fleantque tui."

He subjoins, in the following page, another translation by his friend Mr. H. Drury, which is extremely neat and correct.

" Cum natalibus, O beate Sexti,
 Tuis adfuimus caterva gaudens,
 (Vagitu resonis strepente cunis.)
 In risum domus omnis est soluta.
 Talis vive, precor, beate Sexti,
 Cum mors immineat toro cubantis
 Ut, circum lærymantibus propinquis,
 Solus non alio fruire risu."

Upon the whole, we feel ourselves called upon to give a very favourable report of Mr. Hodgson's work. The faults in it, we are much disposed to consider as faults proceeding from a too unrestrained imagination, and too great an indulgence of the spirits and gaiety of youth. It is impossible not to consider him as a man of very considerable genius; and it is always safer to predict the future excellence of a poet, who evidently possesses, that *sine quâ non* of his

art, although it may be a little luxuriant and extravagant, than of one whose taste may be more severely correct, but who is deficient in what alone can give life and vigour to his compositions. We would have Mr. Hodgson sit down to the construction of a regular poem. A wide field lies open for the choice of subjects; and our nation is yet to acquire the boast of a continued and systematic poem upon a national subject. It might be the highest ambition of a young man of genius and imagination to supply this want, and to add this summit to a fabric of literary grandeur which has scarcely a rival, and no superior, in the survey of modern Europe.

Nubilia in Search of a Husband; including Sketches of Modern Society, and interspersed with moral and literary disquisitions.
Pp. 460, 8vo. 9s. Sherwood and Co. 1809.

MADAM de Stael Holstein's *Corinne* was the prototype of "Cœlebs," which is avowedly the model of "Nubilia." Yet Cœlebs is much more indebted to *Corinne* than Nubilia is to Cœlebs; the parental affection of the latter is adopted from the French author's Oswald only rendered somewhat less extravagant, and accompanied with more genuine piety. The criticism of Cœlebs on Milton, is analogous to that of *Corinne* on the Italian poets; that of Nubilia on the English and German, is somewhat similar, all of them being more plausible than profound, although well adapted to their particular purpose. The author of Nubilia professes to have aimed at "greater latitude of rhetorical embellishment than is usually thought consistent with English prose," and he has sometimes surpassed Cœlebs in animation, variety, and elegance, although perhaps much less than he himself believes. It must be confessed that his subject possesses in itself some advantages, at least in elegance, over that of Cœlebs. The manner indeed of *Corinne*, Cœlebs, and of Nubilia, is somewhat similar, but the matter of them all is as different: the arts and epicurean philosophy are the burthen of *Corinne*, religion that of Cœlebs, and morals and sentiment that Nubilia. The gross immorality, however, of *Corinne* prescribes it from all farther comparison: The English works are more worthy of consideration. The great fault of Cœlebs is that of inculcating a piety superhuman, and holding forth practices incompatible with the mixed nature of society. It is doubtless wise to aim at perfection, but it is equally so to guard against the wiles of vice. When Cœlebs makes Miss Stanley shed tears at the apparent conversion of her neighbour's husband, we

naturally recollect those affecting meetings in the tabernacle, and ask, what would be the risk of such a woman's tender virtue, if she met with an artful man who could pray with her, and even melt into tears, in a beatific vision, all to serve his own purpose? There is nothing in Nubilia so outrageously unnatural as this; no such Della Cruscan piety, although the author sometimes revels in sentiment. Nubilia, indeed, has still less of character than Cœlebs; but as it is of little more than half the extent, it is read with more interest. *Consistency* is laid down by both these writers, not only as a test but as a principle of character. A celibate mother, however, who in old age becomes a saint virgin, must furnish an admirable example of *consistency*! Nubilia relates the moral maxims of her father, his method of instruction directed by a *consistency* of conduct towards children, his just prohibition of dancing, his inconsistent admission of music, his wise and honest policy of paying the taxes and being content with security, his censure of self-torturing politicians; his desiring persons not only to do well but to think well; his regulation of children's amusements, the necessity of their restraint, and the commencement of education, (so contrary to Rousseau) with "the first months of their existence;" his injunctions never to chastise children in wrath, nor influence them by self-interest, still less suffer them to domineer over servants, or indulge frivolous diseases, all deserve the attention of parents, guardians, and students of human nature. Did our limits permit we could select a number of excellent practical remarks on education from this volume, which would be eminently useful in the instruction of youth. Some doubtful opinions, indeed, as usual on such topics, occur, but they are less numerous and less dangerous than in many similar works.

On the directions for the conduct of life after attaining maturity, we cannot bestow such unqualified praise. The long letter addressed by Nubilia's father to his friend, defending an ardent Platonic affection for another person's wife, is the weakest and least judicious part in this volume. It is certainly possible for a warm friendship to subsist between the husband of one lady, and the wife of another gentleman, with the most perfect innocence; but all such attachments are equally unnecessary to the pleasures of social existence, and to the interests of society; they are consequently as superfluous as Miss Stanley's tears, before alluded to, and may, eventually, rather diminish than increase the sum of human happiness. Such opinions we must regard as dangerous in an age of *crim. con.* like the present. Besides, as men have but one heart, it follows that they should have but one object of tender affection, which may

be necessary to their happiness; good will to all, and love to *one*, is a much safer and more Christian maxim of life. It is too false philanthropy, to teach a universal or general friendship, which can never really exist, and which, if it did, would soon destroy all true feeling. We are indeed surprized that the sensible author of *Nubilia* did not perceive an inconsistency in his own opinions on friendship, that warm affections are necessarily very limited in their sphere, that feelings are excited more by one than by many objects, and that *unity* is the very soul of *consistency*, which he has so ably and properly discussed in treating of education. We would therefore recommend either the entire omission or great modification of Charles Wilcox's letter in the next edition of *Nubilia*. There are also some effusions which savour too much of Wollstonecraftism, and which might be advantageously omitted, as well as the commonplace rodomontade, used in contempt, not of the vices of nobles, but of the existence of nobility. Every author who declaims against nobility in this country, where talents alone, either in the cabinet or field, can ennoble a man, rather betrays a consciousness of his own weakness than proves the imprudence of such distinctions in society. If these slight blemishes were removed, *Nubilia* might be read with advantage in every family. If *Cole's* has passed through *nine* editions; we should have a bad opinion of public taste, if *Nubilia* does not pass through *eight*. Indeed, we must presume, that all who have read the one will also read the other. The following extract, in treating of ladies, who admire a certain institution, exhibits the author's style of indignant reprehension.

"If these ~~same~~ ladies," observes *Nubilia*, "had been induced to attend, and patronize an exhibition of cockfighting, they would have been equally eloquent, in praise of that accomplished pirimia. But why should I speak disrespectfully of ~~the~~ interesting science? Princes and nobles, Senators by birth and by delegation, lend their illustrious sanction to it: they do not blush to assemble round two wretched animals, who are trained to mutual destruction, for the amusement of men? I am indignant when I read, in the public papers, of these proceedings, and the names of those who attend them. Public degeneracy precedes public ruin. The veneration of rank and birth is founded merely on opinion. A cobbler raised to a peer would command the respect of no one, because the meanness of his origin would be known and felt by his contemporaries; and, if peers and princes degrade themselves to a level with the meanest, they must be content to endure the contempt of the nation.

The members of the *whip club*, meet with similar and not less deserved censure. After wishing with Shakespeare, to "put in every honest hand a *whip* to lash the rascals naked through the world." The author asks,

"Who are they that constitute this worthless club? the titled and opulent. And what *ought* to be their influence and example in society? A corrupt and profligate nobility is a nation's scourge. Private vices respect only the individual, but public ones (I mean these that are committed under the public eye) communicate infection, they sap the foundations of the commonwealth, and lead, in their train, anarchy, rebellion, and bloodshed. Can it be expected that a people should feel reverence for gamblers, jockies, and cockers: Man, simply considered, is co-ordinate with man, and, in society he is diversified only by wisdom, by virtue, by power, or by vice. To our superiors in wisdom and in virtue, we instinctively submit; but our superiors in vice alone, we indignantly resist. Here then are the evils which are to be dreaded. The moral distinctions of society are shaking to their centre; they are crumbling into dust; and woe to the land that is purified by fire and blood. It is lamentable to behold such unawed depravity. Public opinion has lost its wholesome power over the corrupt, and nothing is thought vile enough to be done in secret. Where then is our safety, if the senate is exchanged for the stable? while such events are taking place, what must be the silent progress of opinion? look to the contagion of example! look to what must be the condition of a nation, when its rulers are sunk in the pursuit of sordid pleasures, and when they have destroyed, by their profligacy, the reverence, and with the reverence, the obedience of the people. History will teach us wisdom, here, by example; and if we unfold its volumes, we shall find that empires and states have fallen, and will fall, by the enervating influence of degeneracy, corruption and luxury; and this degeneracy, this corruption, this luxury, have been generated, not among the people, emphatically so called; but among their rulers: it is there that they have taken root, budded, and expanded; and from them they have silently and gradually descended, till the whole commonwealth has become rotten."

Throughout this work there is a vigorous tone of morality; a dignity, and elevation of mind, which spurns vice rather from its own odiousness than from a sentiment of obedience to the will of God. The dignity of human nature, and the necessity of self-respect are also inculcated; but all these things, we apprehend, are rather introduced to avoid the imputation of servilely imitating Cælebs, than from any want of proper religious sentiments, as we occasionally find reveries on the celestial enjoyments which are not familiar to heathenish minds. The criticisms on Burns, display much good

taste, good sense, and acute discrimination on just principles of morality. The grovelling patrons of Burns are deservedly stigmatized. In the remarks on German poets, we were disappointed at not finding the name of Klopstock, although pleased with the censure of Kotzebue, and the praise of Schiller.

We have heard this volume attributed to the ingenious and reverend writer who lately displayed the "Fashionable World;" but whoever may be its author, it is unquestionably the production of an enlightened, observing, and virtuous mind, and bears internal evidence of talents and learning, independent of the unnecessary assurance that it was composed in 23 days.

POETRY.

Rudiger the Dane: A Legendary Tale. By Eaglesfield Smith, Esq. Pp. 47, small 8vo. 2s. Johnson, 1809.

Some time ago we noticed a little volume of legendary tales, by Mr. Smith, which evinced considerable facility in such composition, and, at the same time, adhered closely to the existing traditions. The present tale is much more poetical, at least much better versified, than any of his former ones, although he still occasionally uses a neuter verb as an active one for the sake of rhyme. In pathos, incident, and satire, Mr. S. certainly discovers skill, and if he continue to polish his verses with equal care, we see no reason to fear that he will not attain considerable eminence in this species of composition, which is now becoming fashionable.

The Mermaid "At Home!" Illustrated with elegant engravings. Pp. 15, 18mo. Harris, 1809.

Formerly fables were written with a moral view, now they are composed only to accompany a set of ridiculous figures. In one respect, however, we do not disapprove of these little books; we mean their tendency to make the names and characters of several fishes or animals familiar to youth, and thus inspire perhaps a desire of more knowledge, and a taste for natural history.

Bathmendi; a Persian Allegory. By Mircea Falanzi, P. A. Pp. 31, 32mo, 1s, Harris, 1809.

A good moral tale, told in tolerable rhyme, sufficiently interesting to young persons.

Medea to Jason, translated from Ovid. Pp. 22, small 8vo, 2s. Baldwin, 1809.

The baseness of treachery and ingratitude has always inspired the indignation of the Muse; and Ovid's *Epistle of Medea to Jason* is a favourable specimen of such effusions. The present translator has sometimes amplified a little, and sometimes curtailed his author. But, although he has furnished a pleasing poem, we cannot say that he has attained the highest degree of perfection in translating. His verses have strength and harmony; but they often want that point necessary to express the indignant feelings of betrayed and slighted love. We quote the last lines, adding the original:

“Quod feret ira, sequar. Tacti fortasse pigebit;
Et piget infido consuluisse viro.
Viderit ista Deus, qui nunc mea pectora versat,
Nescio quid certe mens mea majus agit.”

“Where rage transports me, headlong I proceed:
Remorse may touch me for the coming deed;
But no remorse futurity may prove
Can match these torments of rejected love.
This to the God I leave, whose strong controul
Works the convulsion in my labouring soul:
My bosom heaves beneath some dark design;
But vast, and worthy of a life like mine.”

The definite article in the expression printed in italics destroys the sense, which, in the original, is general, and applies to the divine dispensations of Providence. We are so accustomed to notes, that the want of them occasions disappointment, especially where they might have been added without increasing the size or expense of the book. What is not very usual in Ovid, a good moral lesson may be drawn from this epistle.

MEDICINE AND MINERALOGY.

Suggestions for the prevention of that insidious and destructive foe to the British troops in the West Indies, commonly termed the Yellow Fever, with the outline of a plan of Military Hospitals, on a principle, and construction tending to introduce a more successful treatment of the sick. To which are added other papers connected with the subject. By Stewart Henderson, M. D. District Staff Surgeon. Pp. 121, 8vo, 5s. Stockdale, jun. Pall Mall, 1808.

Dr. Henderson writes like a man of sense, experience, and humanity; his plans for improving Hospitals, although not altogether unobjectionable, are well worthy of the most attentive consideration; his general remarks (although not very original) on the preservation of health, in warm climates, are judicious and benevolent. Those who doubt the value of temperance in preserving or recovering health may soon

be undecieved by a little experience in the West Indies; and we would advise those who are obliged to visit hot climates, to repose more confidence in the directions or advice of such men as Dr. Henderson than in any quack medicines which may be sold for the pretended prevention and cure of the "Yellow Fever."

Werneria, or Short Characters of Earths and Minerals, according to Klaproth, Kirwan, Vauquelin, and Haüy, with Tables of their Genera, Species, primitive Crystals, specific Gravity, and component Parts. By Terræ Filius Philagricola. Part the Second. Pp. 103. small 8vo. 4s. 6d. Baldwin.

Mr. Weston has here described the 21 known metals, with their different Species: to these he has added a Supplement containing an account of some additional earths, or rather substances, omitted in the first part. A very useful Table is appended, containing the genera, primitive crystals, and component parts of most known minerals. We could have wished, indeed, that he had been a little more copious in the lists of geographical situation of Minerals, a much neglected, but very important, part of mineralogy. We shall extract a few of his introductory verses.

"Metals, when pure; are seen, in high relief,
'Bove other substance mineral in weight,
Opacity, and brilliancy complete.
But Lead will look like carbonate of lime;
When to a white transparent-body chang'd,
By carbonic acid; and by oxygene.
Thus zinc to sulphur gives the topaz hue;
Thus antimonial and sulphuric acid
To silver will impart the ruby red.
Bodies that with metallic brilliancy shine,
When in due order of their splendor rang'd,
Begin with platinum, and end with lead.
Between the extremes come iron, silver, gold,
Copper; and tin.—A metal pure remains
Unchang'd in colour, but add to iron
Sulphur; and soon to yellow it will pass."

EDUCATION.

Exempla Propria: or English sentences translated from the best-Roman writers, and adapted to the rules of syntax, to be again translated into the Latin language. Designed for the use of Schools. By the Rev. George Whittaker, A. M. domestic chaplain of the Marquis of Lansdowne, and master of the Grammar School, Southampton. Pp. 179, 12mo. 3s. bound. Skelton, Southampton; Robbins, Winchester; and Law, London.

We are happy to find that the teachers of Latin, at length, begin to

see the propriety of rendering a knowledge of it as easily acquired as that of French. The excellent "Institutes" of Mr. Grant, are adapted for advanced students; but these *Exempla* will assist either beginners, or persons who have forgotten some of the rudiments. With Mr. Whittaker's works, for the use of schools, we have before had reason to be satisfied, and with none more than the present. It is divided into three parts: the first exhibits a tabular view (a plan which we have experienced useful) of the declensions and terminations of verbs, with the first rules of syntax, illustrated by English sentences, and the Latin original placed on the opposite page; the second contains all the rules of syntax illustrated in this manner; and the third consists of sentences, without the Latin being annexed, except to peculiar phrases or idioms. The judicious arrangement, and general utility of this volume have, we understand, recommended it to the attention of the masters of Winchester and Rugby schools.

The Elements of English Education, containing an Introduction to English Grammar, a concise English Grammar, a short system of Oratory, an abridged History of England, outlines of Geography, and miscellaneous Prose and Verse, selections from the best Authors. Intended for the improvement of youth of both sexes. By John Brown, master of an academy, Kingston, Surrey. Pp. 360, 12mo. Crosby and Co. 1809.

The general utility of abridgements cannot be denied, and we find nothing in the execution of these "Elements" which deserves severe condemnation. Some trifling mistakes, indeed, occur, but they are not important; and much curious, and even useful information is condensed into a small compass. The author appears to have erred, by excessive pains to render the Grammar plain and easy to youth. His remarks on pronunciation are often just. The chronological, and topographical history of England will be found convenient to young persons, as well as the rudiments of geography. We do not, therefore, agree with the flippant quibble of the Eclectic Reviewer of this book, who condemned it by wholesale. Such a plan may suit methodistic pretenders to religion, who occasionally affect to be conscientious, but it is equally incompatible with sound judgment and impartial justice.

MISCELLANEOUS.

The Defence of the Convention concluded in Portugal, in August, 1808. By Ed. Jones, Esq. 2d edition, enlarged, with an illustrative map. Pp. 84, 8vo. 2s. 6d. Stockdale, jun. 1808.

On this subject we have before stated our opinion; we shall now only add, that from an intimate knowledge of the Spanish character, we are justified in declaring, that all the apathy which may have since been manifested by the Spaniards, is chiefly, if not solely, owing to the infamous Convention of Cintra.

Critical Essays on the Performers of the London Theatres, including general observations on the practice and genius of the stage. Pp. 304, small 8vo. 8s. Hunt and Murray.

There is much good sense, acuteness, and judicious observation in these essays; but the author's taste and learning are too often alloyed with pedantry and affectation, two evils which rarely beset a man of talents. Still, however, the public are indebted, deeply indebted, to Mr. Hunt, as being the first popular writer who has diffused rational sentiments respecting the performers of the two national theatres. To the amateurs of the drama, to all those who cannot employ their time better than by "killing it" at the theatre, we recommend the perusal of this volume, which, nevertheless, contains many opinions which a maturer judgment and more extensive knowledge of human nature will not approve.

Histoire de Charles XII. Roi de Suède. Par M. de Voltaire. Faite sur l'édition de Geneve, par Jean Joseph Stockdale. Pp. 452, 12mo. 6s. 6d. Stockdale, jun. Pall-Mall.

The passing events in Sweden, and the accession of Charles XIII. to the throne of that country, render Voltaire's account of Charles XII. particularly interesting at present. Mr. Stockdale, jun. has furnished the public with three different editions of this work, in 12mo. at 6s. 6d. in 8vo. at 10s. 6d. and 1l. 1s. correctly printed, with a spirited dedication to the unfortunate Gustavus Adolphus IV.

The History of Charles XII. By M. de Voltaire. To which are prefixed Anecdotes of Peter the Great, &c. Translated from the French by John Joseph Stockdale, and dedicated to the Most Noble the Marquis Wellesley, &c. 12mo. 6s. 6d. 8vo. 10s. 6d. and royal 8vo. 1l. 1s. Stockdale, jun. Pall-Mall.

The conveniency of these different editions in French and English is evident. A new translation of this work was also wanted, as the old one did not contain the additions of the author. We cannot say that Mr. S.'s translation is particularly happy, as it is in general more faithful than elegant; but it is unquestionably the best extant.

The Practical Surveyor; being a Treatise on Surveying; designed for the Use of Schools. By the Rev. John Furnass. Pp. 188, 8vo. coloured plates, 10s. 6d. Charnley, Newcastle; Cradock and Joy, London, 1809.

Were our agriculturists a little better acquainted with the principles of surveying, and the nature of distances and right lines, we should not find so much valuable land wasted by crooked fences, and winding public roads, as now appear throughout almost all parts of England. In some districts there is more ground lost by this thoughtless ignorance than would support the poor belonging to them. In many places also the farmers are grievously used by surveyors who, conscious of their own superiority on account of the little acquaintance of husbandmen with mensuration, fail not to recommend themselves to

land-owners at the expense of the occupiers. Mr. F. without, perhaps, contemplating these evils, has endeavoured to render a knowledge of surveying more easily acquired, and his diagrams, plans, and sketches, are well adapted to this purpose. The work is introduced by a "few (too few) geometrical problems," followed by concise directions for "surveying by the chain," illustrated by numerous examples; "surveying by the plain tables," a method quite sufficient for common purposes; "surveying by the theodolite," a more scientific and professional method; "surveying hilly ground," by geometry or trigonometry; and lastly, "laying out, dividing, and leveling land." All these methods are treated with neatness and perspicuity; but we could have wished the author had always remembered that his work was to be studied in the closet and not in the field, and that he had added some explanatory notes to assist the student who cannot be favoured with the assistance of an able teacher. The work is very neatly printed, and does honour to the Newcastle press of Hodgson.

A Letter to the Right Hon. Sir D. Dundas, K. B. Commander in Chief of His Majesty's Forces. By Robert Jackson, M. D. late Physician to the Forces, and head of the hospital at the Army Depot. Pp. 36. 8vo. 1809.

Not having seen Dr. J.'s former statements, we must decline giving an opinion of this at present, and only observe, that Sir L. Pepys and Mr. Keate have used language which we cannot think any professional men are justified in using of another; yet they threaten to prosecute Dr. J. for a *libel*!!! It would not, however, be the first time that the person libelled has been prosecuted by the libeller.

On the Catholic Question, properly the Roman-Catholic Question. Pp. 32, 8vo. Wingrave.

The public are indebted for this ingenious tract to the late A. Dalrymple, Esq. F. R. and A. S. a man who was as far removed from the imputation of prejudice as he was better informed than most of the persons professing, or rather *believing*, the doctrines of popery. The late conduct of the King is very ably vindicated, and a "pocket compendium of religion from the Bible" is added as an appendix, which we most sincerely wish could be universally read by persons professing the religion of the Church of Rome. Has Dr. Milner read this little pamphlet? can he answer it?

Six Letters on the subject of Dr. Milner's explanation relating to the Proposal made in the last session of Parliament for misting the King's veto in the election of Roman Catholic Bishops. (Published in the Morning Post.) By A. B. Pp. 117, 8vo. 3s. Hatchard, 1809.

The whole of these letters and papers having appeared in the appendixes to the Antijacobin Review, our readers are already acquainted with their contents, and they will form a valuable docu-

ment for the history of this memorable transaction, and the tergiversations of the misguided advocates of Popish superstition. How far the spirit of popery was modified in 1808 by time and the general diffusion of knowledge, will appear in these letters, and also the pretended liberality and tolerance of its votaries.

REVIEWERS REVIEWED.

Lord Sheffield, on the Orders in Council, &c. and the Monthly Review.

To the Editor of the Antijacobin Review.

Sir,—Perhaps, in the annals of criticism, there is not to be found an instance of statements, and opinions, having been more grossly misrepresented, and the plain and evident meaning of particular passages more violently perverted, than in an article which the monthly Reviewers have published in their number for May last. The article to which I allude is, their critique upon a tract, lately published by Lord Sheffield, entitled “*the Orders in Council, and the American embargo, beneficial to the political and commercial interests of Great Britain.*”*

In a critical review of a Work of this description, we naturally expect that the reviewer should, in the first place, direct his attention to an examination of the proofs which the author has advanced, in support of the soundness of his proposition, and, having executed this portion of his labours, he may then be allowed to enter, *ad libitum*, into a consideration of such of the collateral topics, which have been introduced into the discussion, as he may deem worthy of notice. In defiance, however, of the genuine rules of criticism, the writer of the article before me, has amused himself with a course of hopping, skipping, and jumping; a course so favourable to his desires, that, with occasional sacrifices of truth and impartiality, he has succeeded in producing six or seven pages of matter, (which he wishes to be considered as an answer to the noble Lord's arguments, and a refutation of his positions,) “*so devoid of arrangement and of the land-marks of the general principles*” of historical and philosophical criticism, and so abundantly sprinkled with vulgar abuse, that I conceive the Editor, feeling his own incompetency to a consideration of the questions discussed, has inserted the crude productions of some venal or interested writer.—With your permission, I propose to evince to the public, how little qualified the writer of that article is, either for the office of Reviewer or of Censor; and to subjoin a few facts in corroboration of Lord Sheffield's statements and opinions.

Your readers will recollect that on Friday, the 17th of February, Lord Grenville made a motion, in the House of Peers, agreeable

* Pp. 51, 8vo. Nicol. 1809.

to a notice given very early in the session, for an address to his Majesty, praying that he would be pleased to rescind the orders in Council of Nov. and Dec. 1807, as far, at least, as they respected the commerce of the American states. Previously to that motion, several Custom-house accounts, and other papers, relating to the subjects intended to be discussed, were moved for, by Lords Grenville and Auckland. In the course of the speech which Lord Grenville made upon the occasion, he brought forward a great variety of statements, principally founded upon the Custom-house accounts, for the purpose of proving that the Orders in Council had operated, most injuriously, upon British commerce; that, we had sustained a loss of 14 millions, by the conjunct operations of those orders, and of "*the supposed consequent*" embargo in America; that several of our manufactures were nearly ruined by a deficiency of raw materials; and that, the West India Islands had been, and were at that time, greatly distressed by a deficiency of those articles of supply, which have, of late years, been procured from the American states. His Lordship, also, entered into a long dissertation upon the injustice and impolicy of the British retaliative measures, and upon the expediency of revoking, immediately, the orders in council, and of concessions to the American government. These statements and doctrines, (in consonance with the substance of several parliamentary speeches made in the preceding session,) were supported in the upper house by Lords Auckland, Erskine, &c. they were afterwards repeated, in the House of Commons, by Messrs. Whitbread, Baring, &c. and re-echoed, in every direction, by the persons whom Lord Sheffield has very justly designated, "*the advocates for American pretensions*," and by others interested in the trade between these countries and the American states.

To expose the unfairness and inaccuracy of those partial statements, and to refute the sophisticated arguments with which Lord Grenville's and Mr. Whitbread's propositions had been, respectively, supported in Parliament, appear to have been the objects which Lord Sheffield had in view, when he sent forth his late publication. "Bold assertions," he says, "however groundless, will often succeed in making an impression upon the public; and when such representations are of a complicated nature, and perplexed, intentionally or otherwise, it is difficult to perceive, at the moment, how far, and in what manner, they can best be refuted or exposed."—"Assertions, though repeatedly refuted, are, with little variation, again brought forward; and, being delivered with great confidence, may impose on those who have not leisure or attention to develop their fallacy, or the means of forming a correct estimate of their merits." (page 1.) "It may, therefore, be useful, especially as some new circumstances have arisen, to call the attention of the country to a few facts, in illustration of the justice and necessity of an adherence to those principles of maritime and commercial policy, which constitute the basis of our prosperity and power, and by which alone we shall be enabled to bear up against those outrageous attacks upon our

existence as a nation, which have been instigated and directed by the insatiable ambition, the insidious arts, and the power of an inveterate enemy." p. 2. And further, his Lordship distinctly states that, in opposition to all the assertions which had been made, respecting the destructive effects of the Orders in Council, and the American embargo upon our commerce and manufactures, he will prove to the country, that they have had no such injurious effects, and that they had produced an important pressure upon the countries under the dominion or controul of our great enemy: "ever since the Orders in Council were first discussed, it has been contended, by the American advocates, both in and out of parliament, that, our manufactures would be ruined, and our commerce destroyed, by their operation; that our revenue would be fatally reduced; and that they would prove of no effect as measures of annoyance to the enemy. That those predictions were unfounded, the experience of the last year has fully established; and the object of the following pages is, to render that fact, in plain words, evident to every person who interests himself in the inquiry." p. 2-3.

Lord Sheffield, accordingly, as introductory to this subject, takes a view of our foreign commerce, during the years 1805, 1806, and 1807, and shews that, "if the demand for British manufactures and merchandize, from one part of Europe, declined, our exports to other places proportionally increased; and that upon the whole the amount of our commerce, in the year ending the 5th January, 1808, suffered only a very trifling diminution, whilst the export of British manufactures and produce was greater than in the year ending the 5th January, 1806" p. 5. Towards the close of the year 1807, however, and some months before our orders in Council, of November and December, came into operation, our commerce did decline, and our manufactures experienced a heavy, though temporary, depression. To explain how that depression arose, his Lordship presents us with a summary view of our political and commercial relations with the different countries of Europe, and with the American states, whence he deduces that, the great check to our manufactures and commerce was the natural consequence of the unfavourable state of those relations, and of the temporary success which attended Buonaparté's measures to exclude British merchandize from the continent of Europe; and that it cannot be justly imputed to the British orders in council, nor to the American embargo, "it having occurred previously to those measures coming into operation." This pressure upon our commercial energies was not sensibly felt before the month of September, 1807; from that time, it continued, with little alleviations, till late in the following spring. The activity and enterprize of British merchants were not to be long repressed, by any powers of resistance which Buonaparté could oppose, or cause to be opposed, to them; and, other and new channels being obtained about that time, our manufactures and our commerce soon attained their former state of prosperity. Indeed, in the autumn of last year, they were unusually flourishing;

a fact which evinces to the world, beyond a doubt, that, although British commerce may be restrained, for a time, its elastic powers can never be destroyed, as long as it shall continue to be conducted upon the same principles, and not counteracted by impolitic measures at home; and that, notwithstanding any shackles of a temporary or local nature, which shall be imposed, it will never fail to exert them, with renewed vigour, in other directions, or at a future period.

"It has, however," Lord Sheffield observes, "been gravely asserted, that our commerce has suffered a diminution of fourteen millions sterling, in the last year; and that, this is solely attributable to the operation of the orders in council, issued under the administration of his Majesty's present ministers." p. 8. This assertion was first made by Lord Grenville, in the debate of the 17th February, and was founded upon a Custom-house account of the estimated real value of all imports into (the amount of importations from the East Indies and China excepted,) and exports from ENGLAND, for three years ending 10th October, 1808. Upon this partial and imperfect statement it had been argued, that our exports, which, in the year ending 10th October, 1807, amounted to 48,721,506*l.* were only 42,371,759*l.* in the year ending 10th October, 1808, a diminution of 6,349,747*l.*; that, the diminution of imports, in the same period, amounts to 6,498,680*l.* and that, giving to Ireland and Scotland a proportional sum, the aggregate diminution of our commerce was 14,000,000*l.*

The unfairness and absurdity of drawing a general conclusion of this kind from premises so limited and imperfect, must be obvious to every person. Even in those years, when our commerce has been most regular, and uniformly extensive, a vast disproportion between the amount of it, in one year compared with another, would appear on the face of Custom-house accounts made up in annual periods, terminating in the early part of the month of October. Favourable gales, tempestuous weather, and other causes, which accelerate the arrival, and retard the departure, of vessels, occasionally produce more considerable entries in the last quarter of the year, than would be made under other circumstances, although the fair annual amount of our commerce be the same. Thus, for instance, supposing that it was the usual mode to make up British Custom-house accounts, in annual periods, ending, respectively, the 10th October;—the arrival of a considerable fleet of merchantmen, (say the West India fleet,) a few days later in the present, and sooner in the ensuing year, would cause a great difference in the aggregate amount of our imports for the respective years, as they would be exhibited at the foot of the columns of an account made up in that manner; and, *cæteris paribus*, the account of exports would prove equally imperfect. But no such objections apply to the present mode of framing those accounts, the entries of our merchants, for the current year, being completed about Christmas; and, it is very rarely indeed that a numerous sail of shipping enter into, or

departs from, our ports, at that season. There were other reasons, however, which convinced Lord Sheffield that the conclusions which had been drawn from the account laid on the table of the House of Lords, were extremely erroneous, and that much disingenuousness had been displayed in the statements made in parliament. "During the years ending 10th October, 1806 and 1807, our commerce had been little affected, at any time, by the prohibitory decrees and other hostile measures of the enemy."

"But in the six months succeeding the last-mentioned period," from October, 1807, to April, 1808, "*the enemy was enabled, by the success of his arms, and by his influence in the council of Russia, to close almost every avenue to the continent; and, except some goods introduced through the medium of a smuggling trade, our manufactures and merchandize were entirely excluded therefrom.*" p. 10.—Here let me ask the reader, whether it were candid or just, to throw the whole of this period, during which our commerce was suspended, "by an unfortunate combination of political circumstances," into the current year's account, when the pretended object was to acquire a correct estimate of the extent of British commerce, under the operation of the orders in council of November and December, 1807. By persons, too, who must have well known that those orders could not possibly have been brought into effectual operation more than two, out of the six, months which compose that period? In what light ought we to view the conduct and proceedings of those, who attempted to discredit the policy of our retaliative measures, by such flagrant attempts to impose upon the understandings of the people? Let the public decide, how far the assertions and statements made, upon the occasions alluded to, were calculated to inspire our enemies with renewed hopes of the efficacy of their outrageous decrees against British commerce;—to encourage them to persevere in the maintenance of measures, so hostile to the interests of Britain, in the expectation of finally crushing her in the ruins of her own resources; and to deter our government from pursuing the only line of policy, by which they could render those measures nugatory and ineffectual, and repel insults and injuries with increased effect, upon the heads of those who were insiduously assisting our declared enemies in their efforts to produce the annihilation of Britain, as an independent nation, and the destruction of every thing dear to Britons.

A comment upon such proceedings is almost unnecessary; no legitimate party views, no sympathy for hosts of enemies dropping into the grave, from the want of Jesuit's bark to remove the fatal disease, no abhorrence of the imaginary wrongs inflicted, by England, upon the unoffending, well-disposed, Americans; not all these, and many more of the pretty subjects of sentimental declamation, can be pleaded, as a sound apology, for this contempt of truth, this utter disregard of, and extreme aberration from, every principle which ought to actuate the patriot and the man.

Lord Sheffield then proceeds to state, briefly, his reasons for

believing, that the great extent of our commerce during the last six or eight months of the year, amply compensated the diminution which it had experienced in the spring; and he winds up this general view of the state of British commerce, with the following declaration: "Upon these grounds I am of opinion that our commerce for the year, ending the 5th January last, had suffered very little, if any, diminution, compared with an average of preceding years." Can any sentence be constructed, which shall convey a meaning more unequivocal, more precise and definite than these words? And yet the reviewer, with singular audacity, in the face of this plain, simple, and unqualified declaration, dares to assert that "*Lord Sheffield admits that our commerce has fallen off, CONSIDERABLY, in the year during which the orders in council have operated.*" or, in other words, that his Lordship, with peculiar inconsistency, admits that to be false, which he has so ably proved, by a plain statement of facts, to be true. Surely, the period which Lord Sheffield has specifically mentioned, includes every hour that the orders in council can be supposed to have been in operation up to January last: And what ground, then, has the reviewer for outraging common sense and decency, in stating that, "The natural inference from Lord Sheffield's statements would be, that the rapid political changes of the year in question had produced a mixed effect on our commerce, tending, in several respects, to diminish, and, in others, to increase it; *but that the Reader, who looks to find this result distinctly presented to him by the noble author, will look in-vain; that the difference of effect is not pointed out; and that the chain of reasoning is so awkwardly linked, that his Lordship appears to draw conclusions directly contrary to the nature of the facts!*"

Since the publication of Lord Sheffield's tract, official documents have been printed, which enable me to lay before your readers the following account of.

The official value of all imports into, (those from Asia excepted, the account not being yet made up) and of all exports from, Great Britain.

IMPORTS.		EXPORTS.	
Year ending		British Produce and	Foreign Merchandise.
5th Jan.		Manufactures	
1808. . . .	25,453,149	25,171,432	9,395,149
1809. . . .	23,784,516	26,692,288	7,803,207

Admitting that our imports from the East Indies and China were the same as in 1807, (though there is good ground for believing that they were greater) the diminution of imports into Great Britain, in 1808, compared with the account of the preceding year, *when they exceeded the average importations of the country, amounted to 1,668,633l.*

By a reference to the documents alluded to,* it will appear, that

* Vide the accounts ordered by the House of Commons to be printed, 31st May, 1809.—No. 242.

we imported less GRAIN AND MEAL last year, than in the preceding, to the amount of.....£774,316

Manufactured Linens.....213,041

Rough Hemp.....420,560

Tallow.....245,062

Silk, raw and thrown.....288,610

All (with the exception of the last) articles of the growth and produce of the northern countries of Europe; and, it should be further remarked, that nearly one half of the aggregate diminution arises from the happy circumstance of our being so abundantly supplied with corn, the produce of our own fields, that we imported three quarters of a million, official value, or one million and a half, estimated real value, less, and exported upwards of 65,000*l.* official value, *more*, in the last, than in the preceding year, which reduces the diminution to a very trifling amount. And as to the other items of imports, in which there was a diminution, I shall, presently, shew that no essential injury resulted therefrom, and that, so far from the orders in council having been the cause of that diminution, it must be referred, as Lord Sheffield rightly observes, "To the extraordinary circumstance of the ports of almost all Europe, and of the United States, being, at least nominally, closed against exportation to the United Kingdoms."

In the above account it will be seen that, although we imported to a less amount in 1808, than in 1807, yet the exportation of British produce and manufactures had not declined; on the contrary, that it exceeded the amount of it in the preceding year, by, 1,520,866*l.* official value, Lord Sheffield's opinion being confirmed by the very best and clearest evidence which can be produced. What degree of confidence, then, can the public ever again repose in the representations of "*The advocates for American pretensions*," when they call to remembrance the terrific picture which they drew of the state of our cotton and other manufactures; "*In one district, alone, my lords, the works of forty-six cotton establishments have been obliged to stop, from a want of the raw material.*"* Whereas, we now know, from the best authority, that we actually worked up a greater quantity of yarns, in the last year, than usual; that, instead of furnishing the rival factories of France, &c. with our surplus yarns, as heretofore, thereby enabling them to compete with us in the manufactured article, we actually exported nearly three millions worth, official value, of cotton manufactures, more than in former years,—*ex uno disce omnes.*

In the account, however, of foreign and colonial merchandise re-exported, there appears to be a deficit of one million and a half sterling, of which sugar composes.....£1,295,000

Indigo.....88,000

Linens, plain.....60,000

Silk, raw and thrown.....52,000

* Report of Lord Grenville's speech, 17th February, 1809.

With regard to the first item, sugar, the diminution, however much to be regretted, cannot be ascribed to the American embargo, nor to the orders in council; but to the unprecedented measures which Buonaparté has taken, to exclude our colonial produce from the markets of Europe; and, in respect to the other three items, the only loss we can have sustained, is the amounts of the commission which our merchants would have received in their transition.

The assumption that Ireland had also experienced a great decline in her trade, is no better founded than the other statements of the notable "*Advocates for American pretensions*;" for, it appears that in the last year, the imports of Ireland amounted to one half more than in 1806, and 490,000*l.* more than in 1807; that her exports of Irish produce and manufactures exceeded nearly 400,000*l.* and of foreign and colonial merchandize more than one half of those of the preceding year, *official values*.*

The Reviewer indulges himself in a long tirade of common-place observations, (inapplicable to the point in question) upon a dismembered passage which he quotes from Lord Sheffield's tract, respecting the mode of calculating the amount of the *supposed* loss which the country sustained from the *assumed* decline in her commerce for the last year, Lord Sheffield says, "I cannot refrain from observing, that there is something peculiarly disingenuous in the suggestion, that we have experienced a loss of 14 millions. The loss cannot be made to amount to 14 millions, by the most exaggerated account, or upon any principle of calculation; and nothing can be more absurd than that of adding import to export, by way of marking our loss of trade; because, it is the difference between import and export, and not the aggregate of both, which constitutes the gross amount of the balance of trade, and which furnishes the only basis upon which an estimate of the profit or loss to the country can be founded." Page 12. The reader should observe that Lord S. is, clearly, here speaking of the whole of our commerce with every part of the world,---not of any individual branch of it, nor of a trade to any particular place. He is, therefore, correct in stating, (and taking the context of the sentence, no other meaning can be attached to it) that it is the difference between the amount of the aggregate exportations and importations of similar articles, which constitutes the gross amount of the balance

* It is proper to notice, in reference to a general objection which the Monthly Reviewer makes, to conclusions drawn from Custom-house accounts, and which he wishes to be understood to apply to the statements of Lord Sheffield, that the official values are calculated upon fixed and invariable data, laid down in the book of rates; that they are the best and unobjectionable criteria of quantities; and that they are by no means affected by alterations in the revenue laws. Wherever Lord Sheffield has not given us *quantities*, he has uniformly stated the *official*, and not the *declared* or the *estimated real* values. Vide Lord Sheffield's tract, Note, p. 5. Monthly Review, vol. 59; p. 73.

of trade; and that this is the basis upon which the comparative profit or loss to a country, on the aggregate of its commerce, *one year with another*, should be founded. Nothing, certainly, can be more absurd than to state, as was stated in Parliament, that our imports and exports had each diminished seven millions, and that, therefore, the country had sustained a *loss* of fourteen millions sterling. The remarks of the monthly Reviewer, upon Lord Sheffield's "Statement," would be, in some degree applicable and correct, if his Lordship had applied that statement to a trade in an individual article, or to a particular country; but, the position being assumed in this instance, to be the preferable fundamental principle of calculation, and the most simple and usual mode of estimating, merely the loss or gain, resulting from an augmentation or decline in the aggregate amount of our commerce, *in one year compared with a former*, the reviewer's animadversions, and sapient commentary, are as irrelevant as they are uncandid; and are founded only upon a misrepresentation of the author's meaning.

Another part of the subject which the monthly Reviewer has selected from animadversion, and upon which he acknowledges to have dwelt with a peculiar severity of censure, is the extent of the inconveniences experienced by our West India Settlements, in consequence of the American measure of embargo. Lord Sheffield denies that any essential injury has resulted therefrom; which, in the first place, he infers from the fact, that even the House of Assembly of Jamaica is so thoroughly convinced, by the experience of last year, that the colonies are not dependent on the American States for supplies brought in their shipping, that an impost on all commodities from the United States, in their own bottoms, and a tonnage duty of one dollar per ton on their vessels, have been proposed, in lieu of the internal revenue lost by the cessation of the duty on waste lands, and on Africans imported; and, from the favourable reception which the proposition experienced, it will doubtless pass into a law. A letter from Jamaica, dated November 19, 1808, observes, that "the former is a legitimate object of taxation, in every point of view, both will hold forth considerable encouragement and advantage to our own provinces and to the shipping interest. On the return of peace, these measures, if persevered in, (as they ought to be) will enable us to pursue a rational, permanent system, calculated to shake off all our pretended dependence on the United States, and will produce an unequivocal expression of our confidence in the resources which are to be found within the wide limits of the British Empire. The embargo is, therefore, likely to prove the most fortunate thing that could have happened to the West Indies." Such is the tenor, also, of numerous other letters, from different parts of the British West Indies,—Lord Sheffield says, "the West India Islands have never been better supplied than they were during the last year, under the operation of the American embargo. *The prices current evince, that little or no inconvenience was experienced by them in consequence of that measure.*" "Flour has even been cheaper at Kingston than at Phila-

delphin"* page 32. Upon this the reviewer observes, "his statements are so extremely erroneous that we feel ourselves obliged to enter our protest against them, in the most decisive tone;" and, in support of his assertion, he quotes in the same spirit of candour as characterizes his entire production, the Jamaica prices of *staves*, for January last;—an article which, it has been always admitted, was supplied in proportionally less quantities from our North American provinces, than other articles of American supply,—not because those provinces have not the ability to furnish an adequate supply of staves,—but because, under the system of intercourse between the British West Indies and the American States, which has been admitted since the year 1793, the colonists have been less able to enter into competition with the foreign Americans in that article than in any other; and it was not to be expected that in the precarious state of the demand for staves, in the West India markets, and the uncertainty of the duration of the embargo, and of the permanency of our own measures, large capitals would be immediately invested in the building of extensive machinery for preparing that article. A much larger quantity of staves than usual was furnished, however, by Canada, even last year, and very considerable supplies have been prepared there, for the present season; and, whatever inconvenience might have been experienced last summer, in the West Indies, from the deficiency of the supply from America, it was, in a very great degree, obviated by the substitution of Hamburgh punchoon packs, procured from England. Our North American colonists have prepared, likewise, a very large supply of timber and lumber of all kinds, which, with the aid of the fisheries, they have no doubt will fully enable them to load more than double the number of vessels which cleared last year from

* The eagerness of the Americans to resume their trade with the British West Indies, notwithstanding the discouraging prospect before them, (the markets being even now well stocked) affords a strong proof, how much greater, and more essential, their dependence on the markets of the West Indies, for the disposal of their surplus provisions and lumber, is than that of the latter on them, which is at most only imaginary. To carry on this trade, they have recourse to the Spanish flag.—On this subject, the following extract of a letter from one of the most respectable houses in Kingston, is not uninteresting; it is dated 15th April, 1809. "The Americans being now partially relieved from their embargo, will, we have no doubt, very soon glut our markets with their produce, through the medium of St. Jago de Cuba, from whence several vessels, laden with flour, have already arrived. We think, from the experience we have acquired by their embargo, that the British government ought to exclude American vessels entirely from the West Indies: it is now the earnest wish of many planters who were, previously to the embargo, most strenuous in opposing the measure."

their respective ports;* and, when it is considered that the British Colonies of Nova Scotia, New Brunswick, and Canada, actually furnished the cargoes of upwards of 700 vessels, containing 90,000 tons, under every disadvantage, and that their exertions, at the proper season, were paralyzed by the uncertainty of a market for their produce, as well as from the local inconveniences which attended the embodying of the provincial militias at the period of timber-cutting, there cannot remain a doubt of the ability of those colonies to afford aid and assistance to the mother country and her settlements in the West Indies, under the care and protection which government is now so wisely extending towards them; and that the North American colonial trade will, very shortly, rise into great national importance, especially as the lords of the Admiralty have granted all the convoys requested, and which are now appointed upon a regular system.

But, to return from this digression.—Upon what authority the Reviewer states, that there were imported into Jamaica only 49,000 barrels of flour in 1808, and 106,000 in 1807, I know not; it certainly does not appear to be quoted from a British official document, our Custom-house annual returns not being made up, in the form he describes; viz from 30th September, 1806, to 30th September, 1807: nor am I aware that the accounts of importations into the British West Indies, during the last year, are yet completed at the Custom-house; arguments founded upon a comparison of quantities imported from the American States, last year, and in 1807, are the most unsatisfactory that can be advanced; because, the exports of the United States, in 1807, were considerably greater than in former years, from an apprehension of hostilities with England, and the uncertainty of the intercourse with the British empire being open in the ensuing year. The measures which the American government afterwards adopted, encouraged speculation among our merchants, and the natural result was increased prices,—not from the supply of American produce being inadequate to the existing demand and consumption, but from the uncertainty of the arrival of further supplies when the stocks on hand should be exhausted. Lord Sheffield has very minutely illustrated this fact, by the accurate account of the state of our cotton manufacture, before and during the American embargo, and, *mutatis mutandis*, his Lordship's statement, (Page 19.) that the average importation of cotton-wool from the United States, of the two years ending the fifth January, 1809, exceeded the average importation of preceding years, applies to almost every other article of importation from the American States, whether into Great Britain or the British West Indies. Thus, for instance, (in refutation of the Reviewer's particular statement,) it appears that there were imported into the British West Indies, from the United States of America,

* A very intelligent man, who returned to England from Halifax in the spring, states that he has no doubt, 100,000 loads of timber have been cut in new Brunswick and Nova Scotia alone, this season.

In the years ...	{	Cwts.		} Of Bread, Flour, and Meal.
		1806.....	403,341	
		1807.....	602,379	

amounting in the latter year, to about eighteen months supply, according to the average consumption of those settlements.*—The Reviewer is, also, equally "*deficient in accuracy of statement*," when he alleges, that the prices current of American produce in Jamaica, do not correspond with Lord Sheffield's statement. The following is copied from an authentic document, received by one of the principal West India Houses in London :

Prices of American Produce at Jamaica, in the year 1808.

	Jan. to March.	April to June.	July to Sept.	Oct. to Dec.
Pickled fish, per bl.	50	60	70	60 8
Dried fish, per cwt.	30	40	50	50
Flour, per bl.	150	200	130	133 4
Boards, per 1000 feet. ...	18l.	20l.	20l.	20l.
Hhd. staves, per 1000. ...	15l.	25l.	20l.	25l.
Beef, per bl.	140	100	106 8	100
Pork, per hl.	150	170	160	160
Butter, per lb.	1 10 2	2	2	1 10

From this account, it appears that flour was 16s. 8d. and beef 40s. per barrel, lower in October to December than in January ; and that, with the exception of staves, none of the other articles were materially enhanced in price ; and, at no part of the year, higher than might be expected from the speculations which were entered into, after the American embargo act was passed.—So much for the reviewer's pretended reference to "*authorities*."

I should not notice "the self-complacency with which he (the Reviewer) views the opinion of himself and his friends, and the mixture of pity and surprise which he feels towards those who still maintain the wisdom of acting upon the principle of the orders in council," (as, no doubt, Lord Sheffield does, and to its fullest extent, if it were not for the purpose of making a few comments upon the order which lately superseded those of November and December, 1807. It has suited the purposes of "*the advocates for American pretensions*" to represent that measure as emanating from a relinquishment of the principle upon which the orders were founded. The blockade under the orders of November and December, 1807, proceeded from, and were justified by, the right to retaliate the enemy's decrees. By the alteration in the State of Europe since the publication of those orders, France and Holland might have eluded the restrictions of our blockade, with respect to their imports, under

* Vide account ordered, by the House of Commons, to be printed, 16th February, 1809.—No. 43

the modifications granted to our allies; and, under other modifications they might, without British licenses, have exported any of their produce or manufactures, to this country. From this circumstance, and to avoid the necessity of multiplying the exceptions to which those orders were subject, it has become expedient and necessary to recall them, and to issue another, in their place, founded upon the same rightful principle of retaliation, which should be at once, more strict and precise in terms, and rigorous in execution.

The order issued the 26th April, last, annuls the former blockade of certain ports and places, but enforces it, in its application to the countries which have adopted or pretended to exercise the French decrees; and it is extended to the colonies, plantations, and settlements of France and Holland; and, when it is considered in connection with the official declaration, that no licences would be granted, after a certain period, dispensing with the execution of the order, we cannot perceive any abrogation of our rights, nor an abandonment of the just principles upon which the blockade of November, 1807, was founded. That blockade was, certainly, more extensive; but it was therefore, necessarily, more modified; whereas, the present being more limited, it is much more efficient. Under the latter, France and Holland are restricted from all communication of a commercial nature, with our allies, with neutrals, and with ourselves. By specifically including Holland, we have shut the Americans out from the trade which, by their last new intercourse act, they intended to allow themselves; we have also deprived them of the commercial intercourse direct with the colonies of France and Holland, and the indirect intercourse with France and Holland, which the former orders allowed.* We have maintained, by the provisions of our order, of 26th April last, the right of commercial blockade.

The expediency of that order, and of those of November and December, 1807, as measures of policy, is indisputable, and the ministers who had the wisdom and courage to retaliate the extraordinary and outrageous anti-commercial decrees of Buonaparté, are deserving of the best thanks of their countrymen. The deplorable condition into which the American government had brought their country, by the humiliating sacrifices of national character, which they made to France, and by their gross duplicity and their hostility, (scarcely attempted to be veiled,) towards Great Britain,†

* The correctness of this explanation of the order of the 26th April last, of course, cannot be affected by the temporary measures which our government have just taken, in consequence of the extraordinary and unauthorized proceedings of Mr. Erskine, however much those measures may interfere for a time, with the rigorous execution of their former order.

† Vide "AMERICAN CANDOUR," in a tract published at Boston, entitled, "AN ANALYSIS of the late CORRESPONDENCE between

is evident from the innumerable representations and memorials to congress, in their last session, and from the speeches of some of its best informed and most enlightened members; and is it not, therefore, a subject for great surprise, that their partisans, in this country, should have seized, with avidity, the slightest pretext afforded them, for the abrogation of their odious *municipal* measures. If this were not the cause of their pretended approbation of the order in question, "*the advocates for American pretensions*," are really liable to the charge of inconsistency; for, viewing that measure through the same perverse and unpatriotic medium, which they did the former orders, I should regard it as pertinaciously hostile, and by no means concessionary; though it be not, in fact, justly liable to either of those objections.

Having already occupied too much of your attention, I must refrain from expatiating, further, upon the misrepresentations, inconsistencies, and strange doctrines, contained in this article of the *Monthly Review*; a work bearing the characters of senility in peevishness and dotage; and I shall, therefore, content myself with observing, that it bears so great an affinity to the well-known doctrines and opinions, and to the exaggerated and false statements, of the partizans of the *Anti-Anglican party, in the United States*, that, there is every reason to believe it to have been an expiring effort of one of that interested, venal, and shameless tribe, to impose upon the people and government of this country. It abounds, to repletion, with the most ungentlemanly and vulgar abuse, and affords a striking proof of the badness of the cause which it is intended to support. "In any future publications, *this writer, especially, will do well*" to remember the maxim of Seneca,—*turpe est aliud loqui, aliud sentire; quante turpius aliud scribere, aliud sentire.*

June 4th, 1869.

VINDEX.

Edinburgh Review of Dr. O. Gregory's Mechanics—Steam Engines.
To the Editor of the Antijacobin Review.

SIR,

From the sentence of judges, whose inexorable motto is "*Judex damnatur cum nocens absolvitur*," there ought to be some appeal. They who are tremblingly apprehensive only lest they should absolve a criminal, are very likely, both from disposition and from habit, to condemn the innocent: they commence their examination under the supposition that all are guilty, and admit with unwillingness every proof of innocence; directly contrary to that fine maxim of English

AMERICA and GREAT BRITAIN, and FRANCE, &c." lately reprinted by Richardson, London; in which the turpitude of the American government is exposed, in a very able and masterly manner.

jurisprudence, and, hitherto, of English Criticism, which leads a judge to think a culprit innocent until the crime, for which he is arraigned, is proved against him. The sentiment of Terence finds a hearty welcome in every English bosom; but it is expressed in language which is never quoted by an Edinburgh reviewer: "*Jus summum sæpè summa est malitia.*"

These northern critics, while they have learnt to "scatter fire-brands, arrows, and death," with such grace and dexterity as often to amuse and fascinate when they are about to inflict the deepest wound, have, at the same time, erected it into a principle, that, however seriously and unjustly they may injure an individual in his peace or his reputation, he shall never receive redress from *them*. Under such circumstances an author who is either defamed, misrepresented, or misunderstood, has no alternative but to appeal to the Editors of Journals conducted upon more honourable and liberal principles; and, under such circumstances, I trust you will allow me to lay the following statement before the public, through the medium of your extensively-circulated publication.

In a review of a single article selected for the purpose of censure from my Treatise of Mechanics, published more than three years ago, the critic seems much at a loss to ascertain the motives which could induce me to admit Mr. J. C. Hornblower's statement relative to the history of Steam Engines into the second volume of that work. After citing a passage, he says, "One would have thought that the tone and manner of such an exordium as this would have made a man of science and of learning stop to consider the character of the person into whose hands he was delivering his pen, and whose writing he was giving to the public in company with his own." And again, "Though we can form some notion of the motives by which the author (Mr. Hornblower) was actuated, we are utterly at a loss to discover those by which the Editor was influenced, or to find out any argument by which he can justify his conduct." To satisfy the public who have so generously encouraged my work, not this anonymous censurer, I will state my motives; and I will afterwards, with your permission, point out some wilful misrepresentations of this writer, for which he will not be able to refer to motives equally laudable.

At the time I was preparing the article on the Steam Engine, my knowledge of the recent improvements was very confined; I, therefore, determined to give a *general* view of the mechanism of the Engine in its most important stages, and to collect information for the remainder of the account, from some "practical men, who had been led, by their profession, to study the construction of the Steam Engine." Consistently with this intention, all I have published on the subject, except the preliminary general description, and the concluding references to other books, was communicated to me by persons conversant with the detail, though I was not at liberty to mention all their names. At this period, a friend, for whose judgment, talents, and character, I entertain a high respect, mentioned to

me Mr. Hornblower, (of whom I then knew nothing) as a man who had made the improvement of Steam Engines the chief business of his life; but who, through an unfortunate contest with affluent and powerful competitors, had been thrown into a state of comparative adversity and obscurity; I was urged to give him an opportunity, by combining history with description, to tell his own story, as a thing that might be serviceable to himself and his family, and ultimately beneficial to the public. If I assented to the proposal, it was not because I wished "to trouble the repose of an eminent man retired from active life," but to recal the public attention to an ingenious man, of excellent moral character, whom I then considered as thrust "from active life," when he possessed more than ever the power of being useful; not to infringe upon the laws of "truth and justice" for which even the Edinburgh Reviewers can be champions when they hereby hope to catch the smiles of men "of ease and affluence," but for the sake of bringing a subject again under discussion, that all who were able to judge might ascertain where "truth" was manifested, and where "justice" was dispensed. I neither expected nor wished that Mr. Hornblower's statement should be passed over in silence; it was rather my desire that it should be strictly examined; that both he and Mr. Watt should be esteemed by the public according to their real merits.

The readers of the Edinburgh Review, and of Mr. Hornblower's account, will observe, that there is no attempt to refute many of his positions, whether descriptive or historical; and it behoves me to say, that in those instances where the reviewer has attempted a refutation, his authority *ought to be of no weight*, except when he founds it upon authentic documents. My reason is this: he has gone out of his way to state some *positive falsehoods*, (of easy detection) knowing them to be such; and, therefore, whatever else he affirms must be received with suspicion. This is a serious charge to be made even against one who writes anonymously, when so many persons know him to be the author of the article; I will spare him the pain of seeing his name connected with such an accusation, while I will prove that it is just.

The reviewer places a note at the foot of a page, solely in order to assert, that in the second volume of my *Mechanics*, "the abstract of Coulomb's experiments, and the section on horizontal windmills, are taken, with little variation, and *no acknowledgement*, from Dr. Brewster's edition of Ferguson's *Mechanics*. The same is true of the article on the teeth of wheels, and part of the description of the thrashing machine." Now, in contradiction to this, I affirm, first, that my account of Coulomb's experiments was *printed* before Dr. (then Mr.) Brewster's edition of "*Ferguson Select Lectures*" was published; and that no two descriptions of the same experiment can possibly be *more unlike*; Dr. Brewster's being a concise summary comprised in five pages of a large print, while mine is a detailed account occupying *nineteen* pages printed with a small type. In opposition to the reviewer's farther charges of my having taken from

Dr. Brewster with *no acknowledgement*, I have to state as below. The piece in my first edition, extracted from Brewster on Horizontal Windmills begins thus: "Mr. Brewster makes also the following remarks on the comparative power of horizontal and vertical windmills," and ends with an express reference to "Brewster's Ferguson, vol. ii." The extract from Brewster in the article "Teeth of Wheels" was preceded by these words: "availing ourselves, for the most part, of the judicious remarks just published by Mr. Brewster," and terminated, as in the other instance by a reference to Brewster's Ferguson, vol. ii." No part "of the description of the thrashing machine" is taken from Dr. Brewster; but there is a small table which both that gentleman and myself have derived from the same source, a source to which we have both referred. The readers of my second edition will find, in various parts of the second volume, such "sterling acknowledgements" in recommendation of Dr. Brewster's additions to Ferguson's book, as will convince them that I had no desire to steal from, or to injure, but a very sincere one to serve, an author whom I am proud to class among my friends. Yes, I am happy on this occasion, to contrast with the hissing malignity, and crawling meanness, of an Edinburgh reviewer, who pitifully couples equivocal commendation with calumny, the liberal conduct of even rival authors, emulating each other in acts of kindness and generosity. The volume censured partially by the reviewer will evince in many places a sentiment widely different from that imputed to me; and I should not do justice to Dr. Brewster, if I did not here transcribe, from a letter he sent me in September, 1806, the following passage: "I intended to take the liberty of offering some suggestions about your new Edition; but I have time only to say, that I think your second volume defective, in not having an article on *Wheel carriages*. A great part of my article on that subject is, I believe, new; and if it can be of any use to you it is much at your service." The desire to cast perfectly from me an unfounded insinuation of plagiarism, will, I trust, plead my apology for quoting another passage from a letter sent me by Dr. Brewster in January 1808: "I have just got a sight of your translation of Hatty, which is rendered doubly valuable by the numerous additions which you have made to it. For the kind manner in which you have there and elsewhere noticed some of my trifles, I beg you will accept of my best thanks."

After the specimens of deliberate and unprovoked falsehood I have produced, the reader will be able to estimate the effrontery of the writer, who "takes the liberty to say my intentions have been greatly in fault." I am conscious they were pure, benevolent, and laudable; and it would be well if this author could refer his to the same class, when he tries "to find out any argument by which he can justify his conduct." But he who deliberately swerves from truth, who writes a note of ten lines for the purpose of incorporating in it *four* falsehoods, never troubles himself much about motives; and besides, if the present writer should give way to any qualms on this point, he will be less fit for the honours after which he is now aspiring. Some

of the original authors of the Edinburgh Review, it is well known, are tired of their "labour of love," and the writer who has called forth these strictures is well qualified, by his disregard "of truth and justice," to succeed them. The qualities of his heart will suit him admirably for a Review, which, while it has no Religious principles, shifts its political principles again and again, with as much facility as a man changes his dress,—which thrives by gratifying the worst propensities of the human species,—which never praises or blames without an interested or a malignant motive,—and which delights in torturing the victims it sacrifices; but he has much yet to learn before he can class with his colleagues in other respects. They have talent, and taste, and some of them genius: to deny them the power of illumination would be unjust; yet, unfortunately for the interests of literature, and of morals, every flash is an ominous gleam that portends individual or general disaster; it has this quality peculiar to infernal splendour, that, like the torch of the furies, its rays fall only upon real or supposed faults, its properties were correctly depicted by the great poet who described that horrid region where

"No light,—but rather darkness visible

"Serv'd only to discover sights of woe."

I am, Sir, your's very respectfully,

OLINTHUS GREGORY,

*Royal Military Academy,
Woolwich, March 6th, 1809.*

POLITICS.

WE have to congratulate our readers on the important and favourable change which has been manifested in the aspect of the political horizon since our last view of public affairs, on the Continent of Europe. The House of Austria has, even in a shorter time than we had imagined, been reduced to that situation which we, long ago, predicted would be her inevitable fate. She has been placed, in short, in that predicament, in which "Conquest or Death" is so common-place expression, to rouse a torpid population to arms, so vain boast to delude the credulous, or to encourage the weak; but a real alternative which active tyranny has imposed on yielding patience; which the iron hand of encroaching usurpation has indelibly impressed on the heart of despairing concession. It is not for the possession of towns or provinces; it is not for the acquisition of territory; it is not for conquest; it is not for power; it is not for reparation for insults; it is not for the repression of injury; that Austria, tardy and reluctant Austria, has once more unsheathed the sword!—but it is to preserve her hereditary States from the insatiate fury of a merciless and unrelenting foe; it is to protect her hearth

and her altars from demolition; to secure her sons from murder, and her daughters from violation; it is to guard her laws, and all her venerable institutions, her habits, her manners, her wealth, her industry, her political and social existence; it is to protect, in short, every thing which constitutes country, and which endears to man the spot that gave him birth, the land in which he lives, loves, and thrives—to protect all these from the destructive fangs of a ruthless tyrant, whose friendship no kindness can conciliate, and whose wrath no concessions can assuage, that Austria has again drawn her sword, and thrown the scabbard to the winds!

She has a noble, though a dreadful, game to play. It is her last stake; if she fail, she perishes;—

“She sinks, like stars that fall, to rise no more.”

She will, however, have the best consolation that a fallen state can possess; the consciousness of having made every possible exertion to resist the danger which no policy could avert; and of having set to the other powers of Europe an example worthy of imitation.—She will also have the comfort of recollecting, that her last struggle was not the effect of choice, but the result of dire necessity. Had Buonaparté succeeded in Spain, Austria must have either become his abject vassal, a degraded member of his Rhenish confederacy of miserable tributaries, with paper crowns upon their heads, unable to resist the slightest breath of the pestiferous Corsican; or have resisted his monstrous pretensions under greater disadvantages, and have encountered his undivided force. The ruin of Austria was sealed at Erfurth. The wily Corsican there corrupted the heart of the weak Alexander, in order to pervert his mind, and to render him an easy upreising tool. The throne of Constantinople, formerly the object of Catherine's ambition, was, no doubt, the lure thrown out to win the simple Emperor to the tyrant's purpose. The agent selected for giving a proper and a permanent effect to this lure, was of true Parisian mould;—a pensioned prostitute; one of those efficient emissaries which the Corsican knows so well how to employ; and which are scattered over Europe—*England herself not excepted*—spreading more destruction around them than a swarm of Egyptian locusts.

The Emperor of Austria, then, had no other choice, than *passively* to submit to the tyrant's chains, or *actively* to resist his arms. He has adopted the latter, and has betrayed a resolution and a constancy worthy a descendant of Maria Theresa. We confess, however, that, when we first heard of the determination of Austria once more to take the field against France, we trembled for her safety, and inclined to regard the issue of the contest as worse than doubtful. But the proclamation of the Archduke Charles soon gave us confidence. Finding him possessed of plenary power, no longer subject to the mischievous controul of an Aulic Council, but fully authorized to call forth, and to direct, the whole resources of the state; and seeing him, moreover, impressed with a due sense of the critical situation in which the Austrian monarchy was placed, and of the important trust confided to his

hands, we entertained the most sanguine hopes, that the *vagrant* Victory would once more be brought under the banners of justice. We knew that the Archduke possessed every qualification not only of a great commander, but of a man destined to save an empire from impending ruin. With an equal reliance on his courage, his talents, his perseverance, and his wisdom, the adverse circumstances which marked the commencement of this momentous campaign, neither destroyed our hopes nor damped our expectations. We felt confident, after the battle of Ratisbon, when the usurper boasted of having *annihilated* the Austrian army, that the Archduke still retained a sufficient force ultimately to check the progress, and to punish the temerity, of the invaders.

This confidence has not been belied.—The last battle, in the neighbourhood of Vienna, has proved that the Archduke is not to be intimidated by the boasted invincibility of the French. The circumstances attending that action deserve particular notice. The French crossed the Danube, and the passage of a river, in the face of an enemy, is well known to be a dangerous enterprise, exposing the advancing army to attack under very disadvantageous circumstances. But the Archduke did not avail himself of this advantage. As if anxious to prove to the world that his men had no fear of the French, that they scorned to engage on unequal terms, he suffered the whole of the enemy's army to pass the river, and to form on the opposite bank. It contained the flower of the French troops; the Corsican's guards were among them; all the best generals were there; Berthier, to whom he was indebted for the scanty portion of military fame which he acquired in his first campaign in Italy, was at the side of his master; a formidable train of artillery gave fresh confidence to his men; and two fortified villages, one on either flank, while the Danube secured his rear, afforded every advantage which a commander could desire. In this situation the Archduke resolved boldly to attack the enemy, commanded by Napoleone Buonaparté in person. Nothing could exceed the courage and the discipline of the Austrians, the resolution and skill of their officers, or the intrepidity and perseverance of their illustrious commander. After a well-contested action, they bore down all opposition, and the vain-boasting Corsican, depressed, enraged, and disgraced, was compelled to resign the field of battle to the conqueror, leaving thirty thousand of his myrmidons behind him, the far greater part of whom, we have the happiness to state, will never more disturb the tranquillity of *this* world. This victory is of immense consequence, not so much for its immediate effect, as for its tendency to revive the drooping spirits of the Continent, and to dispel the charm which has so long held Europe in fetters. Let it not be forgotten, that this is the first time that Buonaparté has been defeated in a pitched battle, in Europe. He was disgracefully driven, indeed, from the walls of Acra, by Sir Sidney Smith, before he fled, like a coward, from the shores of Egypt; but never before had he lost a battle on the European Continent.

This seasonable check will afford the Austrians ample time to collect a still more formidable force than they have yet assembled in the field. The resources of that powerful monarchy will now be brought into action; the spirit of resistance will spread through the subjugated nations of Germany; the Corsican, at a distance from the seat of his usurpation, will probably be compelled to evacuate the hereditary states; while an army flushed with conquest, in his rear, and an enraged population on his flanks, will so effectually harass him on his march, that few, we trust, of his numerous forces will return to France.

It has ever been the horrible policy of the French rulers to put the wretched inhabitants of the tributary states which they have subdued by the sword, in their own ranks, and to make them bear the brunt of the battle. Thus we have seen, during the present campaign, the troops of Bavaria, Saxony, Wurtemburgh, and of other German states, fighting against Germans, and aiding an obscure foreigner to subdue the land of their forefathers. Had the wretched Sovereigns of these countries rallied, as they were bound by their oaths and by their interest to do, round the lawful head of the empire, Germany had now been independent, and the Rhine would have bounded the influence as well as the territory of the Corsican. He has, however, convinced Europe, that, with all his extended power and dominion, he is still unable to cope, single-handed, with the Austrian empire. He has leagued against her the population of Italy, and the united forces of Dutch, Danes, Westphalians, and of all the country between the Scheldt and the Danube; and Austria has made head against them all. What, then, may not be expected from her efforts, if she succeed in opening the eyes of the people of Germany to their real interests, and in persuading them to join her in the noble attempt to rescue Europe from the most dreadful tyranny which an usurper, trembling for his safety, ever inflicted on his slaves? We have ever contended, that nothing was requisite for the emancipation of the continent, but the resolution to make the exertions necessary for obtaining it.—The ability, at all times, existed; and posterity will scarcely credit the fact, that France alone should have succeeded in dictating laws to nearly all the nations of Europe. Let it not be supposed, however, that we consider the prosperous issue of this dreadful conflict as a matter of certainty. No; we know the difficulty which Austria has to encounter; we know the torpor which habitual slavery generates; we know the violence of those convulsive struggles which tyranny can support when her power is endangered, and her existence threatened. To oppose and to subdue these obstacles, great and persevering efforts will be requisite; such, indeed, as Austria has never yet displayed; but such as the principles avowed by the Archduke Charles evince a fixed determination to exert. It is, indeed, a cheering sight, to see the princes of the House of Austria, in every quarter, at the head of her armies, gallantly fighting in defence of the inheritance bequeathed them by their ancestors.

That Buonaparte feels himself in an awkward situation is evident, from the union of all his armies. There is no longer an army of the North, an army of the Rhine, an army of the Moselle, an army of Italy, an army of Dalmatia;—they are all consolidated into one great force, which extends from the frontiers of Hungary to the confines of Bavaria. On the other hand, too, the Archduke Charles has called in the army which had made incursions into Italy, and defeated the mongrel hordes opposed to them in various actions;—and has concentrated his force on the Northern bank of the Danube, from the neighbourhood of Vienna to Lintz. He has, ere this, been joined by the Hungarian levy, a numerous and powerful corps;—and, it is highly probable that some great blow will be struck ere the conclusion of the present month. But, if he can even keep the Corsican at bay, he will reap the most essential advantages from delay, while it will be, in no other respect, useful to the French, than as it may afford them an opportunity for receiving succours from Russia.

The Emperor Alexander, under the complete dominion of foreign influence, has become the active tool of Buonaparte;—the possessor of his power, and the minister of his ambition;—while his unfortunate subjects are consigned to the honourable guardianship of Caulaincourt, the assassin of the Duc D'Enghien; and of Madame Le Chevalier, a French prostitute, with whom their sovereign is living in a state of adultery! When we remember the fate of Poland, we cannot but wonder at the stupid security of this weak prince, whose conduct is almost beyond example (France even excepted) base. An apostate from the cause which he had ardently espoused, he takes his worst enemy to his bosom; and turns his sword against his best friends and most ancient allies;—while he sheds the blood of his subjects to keep a low-born stranger on his usurped throne; he calmly contemplates the deposition of a near relative, or views it only as a means of gratifying an unprincipled revenge, and a most distant ambition. We entertain, however, no great fears for the military enterprise of Alexander; and, we trust, that hostile attempts on his own shores will provide ample employment for his troops at home.

In Sweden, the revolution is completed; a voluntary abdication has been extorted from the deposed Monarch; and the wretched uncle, who swore to protect him, on the death bed of his murdered parent, now wears his crown.—The scene of this revolutionary tragedy should have been laid in Denmark; the charitable world might then have believed the invention had not been the Duke of Sutherland's own. This new monarch, so raised to the throne of his nephew, has notified his accession to the British Court. Alas! the age of chivalry, we fear, is gone; the people of this country would not support the minister who should bend back the degraded herald of such intelligence; and disclaim all communication with his master.

The British Cabinet, we are happy to observe, are making every practicable exertion to assist our continental allies; and, indeed, it is of the utmost consequence, that the most powerful diversion should

be promptly made in every quarter which is accessible to our troops, in Calabria; at Trieste; on the coast of Italy; and *still nearer home*, much might be done to distract the Corsican's attention, and to make him weaken his army in Germany. A flying squadron, with troops on board, might keep the French coast in perpetual alarm, from Ostend to Bayonne. Let not the people who are intent on disturbing the peace of Europe, remain unmolested themselves.—Every disposable man should be employed at this critical time. Not one regular soldier should be left in the kingdom.

It is lamentable to witness, at such a moment, the disgraceful language of Opposition, who would have us look passively on, while Spain and Austria are exerting every nerve against the common enemy! They advise us to *hoard* our resources forsooth! In other words, to suffer Buonaparté to complete, if he can, the subjugation of the continent, and then to meet him single-handed on our own shores! Was this the policy of our ancestors? Has this been the practice of our wisest statesmen? No; they knew that by defending the independence of states attacked by France, they were maintaining and supporting the best interests of England. Lord Grenville, indeed, finds the whole conduct of Ministers *detestable*! and, certainly, if his Lordship's own conduct, while in power, was praise-worthy, that of his successors must be censurable! But, does his Lordship suppose that the public, when so challenged to make the comparison, will forget, that the first act of his administration was to procure a law to enable him to hold two places incompatible with each other, for the mere gratification of a selfish and sordid spirit? Will they forget the wretched expedition to Constantinople; the mock-mission to Tilsit; and the whole train of weak and impotent measures, which served only to convince the world, that his Lordship had forgot the policy of his master; and that when he formerly appeared, a luminary in the political hemisphere, he was bright only from a reflected light; he shone only with a borrowed lustre?

MISCELLANIES.

Caricatures—Methodistic Fanaticism and Propagandism.

To the Editor of the Antijacobin.

MR. EDITOR,

A correspondent in vol. xxx. p. 326, reflected on a very licentious caricature, representing a Jew with a mitre on each arm, and entitled "*Salomon in all his glory*" with evident allusion to Matt. vi. 29. Permit me through your miscellany to direct the public indignation to some other prints of similar profligacy.

There are several caricatures produced in consequence of a recent investigation, to which "the criticism of the Attorney-general" might be very justly employed. 1. "*The Prodigal Son*,"

in which a late commander appears kneeling before his father, whom he addresses in the words of Luke, xv. 18, 19. with the single change of "hired" into "pensioned;" the offensiveness of this picture is heightened, by considering the proper scope of the parable from which it is taken. 2. *The woman taken in adultery, or Mary the Magdalene,*" with the dialogue, John viii. 10, 11. very ill adapted to the occasion, the personage to whom the words of our Lord are assigned, entertaining, we presume, as strong an abhorrence of the sin of adultery, as of the guilt of *traffic* in military commissions. 3. *The hand writing upon the wall,*" and, 4. *"He is weighed in the balance, and found wanting;"* with reference to the history, Dan. v. Of the many other caricatures devised on this occasion, I know not whether most to admire the indifference of the magistrates, who tolerate the exhibition of them, the effrontery of the shop-men and shop-women, who do not blush to sell them, the sensuality of the fancy in which they were conceived, or the lust of invective, by which they are encouraged; to those which are profane, I shall confine my observations.

In proportion to the reverent esteem which the people entertain for the Sacred volume, will be their faithful assent to the doctrines, and their cheerful observance of the precepts, which it contains; but that reverent esteem is not the character of the present age, which is unhappily distinguished by strange applications of Scriptural texts, and impertinent allusions to Scriptural history. A mischievous error appears to prevail, that the language of inspiration, may be innocently applied to all occasions, and that when men have studied the Scriptures, they may, at their pleasure, become not only apostates from God's grace, but perverters of God's word to wit. I am not a fastidious observer of the times; I would not with uncharitable zeal defend the holy Scriptures. But when from their original design of teaching, of reproving, of correcting, of instructing in righteousness, of giving patience and consolation, and making men wise unto salvation, they are distorted to aid the drollery of buffoons, the licentiousness of scorners, or the severity of satirists, is it the duty of individuals to sit down in silence, or to raise their voice, however feeble, in the cause of the insulted majesty of heaven, and to call on the civil and the ecclesiastical governors of the country to exert the authority with which they are invested in the suppression of vice and the punishment of blasphemy?

There is a novel, entitled, "The man of sorrow," the motto of which is Isa. liii. 3. "He was a man of sorrows, and acquainted with grief." If the author designed by this Scripture to represent the character of his hero, I only am surprized that he did not apply another passage, Sam. i. 12. "See if there be any sorrow like my sorrow." What may we not imagine of the head and the heart of him who can dare to comprise the fancied woes of a fancied being in the proper description of the sufferings of his Redeemer?

In a bridal hymn inserted in a late number, of a popular periodical

publication, Eph. iii. 16. is applied in a sense so very depraved, that no modest person can read the passage without disgust at its obscenity, no sober Christian without horror at its profaneness. I suspect that the text is introduced without any idea of the original author; but when the Scriptures, which it is the duty of every man to know, are libelled by an unworthy application, it is a poor apology, that they were quoted in ignorance, and produced without intention: and I would enquire of the editor of the work in question, whether a competent knowledge of the Bible, be not an indispensable qualification in all who engage in theological controversy, and whether one who cannot distinguish the sublime conceptions of the Apostle, from the idle rant of a fanatic, is a proper censor of the religious opinions of others.

But the modern Sadducee has not engrossed the work of vilifying the Scriptures. The modern Pharisee has united in the endeavour, and a placard has lately appeared advertising the day of judgment as a drama, in terms so very ambiguous, that it is difficult to discern the intention of the author, whether he designed to provoke the unbecoming ridicule of men on things of the highest import, or to surprise them into religious reflection, by a ludicrous representation of those events, which shall take place, when time shall be no more.

Of these publications, whether of deliberate blasphemy, or of religious phrenzy, the circulation is not confined to an obscure country town, or to the lanes and corners of our cities; they are exhibited in the most public streets of the metropolis of a christian country, at a time when our courts of law are sitting, when our Commons, and Lords *spiritual* and temporal, are assembled in Parliament; and the publishers are patronized with impunity, which neither the Mussulman nor the Papist would enjoy, should the one so profane, the Koran at Constantinople, the other so traduce the Vulgate at Rome. It is an uncomfortable reflection, that, where the Scriptures are more generally understood and more correctly interpreted than in any other country, there they should be most impiously perverted; that where the purest Church in Christendom is established, there the most daring irreligion, and the most senseless indifference should prevail. The adversary is more actively engaged than we are generally aware; and he is not a vain alarmist, who considers the national religion to be in imminent danger. If profaneness be not vigorously opposed, if enthusiasm be not restrained within the limits of a liberal toleration, if indifference be not aroused, our sons will be forbidden to profess the most essential articles of the Christian faith, or constrained to adopt the errors of a wild fanaticism. The Bible, which was written for their consolation, will be so interpreted, as to make them desperate; or designed to make them holy, and happy, and full of hope, it will be consulted as the common place book of wit by the fool, and embellished with caricatures by the droll.

I inclose as perfect a copy of the placard, as I have been able to

precure, which will form a worthy companion to "the recruiting officer's speech" in your 8th volume: and which I hope you will insert for the benefit of your country readers, and as an interesting document to the future historian of these eventful times.

May 22d, 1809.

Z.

By Command of the King¹ of Kings,

AND AT

THE DESIRE OF ALL WHO LOVE HIS APPEARING²

AT THE

THEATRE OF THE UNIVERSE!

On the Eve of Time³ will be Performed, the

GREAT ASSIZE; OR, DAY OF JUDGMENT.⁴

THE scenery, which is now actually preparing, will not only surpass every thing that has yet been seen, but will infinitely exceed the utmost sketch of human conception:⁵ there will be a just

REPRESENTATION of all the INHABITANTS of the WORLD, in their various and proper colours; and their customs and manners will be so exact, and so minutely delineated, that the most secret thoughts will be discovered:⁷ For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil. Eccles. xii. 14.

This Theatre will be laid out after a new plan, and will consist of PIT and GALLERY only.

And, contrary to all others, the GALLERY is fitted up for the reception of people of HIGH (OR HEAVENLY) BIRTH;⁸ and the PIT for those of LOW (OR EARTHLY) RANK.⁹ N. B.—The GALLERY is very spacious,¹⁰ and the PIT unbounded in its extent.¹¹ To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can mistake who are not wilfully blind. The door which opens into the GALLERY is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it.¹² But the door that gives entrance into the PIT is very wide and very commodious: which causes such numbers to flock to it, that it is generally crowded.¹³ N. B.—The strait door leads to the right hand, and the broad one to the left.¹⁴ It will be in vain for one in a tumbled coat, and borrowed language, to personate one of high birth, in order to get admittance into the upper places;¹⁵ for there is One of wonderful and deep penetration, who will search and examine every individual;¹⁶ and all who cannot pronounce *Shibboleth*¹⁷ in the language of Canaan,¹⁸ or have not received a white stone and a new name,¹⁹ or cannot prove a clear title to a certain portion of the land of promise,²⁰ must be turned in at the left-hand door.²¹

THE PRINCIPAL PERFORMERS

are described in 1. Thess. iv. 16. 2. Thess. i. 7, 8, 9. Matt. xxiv. 30, 31. —xxv 31, 32. Daniel. vii. 9, 10. Jude. xiv. 15. Rev. xxi. 12 to 18, &c. But as there are some people much better acquainted with the contents of a PLAY-BILL than the WORD OF GOD, it may not be amiss to transcribe a verse or two for their perusal. *The Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire; taking vengeance on them who obey not the Gospel, but, to be glorified in his Saints. A fiery stream issued and came forth from before him; a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened; and whosoever was not found written in the book of life was CAST INTO THE LAKE OF FIRE.*

ACT FIRST

Of His Grand and Solemn Piece will be opened by an ARCHANGEL with the TRUMP OF GOD.¹²

For the trumpet shall sound, and the dead shall be raised. 1. Cor. xv. 52.

ACT SECOND

Will be a PROCESSION OF SAINTS in white,¹³ with Golden Harps, accompanied with shouts of joy, and songs of Praise.¹⁴

ACT THIRD

Will be an ASSEMBLAGE of all the UNREGENERATE!¹⁵

Instead of the MUSIC, customary on such occasions, there will be a dreadful discord of cries,¹⁶ accompanied with weeping, wailing, mourning, lamentation, and woe.¹⁷—To conclude with

AN ORATION BY THE SON OF GOD!

It is written in the 25th of St. Matthew, from the 34th Verse to the end of the Chapter; but, for the sake of those who seldom read the Scriptures, I shall here transcribe two verses: *Then shall the King say to them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: then shall he say also to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels!*

After which the CURTAIN will drop!!!

—————Then, O to tell!

—————and others doom'd to Hell!¹⁸

—————and—redeeming love.¹⁹

Lodg'd in his bosom—goodness prove:²⁰

While those who trampled underfoot his grace.²¹

Are banish'd now for ever from his face,²²

Divided thus, a gulf is fix'd between,²³

And (everlasting) closes up the scene.²⁴

Thus will I do unto thee, O Israel, and because I will do this unto thee, PREPARE TO MEET THY GOD, O Israel. Amos iv. 12.

TICKETS FOR THE PIT at the early purchase of following the vain pomps and vanities of the fashionable world, and the desires and amusements of the flesh:²⁵ to be had at every flesh-pleasing assembly.—*If ye live after the flesh ye shall DIE.* Rom. viii. 13.

TREASURE FOR THE CATHART, at no less rate than being convert-

ed,³⁵ forsaking all,³⁶ denying-self, taking up the cross,³⁷ and following Christ in the regeneration.³⁸ To be had no where but in the word of GOD, and where that word appoints.—*He that hath ears to hear, let him hear, and be not deceived; God is not to be mocked; for whatsoever a man soweth, that shall he also reap.* Matt. xi. 15. Gal. vi. 7.—N. B. no money will be taken at the Door,³⁹ nor will any ticket give admittance into the GALLERY, but those sealed by the Holy Ghost,⁴⁰ with Emmanuel's signet. *Watch* therefore;⁴¹ *be ye* also ready, for in such an hour, as ye think not, the Son of man cometh.

Archbishop TILLOTSON says—"as the stage now is, plays are intolerable, and not fit to be permitted in a civilized, much less in a christian country."

Bishop BURNET tells us—The stage is the great corrupter of the Town—and our plays are certainly the greatest debauchers of the Town."

The amiable Dr. WATTS tells us:—

"It would be endless to trace all the vice
That from the play-house takes immediate rise.
It is the inexhausted magazine
That stocks the land with vanity and sin."

———"By flourishing so long
Numbers have been undone both old and young.
And many hundred souls are now unblest
Which else had died in peace, and found eternal rest."

SEARCH the SCRIPTURES,—John 5. 39.

¹Rev. 19; 16. ¹Tim. 6; 15. ²Tim. 4; 8. Tit. 2; 13.
³Rev. 20; 11. Mat. 24; 27. ⁴Rev. 10; 6, 7. Dan. 12; 13.
⁵Heb. 9; 27. ⁶Psa. 9; 7, 8. ⁷Rev. 6; 17. ⁸2 Cor. 5; 10. ⁹Zeph. 1;
14. 17. ¹⁰1 Cor. 2; 9. ¹¹Isa. 64; 4. ¹²Psa. 31; 19. ¹³Mat. 12; 36.
¹⁴1 Cor. 4; 5. ¹⁵Rom. 2; 15. 16. ¹⁶John 3; 3. 5. ¹⁷1 Peter 1; 23.
¹⁸Rom. 8; 14. ¹⁹Jam. 3; 14. 15. ²⁰Rom. 8; 6. 8. ²¹Gal. 5; 19. 21.
²²Luke 14; 22. ²³John 14; 2. ²⁴Rev. 1; 2. 19. 20. ²⁵Mat. 7; 14.
²⁶—7; 13. ²⁷—25; 33. ²⁸Mat. 7; 21. 23. ²⁹Psa. 44; 20, 21. ³⁰Jer.
17; 10. ³¹Zep. 1; 12. ³²2 Tim. 2; 19. ³³John. 10; 14. ³⁴Judg. 12; 6.
³⁵Isa. 19; 18. ³⁶Zep. 3; 9. ³⁷Rev. 2; 17. ³⁸Heb. 11; 1. 8, 9. ³⁹Gal.
3; 9. 29. ⁴⁰2 Cor. 13; 5. ⁴¹Psa. 9; 17. ⁴²Heb. 3; 17. 19. ⁴³1 Thes.
4; 16. ⁴⁴Mat. 24; 31. ⁴⁵Rev. 7; 14. —19; 14. ⁴⁶—14; 2. 3. —15; 2. 4.
⁴⁷1 Cor. 6; 9, 10. ⁴⁸Mat. 13; 41. ⁴⁹Luke 23; 30. ⁵⁰Rev. 6; 16.
⁵¹Luke 13; 28. ⁵²Mat. 13; 49, 50. ⁵³Rev. 1; 7. ⁵⁴Ezek. 2; 10. ⁵⁵John
5; 28, 29. ⁵⁶Rev. 5; 8. 9. ⁵⁷Rev. 14; 3, 4. ⁵⁸Luke 16; 22, 23.
⁵⁹Luke 19; 14. 27. ⁶⁰Mat. 25; 30. ⁶¹2 Thes. 1; 9. ⁶²Luke 16; 26.
⁶³Mat. 25; 46. ⁶⁴Jam. 4; 4. ⁶⁵1 John 2; 15. 17. ⁶⁶Col. 3; 5, 6. ⁶⁷1
Tim. 5; 6. ⁶⁸Eph. 5; 3. 7. ⁶⁹Mat. 18; 3. ⁷⁰Acts 3; 19. ⁷¹Luke 14;
33. ⁷²Luke 18; 29, 30. ⁷³Luke 9; 2. 26. ⁷⁴Luke 14; 27. ⁷⁵Mat. 9;
28, 29. ⁷⁶Gal. 5; 24, 25. ⁷⁷Eph. 5; 1; 2. ⁷⁸Acts 8; 20. 23. ⁷⁹Zeph. 1;
18. ⁸⁰Cor. 1; 22. ⁸¹Eph. 1; 13. ⁸²Eph. 4; 30. ⁸³Rev. 7; 3. ⁸⁴Rev.
14; 1. ⁸⁵Ezek. 9; 9.

Printed by George Cooke, Dundas's Hill, Tower Street, of whom it may be had.

PLANQUAIS'S SPANISH GRAMMAR.

To the Editor of the Antijacobin.

SIR,—Although the judicious and learned critic in the Antijacobin Review has always been admired, I cannot refrain from saying, that the reflections which have been inserted in the last number, published in this month of June, upon Planquais's Spanish and English grammar, are not only illiberal, but that they also are very injudiciously drawn. First, the omission in this work to give and explain the soft sound of the Spanish *c* coming in a word before *e* or before *i*, did not deserve the severe animadversion, and the blind criticism, made by the observer, (the soft Spanish *c* having never been pronounced like the English *th* by a learned Castilian speaker.) 2. Not to speak of the other reflections on the authors of Spanish grammars, Messrs. Mordente, Josse, and Fernandex, I say, that if I am not acquainted with the first, I know well and esteem much the two last gentlemen, who are respectable and learned authors. 3. The paper of Planquais's Spanish grammar was bought more than three years ago, and paid 1*l.* 10*s.* a ream; such a paper was not at that time a dirty paper. On such a paper has however been printed Pl. Spanish grammar, with a clear, handsome, and very legible type. Knowing how much the Antijacobin Review is researched, read, and admired, by the learned of every class in this Metropolis, I beg you will favour me with your inserting my letter in your next number, and you will receive my best acknowledgement for it, as I remain sincerely

Sir, your obedient, and humble servant,

June 16, 1809,

THOMAS PLANQUAIS,

32, Tavistock Street, Covent Garden.

GRAMMARIAN.

. Agreeable to the plan of our work, to insert every answer which may be made to whatever appears in it, a plan so general that, in no one instance has it, to our knowledge, been deviated from, we publish the above. As the author is a foreigner, imperfectly acquainted with English, he has misunderstood our remarks, and we do not think it necessary to defend them here. We are sorry that his grammar is not more valuable.

THE PICTONIAN PROSECUTION.

Our readers will recollect that, in our Review for May, 1808, a letter appeared on this subject, in the Miscellaneous part of our publication, addressed to Mrs. Fullarton, by a correspondent, under the signature of *Decius Alter*. As it has been our constant practice, from the commencement of this work to the present moment, to suffer our correspondents to convey their own sentiments to the public, through its channel, on any topic of public interest or of public discussion, however opposite such sentiments might be to our own; and as the late Mr. Fullarton himself, or his widow, was at free liberty to insert there any answer to reflections contained in any publications which had appeared against them, or to our own remarks upon such publica-

tions made in the discharge of our critical duty, our readers never could, for a moment, entertain the absurd supposition, that we adopted all the sentiments of our correspondents, or considered ourselves as morally responsible for them.

For some reflections, however, contained in that letter of *Declarer*, Mrs. Fullarton thought proper to prefer a bill of indictment against the persons who then printed and published the Review. Most certainly, had we conceived that there had been any thing libellous in that letter, it should never have appeared in the *Antijacobin Review*; for never will its proprietors, conductors, or writers, knowingly suffer it to be rendered instrumental to any breach of those laws, which they revere too highly to violate.

Before, however, the Bill was found, the following letter was sent by Mrs. Fullarton's attorney, to the attorneys for the Defendants.

"Gentlemen,

"In the *Antijacobin Review* of last month, an infamous libel has been inserted, entitled 'Pictonian Prosecution,' reflecting on the character of the late Col. Fullarton, and as the Author expresses an intention of continuing the insertion of similar libels monthly, I feel myself obliged to notice, on the behalf of Mrs. Fullarton, this intention, and to inform the Editor, through you, his Solicitors, that in case any libellous matter shall be inserted in future, in that work, the printer, publisher, and principal book-sellers connected with the sale of it will be prosecuted, and certainly after this notice, any further libel must be considered as greatly enhancing the offence already committed.

"June 22d, 1808."

"I am, &c.

In this letter it was directly implied, though not positively expressed, that if no more letters from the same correspondent were inserted, no legal notice would be taken of that which had already appeared. It was so understood at the time, in consequence of which an assurance was given to the attorney for the plaintiff, that her wish, in this respect, should be complied with; and, accordingly, no more letters from that correspondent have been inserted. The indictment, therefore, afforded matter for astonishment; but, in compliance with the advice of those to whom the defence was entrusted, no legal defence was made, and judgment was ordered to go by default. In the interval, Lieutenant-Colonel Draper, against whom an action had been brought by the late Mr. Fullarton, for a libel contained in his "Address," but which action abated, of course, on the death of the plaintiff, was indicted for the same offence, by Mrs. Fullarton. He, too, suffered judgment to go by default; and when he was brought up to receive the sentence of the Court of King's Bench, and produced affidavits tending to justify the assertions which he had made, Lord Ellenborough expressed the wish of that court to put a stop to all farther animadversions on a subject on which he seemed to think too much had been already said; and he, therefore, only exacted sureties from the defendant to appear if ever called upon. After this expression of the court's opinion, we naturally supposed that all proceedings would be stopped. Instead of this our publishers lately received a letter from

Mrs. Fullarton's attorney, calling upon them to insert the following advertisement in four of the *daily papers*, and threatening, in case they should refuse, to make that refusal a ground for aggravated punishment with the court.

"ANTI-JACOBIN REVIEW."

"In the next number of this magazine, for July, 1839, will appear an article recanting and apologizing for a Statement inserted in this Review for May, 1838, Entitled "*Pictonian Prosecution*," and addressed in a letter to the Honourable Mrs. Fullarton, which has now been found to the perfect conviction of those concerned in the Publication of the Antijacobin Review, (from the Evidence adduced on the part of the Prosecution in the case of Lt. Col. Draper) contained a series of the most unfounded misrepresentations on the subject of the late Colonel Fullarton, of Fullarton, which had been imposed upon those concerned in the Publication of the Review, and for which they stood indicted at the instance of the Honourable Mrs. Fullarton, who has now agreed to abstain from moving the judgment of the Court against the Defendants, they having pledged themselves to recant and apologize for a statement which they are now convinced was in every particular false, and without shadow of foundation."

To this it was answered, that, by such an advertisement, the publishers, who were really ignorant of the whole subject of discussion, all the articles respecting it, (with the solitary exception of the correspondent's letter, signed *Decius Alter*) having appeared before they published the Review, would not only pronounce judgment on a case of which they knew nothing, but might possibly subject themselves to a prosecution by Lieutenant-Colonel Draper. At the same time, in order to prove that they had every wish to afford Mrs. Fullarton any opportunity in their power to confute any thing, either false or erroneous, which might have been contained in the correspondent's letter, offered to insert any article which she might send for that purpose.

Mrs. Fullarton has accordingly sent the following article; which, in order to exempt their innocent publishers from all farther trouble on the subject, the conductors have consented to admit. We shall only premise, in addition to this plain statement of facts, that all the sentiments which, from time to time, have been expressed, *by ourselves*, in this Review, in our analysis of the various publications respecting THE PICTONIAN PROSECUTION, remain *unaltered*. They were the result of deep consideration, and impartial judgment. The writer of them knew none of the parties personally. He took up the subject on public grounds alone; and on the same grounds, and with the same disinterested spirit, will he pursue it, should it be again forced upon his notice, by publications, which his duty to his readers will compel him to review. He has constantly disclaimed the selfish and sordid motives ascribed to him by the defenders of Mr. W. Fullarton; he again disclaims them in the most solemn manner; and he again expresses his sovereign contempt for the gross libels upon this work,

and upon the writers in it, which appeared in a miserable vehicle of jacobinical principles, devoted, from the most *honourable* motives no doubt, to Mr. Fullarton.

“ PICTONIAN PROSECUTION.

“ In our Review for May, 1808, having under the above title published a letter addressed to the Hon. Mrs. Fullarton, containing a variety of unbecoming attacks on the character of the late Col. Wm. Fullarton, of Fullarton, and which on investigation have proved to be as unfounded as they are improper, we feel ourselves bound in justice to the respectable character so foully aspersed, to inform our readers, that for the libel above alluded to, a bill of indictment was preferred against our Printers and Publishers, to which they suffered judgment to go by default, or, in other words, pleaded guilty, and, consequently, according to the practice of the Court of King's Bench, they were to have appeared in Court this Trinity term to receive judgment for the offence. In this stage of the cause, our Solicitor received a communication from Mr. Pasmore, the Solicitor of Mrs. Fullarton, stating, that as the object for preferring the indictment was to clear the character of Col. Fullarton from the aspersions so improperly cast upon it, and as that object was accomplished in the affidavits filed in the Court of King's Bench in ‘*The King, v. Draper*,’ to which affidavits the defendants were referred, that upon a suitable apology being made, the Court should not be called upon to give judgment.

“ We feel ourselves confident, that in perusing this proposal, every honorable and candid mind will at once be persuaded that there could be but one course justifiable in us to pursue, (viz.) that of acknowledging our error and publicly recanting, and apologizing for the same, having had positive proof afforded to our complete conviction by the evidence referred to in the King against Draper, that what we so published had no foundation in truth, and that the highest testimonials were borne in that evidence to the disinterested, honourable, and upright conduct of Col. Fullarton;† which our publication so improperly sought to injure, and that at a time when the object of the attack was no longer on the scene of action.

“ It is unnecessary for us to enter into a detailed refutation of the particular charges, expressing as we here do the conviction of our minds, that those charges are untrue, and we shall, therefore, conclude this article with offering our sincere apologies to Mrs. Fullarton for the very unbecoming, and improper use made of her name in the publication above alluded to.”

“ * As the proceedings in the prosecution, the King v. Draper, are published, our readers have an opportunity of obtaining the like information.”

“ † Particularly with reference to a receipt signed John Bruce.”

CORRESPONDENCE.

A “*Friend to old England*,” and several other communications, are unavoidably postponed till our next.

THE
ANTI-JACOBIN
Review and Magazine,
&c. &c. &c.
For JULY, 1809.

Quæ sunt tradita antiquitus, dicta ac facta præclare, et nōsse, et animo semper agitare, conveniet.

QUINT.

The History of Cornwall; Civil, Military, Religious, Architectural, Agricultural, Commercial, Biographical, and Miscellaneous. In three Quarto Volumes. Price three Guineas. *The Civil and Military History of Cornwall*, Part I. quarto. Price Fifteen Shillings. *The Language; Literature, and Literary Characters of Cornwall*, Part I. quarto. Price one Guinea. *The Population, &c. &c. of Cornwall*, quarto. Price one Guinea. By the Rev. R. Polwhele, of Polwhele, and Vicar of Manaccan. Cadell and Davies. 1808.

OF the Antiquities of Cornwall, as included in the first three volumes, we have, long since, given our readers a partial view; though to render the view perfect, much more remains to be exhibited, yet we shall take leave of the Antiquities, by an extract from the eleventh chapter, which treats of the manners, diversions, and superstitions, of the Cornish.

“ Before I attempt (says Mr. Polwhele) to delineate the character of the Cornish, I shall touch on that of the Saxons and of the Normans. The leading traits of the Saxon character, were the love of freedom and of arms; ferocity and cruelty. Nor must their gallantry be forgotten. The story of the Saxon Edgar and the beautiful Elfrida, hath been told by the historian and sung by the poet. But whether the scene of their loves were the banks of the Tavy or the Tamar, would be fruitless to enquire. The Normans, according to William of Malmesbury, excelled the Anglo-Saxons in temperance and fortitude, and urbanity. How far the Saxon or the Norman manners operated on the island in general, is an enquiry which I shall not pursue. The British ladies were certainly fond of imitating the Saxon fashions. But whether they were equally assiduous in the imitation of that modest demeanour, which is said to have distinguished the Saxon women, I am not authorized to say. The in-

No. 123, Vol. 23. July, 1809. P

fluence of the Roman manners had long circumscribed the pleasures of the marriage bed, to which the Britons had permitted so liberal an indulgence; and the chastity of the Saxons, whose women were never so highly adorned as by a numerous offspring, the pledges of unviolated love, must, in some measure, have impressed its character on the British race. To the Conqueror, this country was indebted for the melioration of its manners. William, whilst he endeavoured to incorporate his own people with the English, was sedulous also to introduce the laws, the language, the learning, and the customs and fashions of Normandy. In these fashions, indeed, there was much pomp and ostentation; and we are told, that in the times of Henry the Fourth the whole gentry of England, imitating the fashions of the Normans, affected an extraordinary style and magnificence in their dress and equipage. I. Amidst these varieties of foreign manners and customs, little of the original British character could be recognized; unless its ancient features were to be traced at the extremities of the island. And here their features were traceable; here were still Britons, proud to oppose their virtues, and their manners, to those of the Saxon or the Norman progeny. From their remote and peninsular situation, the Cornish must necessarily have retained their provincial peculiarities. In peace, they were still generous and hospitable; in war, enthusiastically brave. In the time of king Arthur, the Cornish were accustomed to lead the van; and, in Egbert's time, they are said to have challenged the honor of leading the van in the day of battle. In the reign of king Canute, whether the danger was greater in the rear on some remarkable retreat of his army, or whether the Dane piqued himself on investing all the Saxon order of battle, we find the Cornish bringing up the rear. This is attributed, by John of Salisbury, to their distinguished valour. In the mean time, (it must not be concealed) the Cornish were cholerick; and, in some respects, ferocious. To distinguish between the manners of the superior order, and the poorer classes, I have to observe, that the former possessed an arbitrary spirit; in many instances, also, they were grossly indelicate.—The riding upon the black ram, the cocking-stool, and usages of a similar nature, prove both tyranny and indecency. But these, I conceive, were Norman customs. We have so few memoirs of this country, before the time of Edward I. that we must have recourse to the Welch annals, for the history of our country: and, perhaps, for the true lineaments of the Cornish character, we should do right to consult Giraldus Cambrensis, who has drawn a good outline of the kindred Welch. II. The diversions of the people form always an interesting subject, at every period of time. Among the gentry, hunting seems to have been the first and favourite sport; and it equally prevailed among the original Britons, and their successive invaders. And hawking obtained among all, though an Asiatic sport, and existing in Cornwall, long before the Romans. The fighting of cocks was more the sport of gentlemen, than the common people. The sports of wrestling and hurling were, perhaps, almost entirely confined to the inferior classes of the com-

munity: and, in these sports, the agility and skill of the Cornish were more especially displayed at their parish feasts, and on saints' days. In noticing the parish feasts, we approach the confines of religion. The primeval feast, indeed, was strictly religious; and so was the miracle-play. The miracle plays were called *Guaremir*, and the place of acting, *Plaen-an-gaure*. They lasted sometimes more than one day, and were attended not by the vulgar only, but by people of the first rank. Carew compares these interludes to the old Roman tragedy; and he is peculiarly happy in this mode of illustration. III. From religious rites to superstitious tenets, the transition is imperceptible and easy: the one was closely connected with the other. The greater part of our Cornish superstitions, in truth, were attached to saints or devils. There scarcely appeared a rock, whose shape or position was singular or fantastic, without inspiring the idea of supernatural agency. Not a pool, whose situation was dreary or uncommon, but shewed marks of the cloven foot on its margin; and, certainly, there were few wells without their tutelary saints. The duel between St. Just and St. Keverene is one of our traditionary tales; and three stones of Tremeneverne are still pointed out to travellers, as proofs of saintly prowess. The battle of the devil and the saints, at Karnbre, is among the popular stories of the neighbourhood. To this battle is owing that accumulation of enormous rocks, which are flung at random over all the mountain. But amidst all the wonders that work upon a Cornish imagination, the acts of Tregagle have surely the preeminence. If nature appear in forms that are fantastic, or strike by uncommon occurrences, Tregagle is at once called in to solve the difficulty: he is the being to create or to conduct the machinery. The pool of Dosmary is, in the vulgar opinion, unfathomable. The idea is preserved in the task to which he is condemned:—to empty it with a limpit shell, with a hole in the bottom of it. That, before the existence of the Loe-bar, Helston was a port, is more than a notion of the lower classes. This persuasion also, is proved and illustrated by the giant Tregagle's dropping his sack of sand between Helston and the sea. His sack of sand was the bar. If the echoes of the Loe hills be heard in the storm, they are the howlings of Tregagle: so extensive, indeed, is his fame, or infamy, that if there be a high wind in Cornwall, it is "Tregagle roars." Amidst a variety of legendary personages crowding around me, I scarcely know where to close my narrative: still in the rear are there devils and saints without number. To draw, therefore, the curtain over all, I must conjure up Merlin, the enchanter and the prophet, who seems to have possessed a power over devils and saints. As an enchanter we have seen him in the story of Arthur; we are now to recognize him as a prophet. In the parish of Paul, on the sea shore, is a rock called, in Cornish, *Merlyn-Car*, or Merlin's rock. There, perhaps, he delivered that old prophecy in the Cornish tongue, foretelling the destruction of Paul church, Penzance, and Newlin, long before they were in existence.

It is as follows:

"Aga fyth tyer, war an meyne Merlyn,
Ara neb fyth leakey, Paul, Penzance, hag Newlyn."

"There shall land on the stone Merlyn,
Those who shall burn Paul, Penzance, and Newlyn." Pp. 48-60.

In the Civil and Military History, the conquest of Lisbon by the Cornish, is the most striking and curious event. The following extract will include the account:

"History seldom exhibits a more interesting, or, perhaps a more varied prospect than is now opening before us. Though limited by the Tamar, or rather by the boundaries of ancient Cornwall, in respect to other parts of England; yet our views into distant countries, will be of very considerable extent. And we have many opportunities of visiting Europe, or even Asia, which, the more general English historian would vainly wish to seize; occupied as he must be by a multiplicity of objects at home, and, precluded therefore, from expatiating abroad. From the connection of the Cornish with the Danes and the Norman, the Welch and the Armoricans, we should resort, perhaps with advantage to the memoirs of these people, for illustrations of the history of Cornwall. With Denmark our intercourse was neither so early nor so frequent as most writers have stated: and our commerce with Normandy, was not more intimate than that of the rest of the island: It was with our relations the Welch, and the Armoricans, (particularly the latter) that we maintained a regular correspondence for ages. It was with the kindred Welch and Bretons, that we joined our forces in warlike enterprize: and the soldiers of Cornwall, of Wales, and of Britany, were alike regarded for conduct and valour: whether they led the van in Europe, or conquered on the plains of Asia. There was one event, of all others the most effectual, in strengthening the alliance of the Cornish with their ancient friends; I mean the war against the infidels of the East. This was a common bond of union. And carrying our forefathers into the midst of nations, before unknown almost by name, every expedition had a salutary effect, inasmuch as it improved the manners, and opened new sources of intelligence. In my former notice of the Crusades, I could not but regret the circumstance, that both the exploits and the names of our Cornish religionists, were, for the most part, buried in oblivion. Yet, if imagination were to connect the counts of Edessa, or the emperors of Constantinople with the earls of Devon, or the lords of Boconnoc, the tale of the wars of Palestine, would be deemed no unwarrantable episode in a history of Cornwall. At a very early period however, our attention is drawn to the Crusaders, anticipating the glory of conquest, on European ground. And the incident to which I allude, will display our martial spirit in a new and striking light,

and almost give credit to the tales of Cornish heroism, before received as fabulous or apocryphal. But, it is an occurrence which authors have coldly and casually mentioned, or obscurely represented; which our own annalists have overlooked; and of which Cornish tradition has lost every trace. With pride, then, I hasten to throw a splendour over Cornwall, which must eclipse even the lustre of her Arthur's fame; conscious that I am the first to dissipate from an achievement unparalleled in war, the mists that have so long enveloped it, and to bring it to the view in all its radiance. That Lisbon was wrested from the Moors, by a fleet of European crusaders, which arrived at the mouth of the Tagus, when that city was besieged by the Christians, has been told without interest, and repeated without curiosity. Puffendorf slightly mentions the assistance of the Netherland fleet, in expelling the Moors from Lisbon. From the *Lusiad*, however, it appears, that the reduction of that city, was too memorable an event to be transiently noticed: It seems, that the greater part of the crusading fleet were English; whose successful interposition, at such a crisis, must have raised gratitude and admiration in the minds of the Portuguese: and the applause of a foreign poet should be deemed of sterling value. The achievement which is here so finely blazoned, was of the utmost importance to the infant monarchy of Portugal. Lisbon, one of the finest ports in Europe, was, before the invention of cannon, of great strength. The old Moorish wall, flanked by seventy-seven towers, was about six miles in length, and fourteen in circumference. And besieged by Don Alonzo, it is said to have been garrisoned by an army of 200,000 men. That Don Alonzo, then, would have taken the city, without the assistance of the bold adventures before us, is extremely improbable. Who these adventures were, or from what part of England they came, seems a natural enquiry. But to our national chronicles we look to no purpose for information. In the historic records at Paris, however, we find that the English armament was from Cornwall and Devon! but still more happily we bring our researches to a point, from the evidence of a Welch traveller, *Udal-ap-Rhys*. This writer in his tour through Portugal, informs us, that Alonzo gave his English friends Almada on this side of the Tagus opposite to Lisbon: that *Villa-Franca* was peopled by the English; and that they called it *CORNUALLA*! and they called it *CORNUALLA*, unquestionably, in honour of their native Cornwall! thus, conquerors of Lisbon, the heroes of Camoens, were Cornishmen. And thus, in one of the most beautiful and fertile spots in the world, and in the finest climate, was established, by Cornish intrepidity, the sovereignty of Portugal; — a sovereignty, which, in time, spread its influence most extensively, and gave a new aspect to the manners of nations!" p. 1—17.

In "the language, literature, and literary characters" of Cornwall, we meet with a fund of entertainment, which cannot easily be exhausted. From this part of the work, selection

were easy: But we must confine ourselves to the author's history of grammar-schools:

"That the public grammar-school" says he, "may be traced up to the parsonage is sufficiently clear. But before buildings were generally erected for the purpose of education, the manor-house, also, was open for the reception of young gentlemen, perhaps those of the first rank, who were entrusted to the care of the chaplain, and sometimes the clerks of the parsonage, though kept apart from the clerical seminary. Many of the principal gentry of Cornwall, and of Devon, were educated at Stowe, and at Powderham-castle: and the Granvilles and the Courtenays were not more celebrated for their hospitality than their attention to the learning and morals of the rising progeny. Of public, or free-schools, (such as received all ranks of persons indiscriminately) this part of the island had, unquestionably, its share at the earliest period of their erection. Whether there ever existed a school for teaching the Cornish language, I am not informed; but at Tavistock, (while it was yet reputed a town of Cornwall) a lecture was instituted for the support of the Saxon tongue, which was then every day gaining ground. The building, appropriated for this end, was called the Saxon-school. This lecture was discontinued at the reformation; but is said (I suspect on doubtful authority) to have been resumed in the reign of Charles the first. One of the most ancient of our free-schools, in Cornwall, was erected at Saltash. Coeval with Saltash, Carew mentions a free-school at Launceston. In the parish of Stratton, there was, some years since, a small grammar-school, under the care of Hilkiab Bailey. There Dr. Bray, (a native of Stratton, and late rector of Exeter college) received the first part of his education. At Kellington, is a free and endowed grammar-school. A mathematical-school at Looe, was endowed by Colonel John Specot. At Farvey, a school was erected by Shadrack Vincent, Esq. who endowed it in his life time; and by his will settled 500l. to be laid out in lands; to pay 30l. per annum to the school master; money being then at six per cent. Since Carew's survey, a school was built at Leskeard, on the very spot where stood the ancient castle. It was originally designed for purposes subservient to those of the castle itself, as appeared from what remained some twenty years since of an old inscription on the wall, "*Olim Marti, nunc Arti.*" It belongs, as the castle does, to the Duke of Cornwall, who has certain annual courts holden there. The front wall was rebuilt about thirty years ago. It is a low, mean edifice, bad without, and worse within; the business of education, to which it has been long devoted, and what attentions are due to the more commodious prosecution of such business, having been of late years, it seems, less understood at Leskeard. The master's stipend is thirty pounds a year. The masters, from so far back as I can trace them, were, Rev. Charles Moncton, at the beginning of the last century; Rev. Mr. Hayden; Rev. John Lyne; Rev. Richard Lyne, his son, who resigned ten years since; Rev. Mr.

Dillon; and Rev. Mr. Williams. The last two held the school but a very short time; and for several years there was no public seminary, till it was opened by A. T. Greene, of St. John's, Cambridge, in 1805. Many of the first rank, noblemen, and others, were educated at Leskeard.—Dean Prideaux, and his very learned kinsman, Walter Moyle, Esq. of Bake, the Morsheads, and Dr. Cardew. And the school was always, till within the last twelve years, well stocked with scholars, to the great comfort and benefit of that place, which has now to lament the contrary. The grammar-school at Lestwithiel, is of late origin. Some years ago, Mr. Macgilvray, a Scotch gentleman, (whose poems will hereafter come under our review) was invited to that town by the neighbouring gentlemen, (or very favourably received on his arrival there) and appointed to instruct their sons in the rudiments of classical learning, to form their taste, and regulate their morals. What occasioned his relinquishing his situation, I never enquired. But, I believe his patrons were not disappointed in him, as a teacher of the elements of language; though, to the charm of his lyric effusions, they were like “the deaf adder that stoppeth her ears.” In 1803, I observed in the public prints, an advertisement, in which a vacancy for a master was announced: and the recommendation of the school, were “upwards of thirty scholars, a good room, and an annual stipend of thirty pounds.” This vacancy was filled, (if I am not mistaken) by the Rev. Mr. Moseley; who, I think, was succeeded by the Rev. Mr. Clapp, the present master. The free-school at Bodmin, maintained by her “majesty’s liberality,” gives Carew an opportunity to amuse his readers with a few old wives stories. At Bodmin, (says Mr. Willis) is ten pounds per annum, paid to the free-school by the Duke of Cornwall, and ten pounds more by the corporation.” At Probus, a grammar-school was instituted by Mr. John Williams, of Trewithey. This, and the school at Tregoney, were, at one time, the principal Seminaries of Cornwall. Hals speaks of one of the Boscawens, who kept a grammar-school in the parish-church of St. Michael Penkivell, and of the first gentlemen of the west, who were educated there. In the parish of Merther (If I understand Hals rightly) Mr. Joseph Halsey was an instructor of many gentlemen of consequence in the learned languages. ————— The free-school at Truro, is said to have been founded by one of the Borlases, for the express purpose of classic education. In 1730, as appears by the inscription, under the master’s seat, the northern part of the present school-room was built.

At the time, there was a dwelling-house appropriated to the master, contiguous to the school, and in a line with the other houses in the street. This was, in 1731, pulled down to enlarge the school-room; hence the necessity of the two pillars in the middle of it, which stand where the south wall of the first erection stood. Unfortunately, and much to the detriment of his successors, Mr. Canon consented to receive ten pounds per annum in lieu of a

house, which the corporation would have provided for him. This sum, with the original endowment of fifteen pounds, is all that Dr. Cardew ever received, except that the patron, or representatives of the borough, have, for some years past, contributed twenty five pounds per annum towards the support of an usher. While the masters lived on the spot, the present play-place was a garden. And there is a tradition, that what is called the Green, was once given as a play-place for the use of the boys of the grammar-school. There are two exhibitions belonging to the school. They arise from the effects of Saint John Eliot, rector of St. Mary's, Truro, and of Ladock, who, by his will, left the greater part of his property to Messrs. Canon, Vivian, and Mitchell, to be disposed of in charitable uses, at their discretion. This property is vested in the funds : and the remainder, after the exhibitions are paid, support six reading-schools in Truro, St. Agnes, Ladock, Padastow, Lestwithiel, and Leskeard. The trustees are, the rector and schoolmaster of Truro, and the vicars of Kenwyn, St. Gluvias, and Veryan. The exhibitions are each thirty pounds a year. The qualifications are, that the candidate shall have spent the last three years at Truro-school ; that he enter at Exeter-college ; and that he keep three terms there, in every year. This school has been, for a long series of years, a school of high character. It may well be classed with the first seminaries of England, if we except Westminster, Eton, and Winchester : and, indeed, its masters and scholars have frequently been formidable rivals to those of the royal foundations, in genius, taste, and learning. Its masters, often rectors of Truro, and members of the corporation, have been almost uniformly men of great respectability. Henry Grenfield, schoolmaster, in 1685, and one of the corporate body, was, I apprehend, of the house of Stowe. The Granvilles varied the spelling of their names from Granville even to Grenfill and Grenfield. Of Simon Paget, (both rector and master) the memorial is not yet lost among the natives of Truro. He was a most respectable man ; and was equally revered as a " spiritual pastor, and master." In some traditional verses, by Nance, of Nance, (the last I believe of the Nance family) the name of Pagett is very honourably introduced ; and with all the effect of contrast as those verses (which I once heard repeated, and cannot correctly call to memory) are keenly satirical. Mr. Jane (rector also as well as master) had a son, who was student of Christ Church, Oxford ; and who, at his death, left several Hebrew books for the use of the rectors of St. Mary's. Of the last two masters, I can speak from personal experience. Both my father and myself were instructed in the principles of religion, and the elements of the Greek and Latin tongues, under George Canon, a Scotchman ; a sound grammarian, a christian firm in belief, and punctual in practice. He was once (I have heard) an usher at Westminster : at Truro, he was a second Busby. He flogged like Busby, and like Busby he taught. We feared him ; but we loved him. And when, from the infirmities of old age, he was forced to relinquish his charge, and retired to Padastow, we all regretted his departure with tears ; nor were they, though the tears of childhood, " forgot as soon as shed." On his

successor, Dr. Cardew, the praises that candour, or even indifference would bestow, may, as coming from his pupil, and his friend, be attributed to partial affection. But, to be suspected of an amiable prepossession shall not silence my gratitude; which, though perhaps too lively in its perception of merit, can never be mistaken where merit is universally acknowledged."

For the rest, we must refer our readers to the work itself. See pp. 65, 66, 67, 68.

From "the Population," &c. of Cornwall, we shall make one Extract, at pp. 128, 129, 130.

"From the Revolution to the present time, we perceive the light of science spreading more and more (if I may so express it) through the medical hemisphere: and, whilst urbanity and truth seem to move in conjunction with philosophy, we hail, in almost every physician, the polite scholar and the gentleman. At Exeter, we find Dr. Waldron practising physic about the year 1700; nearly contemporary with whom was Dr. Musgrave. Dr. Musgrave was born at Charlton Musgrave, in Somerset. He practised physic in Exeter for a considerable time, with great reputation and success. I have heard him called the last of the Hippocratic school. His knowledge in medicine is said to have been chiefly drawn from his observation and experience, and all his medical treatises are much approved. Of his *Belgium Britannicum*, there are various opinions, but, though it contain many conjectural fancies, it is a work of great erudition. Mr. Moyle, however, seems to have rated the performance too high. Dr. Musgrave's house was in Musgrave's alley, where the doctor died in 1721. Dr. John Andrew, a native of Probus, near Truro, and a member of Exeter-college, Oxford, married a Courtenay, of Powderham, and practised physic at Exeter for sometime with success. But the fame of that very eminent physician, Dr. Thomas Glass, seems to have eclipsed that of Andrew. I have never met with Glass's treatise, "*De Febribus*," or his essay "*On the Attributes of the Deity*," but have frequently heard them mentioned with approbation, and have been told, that the latinity of the treatise was Heath's of Harrow. Dr. Downman married a sister of Dr. Andrew, and, occupying the house in Paul's-street, which was the property and residence of Dr. Andrew, has for a long while exercised his skill and benevolence to the relief of, and comfort of, his fellow-creatures: but the hour, I fear, is very near approaching, when his extensive practice shall cease, to the regret of many who have experienced in Dr. Downman the kind physician and the friend. In the loss of one man, indeed, the world is always consoled by having recourse to another, and I know not where, in the profession, they will find any more able than Parr and Daniell. Dr. Parr possesses great ingenuity and acuteness; and has added to various reading the most accurate clinical observation. Of Dr. Daniell (of whom I have little personal knowledge), I have heard a similar character. That his address is such as to do honour to the house of Poltimore, I can, from myself, assert. To speak of other physicians,

and of surgeons and apothecaries of high merit in our British metropolis, the time would fail me; though to pass the name of Sheldon without notice would be utterly inexcusable. Not that applause or blame from me could any way effect Mr. Sheldon whose genius and skill in surgery are, even in the Royal Academy of Arts, the theme of admiration. The Exeter-hospital gained lately new honour by the election of Mr. Sheldon as one of its surgeons. In our way to the Westward we pass through Plymouth; where, though we had a Huxham, a Mudge, and a Musgrave, we must not long protract our stay. The fame of Dr. Huxham surpasses, perhaps, that of any physician of the West, but to write his memoirs, would be merely to repeat what is already before the public. His essay on fever, and dissertation on the sore throat, are of great celebrity. And the Philosophical Transactions have, from Dr. Huxham's papers, attained a higher value. Dr. Mudge was famous as an experimental philosopher and a surgeon, before he appeared in the character of a physician. If I recollect rightly, he was honoured with a medal from the Royal Society, in consequence of his *tréarise* on the small pox. He died at 72. Dr. Samuel Musgrave, according to the critics, was more familiar with Euripides than with Galen; and, in the popular opinion, more attached to politics than medicine. But the judgment of the learned, and the voice of the people, are both, perhaps, unjust to his memory. So thought Dr. May. This gentleman (whom we meet at Plymouth, was born at East Looe, where he was educated, I apprehend, and served his apprenticeship, in the medical line, with Mr. Rice. There is a chasm (but I cannot wait for information to fill it) between the apprentice and the physician, in 1788, when Dr. May was resident at Truro. In 1792, we find Dr. May at Plymouth. I had almost forgotten Dr. Francis Geach, who, in 1798 died suddenly, at the age of 74, at his house in the Royal Hospital, Plymouth, of which he had been senior surgeon for a long series of years. He was M.D. and F.R.S. We now cross the Tamar, and at Launceston, (though we have not leisure to pay a tribute to departed worth, yet (offer our respects to Dr. Cutcliff, than whom few are more active in the cause of science and humanity. Whether the regular practiser may sneer at Mr. Ching, I know not, but the patent worm-lozenges have gained our Launceston apothecary a large fortune, and secured to him perpetual fame. Mr. Ching married Miss Rebecca Mitchel, one of the daughters of the late Mr. Mitchel, vicar of Vryan, a very sensible well-informed lady. At Bodmin, Dr. John Colwell was resident in 1742. He was a worthy man, but had the cautiousness of the old school. Dr. Harry, a few years ago was more lively in observation, and bolder in the application of medicine. Of the late Dr. Thomas Hall, who died at Bodmin, in September, 1806, the memory will long be cherished by the friends of virtue, learning, and taste. In Roche lived, in Hal's time, Mr. John Keene, a surgeon, who had, "by his skill and care in his profession, got himself considerable reputation and riches." Dr. Gibbs, of Goran, is noticed by Hals and Tonkin. At Tregony, Hals

has preserved the memory of Hearle, who "by honest practice, and small fees, had advanced himself to wealth and reputation." At Truro, Dr. Michael Russell, humane and generous, and Dr. Peters, were physicians regularly bred. Dr. Wolcot, (whom we shall meet again in the character of Peter Pindar) after the residence of some years at Truro, left the field open to Dr. Gould, who came from St. Austell to that town, and bath since continued there in high reputation. Dr. Gould married a sister of Mr. Rashleigh, of Menabilly. In the mean time, the name of Warrick should be noted with a grateful remembrance of his long and successful practice in a populous neighbourhood. Mr. Warrick, unquestionably, was far above the vulgar tribe. He had science and ingenuity. To Mr. Kempe, his apprentice, partner, and son-in-law, and successor, it is with pleasure I extend the compliment. From Dr. Gould's advanced age, there is room, perhaps,* for the exertions of another gentleman of the profession, and I know no young man more worthy of the public encouragement than Dr. Clement Carlyon, son of the late Reverend John Carlyon, an amiable and venerable name. Lively, active, sagacious, generous, attached to his profession, he brings with him from Edinburgh and from Cambridge, such qualifications as must satisfy the most sanguine wishes of his friends, and recommended also by the respectability of his connections, he will, doubtless, soon establish his character where he has so wisely fixed his residence. Without connections, indeed, (and some private fortune) a country town has no great attractions to a young physician. And, with gentlemen of every description, there is one circumstance unfavourable to the Hippocratic art, I mean the indifferent drugs in shops of most of the Cornish apothecaries. In proceeding to Falmouth, we are introduced to Dr. Jos. Fox, Dr. Stephen Luke, and Dr. Stephen Lowry, the first of whom has been; of late, an occasional visitor at Falmouth; the last two resident in that place. But without the least intention of depreciating the professional powers of the others, I point attention to Dr. Luke, with almost a degree of irritation, from the idea, that all Cornwall may not instantly join me in giving Dr. Luke the wreath of physic. If not to Dr. Luke to whom shall we adjudge it? Others have read extensively, have practised variously, and have been assiduous day and night in comparing the remarks of their brethren with their own, in noting the rising symptoms of disease, and in determining opinion at the sick-bed. Some have been happy in the treatment of fever—others, more successful in Dropsy, but with all such talents or qualifications, as are thus divided among many, Dr. Luke has a quickness in detecting the cause of a disease, which few possess, even in the capital of the kingdom. The case of the late Mr. Enys, of Enys, may be instanced among others; as a striking proof of his penetration and skill. That Mr. Enys's complaints were owing to a disease of the heart, was perceived by Dr. Luke, and as decisively pronounced: and the various symptoms that would arise in the progress of the disease, till its fatal termination, were foretold with an accuracy astonishing to common observers."

We must here stop short, as we have already, perhaps, transgressed our proper limits. We have done, indeed, what we intended. We have laid before our readers a fair specimen of each volume.

Nightingale's *Portraiture of Methodism.*

(Continued from p. 159, Vol. 29.)

THE growing ascendancy of Methodism, however, renders it an object of curiosity to inquire by what means it has attained such influence. Mr. Nightingale justly considers the "*Class-meetings*" as the corner-stone of Methodism, "the chief support of the methodistical hierarchy." These meetings we find originated in Bristol, not in any pious motives, not in works of love or charity, but with the sordid and worldly views of *levying money* off the poor people! A difficulty arose respecting paying the debts incurred by buildings; one member proposed, "let every one give a penny a week till all are paid;" another replied, "many of them are poor and cannot afford to do it;" then said he, "put eleven of the poorest with me, and if they *can give* any thing well. I will *call on them weekly*, and if they can give nothing I will give for them as well as for myself. And each of you call on eleven of your neighbours weekly; *receive what they give*, and make up what is wanting." Thus, these weekly visitants became not only collectors of an *income tax* (for all were required to give in proportion to their ability) but also spiritual *inquisitors*, armed with nearly all the powers of those in popish countries. In this manner a system of espionage was established, the inquisitorial collectors soon found the task of making good the weekly subscriptions, somewhat onerous, the poverty and inability of the people were attributed to their sins, or that they "*did not live the gospel*," and the necessity of placing not only spiritual, but moral and political guardians over their lives and property, was deemed sufficiently established. Hence the origin of the methodistic "*class-meetings*," which generally consist of an indefinite number of persons varying from eight to twenty, who assemble in private houses at eight o'clock in the evening once a week. The meetings are composed of both sexes indiscriminately, or of men or women only, at which a leader, either male or female, always presides. This leader, after singing some "*melting*" song, relates his or her "*own experience* during the preceding week:" their joys, sorrows, hopes, fears, conflicts with the world, the flesh and the devil. Pious longings

and prayers for the brothers and sisters of the class, are next poured forth, and the "*experience*" is generally concluded with some distorted sentences of scripture, as "thou art black but comely." Open thy mouth wide and I will fill it. Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices!" After these expressions of eastern allegory so ill adapted to the use of the ignorant, hymns of "*groaning*, an answer from within," or a "*believer groaning* for full redemption," are "poured forth in the most soft, soothing, *languishing*, and *melting* strains that music is capable of." A short specimen of these love-songs will evince their *spirit*.

"O, Love! I *languish* at thy stay!
I *pine* for thee with *lingering smart*!
Weary and faint through long *delay*:
When wilt thou come into my *heart*?"

When these plaintive Sapphic effusions, which might have graced the plains of Corinth or Leucadia, have been sung with all the energy and melting pathos of glowing youth, the leader asks "well, sister, or brother, how do you find the *state* of your *soul* this evening?" Then commences the public exposure, and "no strangers being present," observes the author, "a *frévent* is given to the *effusions* of the mind, and the *soft meltings* of the soul;" every member relates "a particular *experience*;" but farther into this abominable rite of methodism, this iniquitous compost of blasphemy and obscenity, so much worse than popish confession that it is more open, we must, for the sake of public decency, forbear to inquire. We shudder to reflect on the havoc it has already made on female modesty and chastity: the blush of virgin innocence has almost entirely disappeared wherever the luscious poison of methodistical experience has insinuated itself; and as female youth articulate the few expressions of scripture, their eyes and lips betray the real emotions of their hearts, while their minds wanton in "thoughts which are evil." Yet even this calamity is not the sum of the iniquitous effects of class-meetings: each member is called upon to contribute towards "the support of the *work of God*;" a book is kept in which their names are all blazoned forth with the respective sums subscribed, to any amount *above* one penny; and thus, under the pretext of charity, worldly vanity and ostentation are disseminated as religious principles!

The regulations and practices of the "*band-meetings*," are somewhat similar to those of the "*class-meetings*," only the number of persons seldom exceeds four or five, and *articular*

confession is more directly professed. The reader may form an idea of the baleful consequences of such "confessions," singing of "melting and animating hymns," and "some poetical effusions the most *luscious* possible to be conceived," from their effects in Lancashire. But on this odious subject we shall not dwell. Mr. N. in quoting the opinion of a critic, thinks proper to observe, that "it is the office of a reviewer to *state*, not to *controvert* the opinions of an author, or the practices of a sect;" if this were the whole duty of a critic, it would be frivolous indeed, and the most profligate sentiments, the most pernicious principles, instead of meeting salutary checks, would then find only useful auxiliaries in the periodical reviews. We are surprised that he could have so far misconceived the duty even of the meanest literary judges. If an author states as a fact what a reviewer personally knows to be totally false, is the latter to repeat the falsehood and not the truth, merely because it *controverts* his author? The position is too absurd to be tolerated out of the tabernacle. The Methodist's answer as quoted by Mr. N. to a reviewer's well-founded objection against *confession*; is more worthy of attention. The critic, it appears, confounded sexual confession, with that of the papists, and supposed that methodists used their preachers as father confessors. The Methodist says "this is all pure fiction," as "the *band-meetings* consist of three or four persons always of the same sex, who *confess* their faults one to another." Now we must *confess* that this is so much worse than popish confession, that there are *three* persons instead of *one* to hear a narration of the weaknesses of the human heart, and the idle wanderings of the imagination. The defence therefore is greatly more injurious to the practice of methodism than the accusation. Admitting that the *confessions* are always to persons of the same sex, and that these never exceed three or four, yet, whoever knows any thing of human nature, or has observed the manners of the world, must know that even the plaintive and criminating *confessions* of one licentious person, are infinitely more deleterious to the heart and moral taste of innocent youth, than the deepest arts of the most abandoned of the opposite sex. The impassioned accent, the pestilential breath, of the hoary lecher will transfix the ignorant and unsuspecting heart of youth; even the wandering thoughts of more reserved matrons will never fail to excite juvenile curiosity, to inspire ideas which should never be entertained in any mind, to generate sentiments the very reverse of those professedly designed, and to congregate the wildest and most indefinite reveries of the imagination, and enable them to become impetuous and insa-

triable passions which soon degenerate into the vilest, and most incurable of evil habits. The maxim, "to avoid evil communication," is founded on the experience of mankind; vices grow as well by promulgation as by repetition, and it has long been well ascertained that any intercourse with an incontinent woman is infinitely more dangerous to female virtue, than that with the most notorious debauchee among men.

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

It is a weakness, indeed, inherent in our nature, and the direful effects of bad company are equally as great on men as women, although they are not perhaps so justly appreciated. The Methodists boast also of separating the sexes, and of making men *confess* to men, and women to women; this, it is evident, greatly aggravates the evils of methodistic confession. Mr. Nightingale *hopes* "that no *band*-sister or brother is ever so lost to all sense of shame and honesty, as to repeat abroad what passes in confidence at a private *band*-meeting." Against this vain hope we would only oppose the known practice of the world, and of fathers and mothers, in cases of inter-marriage. This detestable rite has not only corrupted many truly innocent persons, but it has also ruined others, whose sole offences consisted merely in a somewhat too fertile imagination. Were the *band*-meetings, indeed, composed of males and females, did they consist of three men and two women, or three women and two men, that favorite topic of methodistic confessions, the "lusts of the flesh," would be discussed with all the reserve of instinctive decency which are peculiar to man; the sanctity of nature would not be violated, the fleeting emotions of the heart would not be rivetted in the mind, nor would the evanescent phantoms of a morbid fancy identify themselves with some latent passion: the ears would not be polluted by tedious (and no doubt often exaggerated) details of real or imaginary sins; the beauty of virtue would eclipse the deformities of vice; and, as we cannot suppose such weekly meetings would always terminate like new year *assizes*, or love feasts, both sexes might acquire some practical and positive virtue by this mutual intercourse. But, as they are now constituted, the confessions of the old serve rather to apologize for, than reform the errors of, the young; both sexes become familiar with depravity, and the youthful mind soon acquires an intimate knowledge of all the vices of those worldly veterans, who are

"hackneyed in the ways of man." It is thus that *virgin innocence* has fled wherever *evangelical* or *methodistical piety* has poured forth its all-contaminating breath. It is thus that the impressive language of scripture, the purifier of hearts and lives, has been converted into an instrument of methodistic abominations. Is it then surprising that licentiousness should be spreading throughout Britain to a most alarming extent, hitherto unparalleled in the worst ages of our country? This, however, the popular and ignorant declaimers ascribe to the influence of the great, and we are far from denying its effects; but were the manners of the lower classes so depraved in this respect during the licentious reign of Charles II.? Was there ever a time since the reformation, when this vice bore the same proportion to the extent of the population? Was ever *enjoyment* so much *studied*? and are we not, by the abandoned profligacy of the great, and the more secret, but more pernicious, influence of *methodistic confession*, (to use a vulgar metaphor) "lighting the torch at both ends?" Yet Mr. Nightingale assures us that a considerable number of these infatuated and depraved people solemnly believe that they "*have attained a state of perfection*," and that they "*never, on any account, or on any occasion or temptation whatsoever, commit the slightest sin, in THOUGHT, word, or deed!*" The author, however, candidly acknowledges that he never attained to such a "degree of perfecting grace," as to qualify him to be initiated into the mysteries of "the select band."

We have here to notice the *agapæ* or love-feasts, of which many Methodists of the present day do not hesitate to deny the existence and pretend that such things are practised only by the Moravians. Mr. N. gives a tolerably clear description of these ceremonies, which are unquestionably of heathenish origin, and very similar to Plato's *ἑσπρὰ πρὸς θεῶν*, or feasts after divine worship offered up to the gods. In like manner Damoetas in Virgil invites his friend, *cum faciam vitula pro frugibus, ipse venito*. That the methodistic love-feasts are analogous to the federal feasts of the ancients, with their gods, will appear from their own description. The term *agapæ* (*ἀγάπη*, from *ἀσπάζω*, to kiss) was, indeed, applied to the meetings of early Christians, as Judas betrayed his master with a kiss, and hence, perhaps, the amorous Mr. John Wesley's best reason for adopting it.

"These meetings (the *agapæ* or love-feasts), says Mr. N. are kept, in most places, once every quarter, on the Sunday immediately following what the Methodists call quarter-day. After the regular public service is ended, and the whole congregation is dismissed,

when it is intended that a love-feast should be kept, the members return to the chapel, having shewn their certificates, or notes of admission, to some persons appointed for that purpose, who stand at the door. The preacher being still in the pulpit, opens the service by singing and prayer; which being ended, every one sits down, while the *stewards* hand to all present a little plain or spiced bread and water. It was originally the practice literally to *break bread* with each other; but much confusion and disturbance throughout the whole assembly being thereby occasioned, that practice is now *prohibited* by positive command of conference [a methodistic hall]. It would very often happen, [we readily believe it!] that a person might have a *particular attachment* to some *brother* or *sister*, who might be seated several pews distant, and when an attempt was made to manifest this attachment by *breaking bread with the favorite*, the noise and trouble of scrambling over the backs of the seats, or of pressing through the aisle, not only retarded the more important business of the love-feast, but gave considerable offence to those who had either *more modesty* or less violent and *impatient* prepossessions. It was, therefore, a prudent step to prohibit that species of *breaking of bread*; and I believe [but not certain] that *disorderly* practice is now entirely laid aside. After the ceremony of carnal feasting [like the federal eatings of the heathen sacrifices with the priests] is ended, another hymn is sung, during which time the *stewards* are handing the plate round for the purpose of collecting what every one is disposed to give for the relief of the poor members. This money, however, has sometimes been put into the general stock, when the society's finances were low."

When these indecent rites, more worthy of a gentile than Christian people, are finished, the business of general confession commences; should this flag somewhat, "recourse is always had to the fascinating and *invigorating* (stimulating) power of music," in lascivious or blasphemous songs. We shall here quote one stanza of these songs as a specimen, only omitting the violation of the third commandment.

"Come, * * * * from above, these mountains remove;
O'turn all that hinders the course of thy love:
My bosom inspire, enkindle the fire,
And fill my whole soul, with the flames of desire!!!"

These feasts usually occupy above two hours, during which "numerous *experiences* are related, both by men and women." "I have often," says the author, "been exceedingly pained on observing the *resisting bashfulness*, and the evident signs of *inward agitation*, which some of the *younger* part of the *females* have betrayed, just before they have risen to speak!" Was ever the genius of Satan, the deceiver of woman, so successful in discovering a means of eradicating all sense of de-

ency and modesty, from the female heart? Is it possible to conceive a more effectual means of destroying all that is good and amiable in woman, than by such *public* confessions? The obligations, also, to fulfil this odious rite, are, in the highest degree, blasphemous. "It is thought," we are here told, by many well meaning Methodists, "that *not to tell their experiences*, [what perfect Popery!] on these occasions, is to *quench* the spirit of God in their hearts, if it be not a *tacit denial* of Christ himself !!! This opinion, I believe, uniformly obtains where the *modest*, or the cowardly, member has had some extraordinary work of grace on his heart. On these occasions, to feel backward to speak for God, is to listen to the suggestions of the Devil, who will always strive to prevent his enemies from *telling* of any of his temptations. Thus, when these convictions happen to take place in a *modest*, or fearful, mind, the struggle between a sense of duty and the force of temptation, inclination, or habit, is violent beyond description. I have witnessed, and felt, these internal conflicts with the most poignant sorrow, and have known them, in some constitutions, productive of very alarming consequences. If the enemy is overcome, or the *sense of shame* removed, the victorious champion rises to tell of the engagement." When these *confessions* and *spiritual wrestlings* are concluded, several of the people go to prayer, one after another, or "all at once, as the preacher may be well or ill disposed to *favour a little spiritual romping, and holy confusion*!" The predeliction of the preacher, however, for "enthusiastic bawlers," is represented as even surpassing that for the good things of this world!

The machinery of Methodism, like that of popery, is sufficiently complex. It is not enough to have *class* and *band* meetings, in addition to all others; but they must also have *watch-nights*! This practice is acknowledged the most reprehensible of any. Formerly the watch-nights were held every Friday nearest the full moon; but their excesses became so enormous, and the race of Methodist preachers was by these means propagated so rapidly, that it was found necessary to limit them to once a quarter, to the eve of the quarterly meetings. Even this restriction, however, has been found insufficient, and all the modest or virtuous part of the Methodists, all those who have any sense of public decency, have declined attending these midnight *watchings*, except on new-year's eve. It is the rule of *watch-nights* to continue their love-songs, and confessions in the chapels till one o'clock in the morning, and often much longer; but a considerable number of the active ones withdraw themselves at the *darkest hour* of the night, and proceed to places

better adapted to their licentious purposes. These persons are generally fathers and mothers, whose abominations on methodist watch-nights are too shocking to be detailed. It has been calculated, that on an average, every Methodist chapel in London, gives occasion to at least three acts of adultery on the eve of every new-year's day. Of the other consequences of such nocturnal interviews let Mr. N. speak.

" Watch-nights are always very prolific sources of proselytism; and the Methodist interest owes much to the *soothing strains* and *intoxicating influence* of watch-night prayers and watch-night hymns. Were I disposed to dispute the moral and religious advantages of any part of the Methodist discipline, it would be that which enjoins the holding of these *midnight-assemblies*. Old and young, married and single, persons of both sexes, being here joined in promiscuous intercourse, undoubtedly get their *senses inflamed to a pitch of fervour* which it will require all the *prudence*, and all the *watchfulness*, of which the most sober and reflecting are capable, to *prevent falling into fervours less pure and innocent* than those which the sacred fire of devotion has kindled. Consequences the most dangerous may arise from the *temptations* which are laid in the way of two young persons returning home together in the *dead of night*, after having attended a watch-night." p. 220.

The indecency, not to say blasphemy, which prevails in the chapels after preaching, praying, and singing salacious songs, is thus described by our Methodist preacher :

" Liberty is then given to any one of the brothers or sisters, in the body of the chapel, to exercise the gift of prayer; when several, whose souls have been long waiting to be poured forth in vocal prayer, give vent to their feelings, and address the God of Heaven as they may be severally disposed to make known their requests, or to express their gratitude. It now becomes a matter of the greatest difficulty for those preachers who are concerned for the honor of religion, or the credit of Methodism, to *prevent the most shameful and disgraceful vociferation and disturbance*. Indeed, when any one begins to cry out for pardon, under an apparent sense of extraordinary guilt and condemnation, no persuasions, threats, or exertions of the ministers, can prevent the good people from indulging themselves. Many of the preachers themselves openly countenance and abet this work, believing, with great sincerity, that God is at these times pouring out his good spirit on the people, and that to discountenance a noise among them, would be *to fight against God himself!* (Others oppose it.) I have seen a preacher bite his lips with anguish and chagrin, or gnash his teeth with just indignation, when he has found himself so completely outpoured by the obstreperousness of his audience, that he has been forced to sit down with fatigue in the pulpit, or to descend, and wander from pew to pew, endeavouring in vain to quell

the *tyranny*, of which his own sermon has often been the efficient cause."

The Methodists have combined a considerable portion of the extravagancies of almost every other sect or church. Their "*yearly covenant*," is analogous to the "*solemn league and covenants*" of the Scots seceders. The bigots justify this act by an appeal to the "*covenants*" in the Old Testament; as well might they attempt to adopt and justify burnt-offerings, or sacrifices. This covenant, to say the best of it, is at least a work of supererogation, of wickedness and of sinners, unbecoming of Christian believers, and unsanctioned by the tenor of Christianity. The obligation contracted by it purports to be only "*to serve the Lord*." On its renewal every year the preacher thus addresses his hearers:

"This covenant I advise you to make, not only in heart, but in word; not only in word but in writing: and that you would with all possible reverence *spread the writing before the Lord*, as if you would present it to him as your act and deed: and when you have done this, set your hand to it: keep it as a memorial of the solemn transactions that have passed between God and you, that you may have recourse to it in doubts and temptations.

"So highly is this form of covenant with the Almighty regarded by many Methodists, that instances have occurred where, in the most solemn manner, it has been actually signed by [with] *the blood of the creature*, imagining that such a mode of ratification is required, from its analogy to the bloody seal of the Creator!!!"

Few rational Christians will doubt that such ceremonies do not resemble idolatrous blasphemy. The society meetings, in which the several degrees of moral attainments are blended, are more social and political than the preceding. At these meetings various letters and statements of the progress of *the good work*, are read, and the preachers manifest as much willingness to exaggerate their successes as Buonaparte, and hesitate as little to *lie for God*, as he does for power. "Here, however," observes Mr. N. "is every thing to warm the imagination—to inspire the affections—to engage the heart. All the generous passions of the soul, and all the tender *sympathies of love*, are here invited to share the sweets of benevolence, the *mystic pleasures* of devotion. The alluring anticipations of futurity, accompanied by the *rapturous delights* of *present enjoyment*, and the unfolding influence of social intercourse." The social nature, indeed, of these meetings, will best appear by a stanza of their songs.

"Two are better far than one,
Nor counsel or for fight;
How can one by *myself alone*—?" &c. &c.

The "quarterly visitation of the classes" is perhaps the least objectionable ceremony adopted by the Wesleys. There could be no well-founded argument opposed to a rational quarterly examination by a clergyman of his followers, respecting their religious faith and moral conduct, were it not converted into a mean of levying heavy contributions on a credulous people. Those members who are found at the visitation to be backsliders do not receive tickets, and are thus known to be no longer of the Methodist community. The following is a representation of these spiritual passports, the alphabetical letter and texts of scripture being varied at every renewal of them, that is every quarter.

A CLASS-TICKET.

March, 1807.

That which ye have already,
hold fast till I come.

Rev. ii. 25.

M.

J— N—

A BAND-TICKET.

March, 1807.

Thou art all fair, my love,
there is no spot in thee.

Song of Sol. iv. 7.

M. b.

M— N—

The distribution of these tickets, which "are printed at the Conference-office, North-green, Worship-street," and sent to all parts of the united kingdom, is a productive source of finance; every one paying sixpence and upwards on receiving them. This price, in addition to what is raised by a rigid adherence to the "original rule of methodism, which requires that each member shall pay, for the support of the work, at least one penny per week, and one shilling per quarter," furnishes a very considerable revenue to carry on the trade of methodism. In order to show the striking similarity between the practices of Papists and Methodists, we insert a sacramental-ticket, sold and delivered in Spain like the preceding.

Año MDCCCV.

Comulgó en la Parroquia
del Sagrario de la Catedral
De Granada. M. A. A.

Translation. "1805: communicated in the parish chapel of the cathedral of Granada. M. A. A."

This ticket is sold by the friars and priests, generally for a dollar, or more, to all persons who do not wish to go to mass, and take the sacrament at Easter.* The purchasers shew them to the visiting priests, lest their names, did they not communicate, or produce a ticket in proof of it, should be exhibited in the parish church, previous to their undergoing the sentence of lesser excommunication, according to the popish law, which requires, and even enforces, sacramental communion by all persons, at least once every year.

In describing the plan, and relating specimens, of methodistic sermons, our author is not very copious on so second a subject. Here, however, he displays more good sense than in many other parts of his work, and we could have wished for more, both of his own remarks, and the specimens. He falls, indeed, into the very error of which he accuses the Methodists, namely *abuse*, when he speaks of the "irksomeness of tedious liturgies," although the force of truth obliges this dissenter elsewhere to acknowledge the general superiority of the church of England. The pharisaical songs and long prayers of Methodist preachers, "*merely to fill up the time*," have been censured by the celebrated Mr. now the renowned Dr. Adam Clarke. But

"Notwithstanding Mr. Clarke's advice," says our author, "many of his brethren still assume an air of importance while in the pulpit; and have many fantastic attitudes; being still afflicted with that species of *paralysis* called *St. Vitus's dance*, as is evident from their *queer noddings, ridiculous stoopings, and erections* of the body; skipping from one side to the other of the desk; knitting their brows, with other *theatrical and foppish* airs. Yea, many do still flourish their handkerchiefs, and gaze about upon the congregation, before they begin their work. They still *whisper* in the beginning of their prayer, *stom* and *bellow* in the middle, and *scream* towards the end; *always*, however, *losing* their *fervour* when they come to repeat the Lord's prayer!"

To suit these holy contortions of methodistic piety many of the preachers, as Mr. Benson, make up their discourses of

* By means of these certificates, Jews or Protestants can live as well in Spain, as the most rigid Catholics, the friars never hesitating, for a reasonable consideration, to certify, at the expense of truth and their own consciences, that the bearer of them has regularly taken the sacrament, (that is, eaten the *real flesh* of Christ, for the blood is never offered to the laity) in obedience to the civil and ecclesiastical law of the realm.—REV.

quotations from the poets,* while others adopt the method of "holy mirth and devout jocularity," practised by the merry-andrew of St. George's Fields. This custom of "spiritual jesting and pious punning," we are told is still continued, no doubt with success, by "Mr. Samuel Bradburn, who takes delight in making his audience merry under the word," (p. 260.) But, however contemptible such buffoonery may be, we must not omit to present our readers with a *fiery* specimen of true "*covenanting piety*," far superior to any thing exhibited by the Erskines, Knoxes, or any of the "solemn league and covenant" heroes of Caledonia. In a sermon on "Dives and Lazarus" published in 1806, we find

"A damned spirit," "a devil damned," "in the abyss of perdition, in the burning pool, which spouts *cataracts* of fire!" "Sinners may lose their time in disputing against the *reality* of hell-fire, till awakened to a sense of their folly, by finding themselves plunged into what God calls 'the lake that burns with fire and brimstone.' Many are desirous of seeing an inhabitant of the other world, or they wish to converse with one to know what passes there. Curiosity and infidelity are as insatiable as they are unreasonable. Here, however, *God steps out of the common way* [how elegant!] to indulge them!. You wish to see a disembodied spirit?—Make way! *here is a damned soul*, which Christ has evoked from the hell of fire! Hear him! Hear him tell of his torments! Hear him utter his anguish! Listen to the *sighs and groans* which are *wrung* from his *soul* by the tortures he endures! Hear him asking for a drop of water to cool his tongue! Telling you that he is tormented in that flame; and warning you to repent, that you come not into that place of torture! How solemn is this warning! How awful this voice! Hear the *groans* of this damned soul, and be alarmed!" p. 262.

Will it be believed that this *hellish* sermon was not only preached, but *published* also, by a man who professed to give lectures on the principles of matter, on light, heat, fire, and water, the lecturing hero of the Surrey Institution, the renowned Dr. Adam Clarke himself! This is the victorious champion of *methodism*; for whom, could we believe his friends, several universities have contended to heap their honors upon his head, and not only princes, but even pious bishops, have besought him to touch the skirt of his garment, in order to participate in the holy unction of *methodistic sanctity*! But, if this incombusti-

* Some of these "melody-loving fanatics," although no favorites of the Muses, always carry a volume of "the beauties of the English poets," in their pockets.

Ble préacher could, two years ago, deal out bell-fire with all the dexterity of a petty trader in giving short weight or measure, how much more expert must he now be, when he has learned to manage such inflammable matter as Mr. Davy's Potassium, almost as subtle as his own fire and brimstone? When he glided, with methodistic meekness, up the stairs at Somerset-house, and when his evangelical locks quavered at Mr. Davy's description of the intense heat of the galvanic battery, and the astonishing combustibility of Potassium, little did we suppose that the play of the affinities was then taking place in the holy pericranium of this saint-man amidst a heathenish assembly of philosophers, and that his imagination was then concentrating a new mass of combustible matter, to be poured forth on some unfortunate methodists in "cataracts of fire!" We have indeed been assured that the learned Dr. (and we are not disposed to question his right to this appellation) only roasts his hearers a little, to inspire them with confidence in him; now, as he has succeeded rather too far perhaps in making them fanatics, we hope that he will in future exercise his philosophy to make them rational Christians, and raise them again to the standard of the church. As to the author who has brought forward these damnatory specimens of methodist sermons, we fear we shall not be able to shield him from the fulminating excommunications, and "thunderbolts of everlasting vengeance, which" the little Dr. *Secretary COKE* will doubtless hurl at his devoted head."

The natural history of methodism is very concisely, and we believe faithfully, related in the following extract, which discovers more *artifice* than we should have suspected in ignorant methodists.

"I have already given you some account of the qualifications of a prayer-leader, or exhorter. These are men of very considerable service in the cause of Methodism. They are the hewers of wood and the drawers of water in the church; men who labour incessantly for the conversion of souls. They employ themselves with unwearied industry to gather people to the meeting. I have often known these men to go out in small parties, seeking opportunities of prayer and exhortation among their country neighbours. When one of these theological hunts takes place (and they used to be pretty frequent in some parts of the north of England), one of the party must be a *smoker of tobacco*; (for the rule against smoking and snuff-taking is not often kept). It is this person's business, whenever he comes to a place where he knows there are few if any Methodists, to call at some one of the houses, and to request the liberty of lighting his pipe. While he is performing this ceremony, his brethren are standing near the door. On some remarks being made by the smoker, on the heat

or coldness of the weather, &c. it not unusually happens that the good people of the house will request him to take a chair and rest himself while he smoaks his pipe. To this proposal he gladly accedes, and mentioning his friends at the door, they also are invited, and a familiar conversation soon takes place between the people of the house and their pious guests. While they are thus employed, some one of the party is looking round to see if there are any religious books on the tables or desks. In short, Madam, the subject of religion is some way or other introduced, and recommended to the affection of the people; and if they happen to receive the counsels of the Methodists favourably, a prayer-meeting is begun at the house—Methodism is introduced into the village—some of the people get converted; these convert others—a class is formed of the new converts—the local preachers are appointed; and if they succeed pretty well, an opening is made for their travelling brethren, and an out-pouring of the Spirit is the glorious consequence. Thus are the prayer-leaders employed, although, perhaps, not in every place exactly as I have been describing them, to pave the way for Methodism, where it would otherwise never be known.—Some of the prayer-leaders are also class-leaders. Of so much use are prayer-meetings to their cause, that to appoint them wherever they can make it convenient is an express rule of Conference. The prayer-leaders have meetings, composed of their own body, to consider of the nature and extent of their exertions, and of the best means of promoting their cause."

The methodistic constitution consists of six estates, four of which are lords spiritual, and only two commons. The prayer-leaders being the lowest, from them are chosen the class-leaders, selected from the sisterhood, as well as the brotherhood. The "class leaders (we are told) are the body politic, the great representatives of the people," but, unlike other representatives, they are the excise and the revenue officers of the methodist government, and not the guardians of the people's purses. From the class-leaders, however, are derived the lay or local preachers, who, although they pursue some more honest trade for a subsistence than field-preaching, are sometimes permitted to attain a rank among the spiritual orders, provided they manifest sufficient zeal in the cause, and have both an outward and inward *call* to the ministerial office. But these local preachers, of whom there are above 4000," says Mr. N. "are extremely ignorant. I know one at this time, who very lately knew not the use of a common dictionary; nay, there are some among them, I believe, that *cannot read at all!*" (p. 281.) The 4th class consists of the travelling preachers; and the 5th and 6th of the superintendants and members of the conference, which is the *sanctum sanctorum* of methodism. The local preachers, indeed, whatever may be their zeal, or the extent of their

contributions, are never permitted to enter the conference, or know how the money raised is applied. The injustice and artifice of this conduct have been repeatedly lamented by the *honestest* methodists. "There seems," say they, "something *contaminating* in the *ministry*. While a man follows a lawful trade, and preaches the gospel among us, he remains on a level with his brethren. But take a number of persons of this character, from a variety of places, and let them travel in union with the itinerant preachers, and you will soon perceive what *rapid progress* the *spirit of priestcraft* generally makes in their *hearts*!"

Over the local-preachers is appointed a Chairman of the District, who calls *district-meetings*, consisting of the travelling preachers in several circuits: "Every circuit is a kind of parish, where the superintendant is rector or vicar; every district a diocese, over which the chairman is bishop; and the conference, a sort of conclave or general council. The chapels in the large towns may be called methodistical cathedrals; those in the surrounding villages, parish churches, and the consecrated barns, out-houses, &c. &c.; so many chapels of ease." Our author being only a local-brother, of course cannot state from his own knowledge, the proceedings of the conference, the members of which contrive to appropriate the sums levied off the poor people, to their own use, and that of their friends, without ever deigning to give any account of it. He is obliged, therefore, to adopt the uncontroverted description of it by Mr. J. Crowther, who represents their proceedings as an

"Annual sublime sight of six or seven men, getting round the table at conference, and fighting with each other, talking by turns, (except when several of them talk together) engrossing all the speechifying; while the rest sit round in sullen, stupid, or indignant silence—the devil perching on the front of the gallery; while love, meekness, and wisdom, together with our guardian angels, and even the Holy Ghost, quit the assembly; and the confused group appears to the weeping heavens, somewhat like the assembly in a cock pit." p. 309.

Before quitting this most pestiferous race, however, the travelling-preachers, who literally "go about seeking whom they may devour," in levying contributions and debauching or seducing all the simple young women, or deluded wives, they can find, we must relate some particulars of their infamous conduct. By a law of conference these vagabonds "cannot marry until they have been four years in full connexion." To compensate for this they soon become adepts in *crim. con.* But the greatest and least excusable malefactors, are the married

Itinerants, who often leave their wives with no other motive than that of licentiousness. One of these methodistical adventurers lately removed from London with his wife and family to a village in Yorkshire, where he was greatly admired for his ardent piety, and as being an able preacher. Happening to discover among his numerous followers a very handsome young woman, the only child of a poor widow, the holy methodist, pretending to be deeply engaged in study and meditation, alledged, that the noise of his own family interrupted him in his devout exercises, and by this artifice obtained a private lodging in the house of the widow. There, indeed, he pursued *his* devotion with sufficient ardour and success, and, after a time, found it necessary to recommend the simple girl to go out alone to some adjoining fields, whence she was to return with dishevelled locks and jaded aspect, and to announce her disaster by declaring, that some unknown ruffian had met and violated her. The story was at first believed, and excited general commiseration; but when the effects of this methodistic intrigue could no longer be concealed, the pious propagator of the work thought proper to suspend his preaching and his devotions, abandon his wife and family, and decamp for London. His precipitate flight awakened suspicion, and the girl being questioned, before lying-in, confessed the truth, in consequence of which the parish officers pursued him to London, and the culprit was arrested in the vicinity of the Tabernacle, on the City Road. We might also state many instances where methodist preachers have chosen their own preaching-shops for the commission of such crimes; and it is a remarkable fact, which fully demonstrates the true tendency of methodism, that prostitution in the vicinity of the Tabernacle, and in the midst of methodists of every description, is carried on as *methodically*, as it has long been systematically in the Palais Royal of Paris. Such a striking similarity to French epicurean sensuality exists, we believe, in no other part of the United Kingdom.

But the pernicious influence of methodism is, unhappily, not confined to one sex; it is no less deleterious among women than men. Even women of the town have been admitted into their glasses, and carry methodist tickets and emblems in their pockets. One of this description was lately taken to a police-office for picking a man's pocket of his watch and money; in examining her, with the stolen money, a medallion print was found in her pocket, bearing on one side the effigy of "Selina, Countess of Huntingdon," and on the other, the inscription, "I know that my Redeemer lives!" In this manner the word of God is made a mockery; and while "the sacrifice of the

wicked is abomination, how much more when he bringeth it with a wicked mind." The prostitute thief seemed to think the bearing of this picture about her as some atonement for her wicked life. Another of a higher rank, a respectable householder in the north-west of London, who, although happening to be a frail fair one in her juvenile days, has now passed her tenth lustre, and, during the last 20 years has experienced "the operations of the word," undergone all the process of *conversion*, and has officiated a considerable time as a class-leader. This lady, who, no doubt, believes herself a very pious and sincere Christian, and whose present life does not falsify this belief, has been, we are willing to hope undesignedly, a most efficient instrument of methodistic corruption. Out of five females in her class at one time, principally the wives and daughters of respectable tradesmen, in consequence of hearing *her experience*, one young woman ran off with a private soldier, another is still living in open adultery as a kept mistress; a third, after marching the streets a few nights, terminated her guilty career by suicide; and a fourth, a wife and mother, has separated from her husband, the father of her children! Such are the consequences of a *reformed rake* becoming a *saint instructress*. Too much knowledge of the world is as dangerous to female minds as too little: their character, their physical constitution, and their habits, (at least in the present system of education,) all conspire to dispose them more to *feel* than to *reason*, to *receive impressions* rather than *weigh arguments*, and to be excited more by their imagination than guided by the cooler dictates of experienced judgment. Much more, therefore, of their character must always depend on the principles of their associates, than that of men's, and, consequently, as much more care should be taken in selecting their companions. It is as impossible for a woman who has ever once sinned against chastity, to be a teacher of morality and religion, or a fit instructress and companion for virgin innocence, as for "a camel to go through the eye of a needle." She can never unlearn what she has learned; and "where ignorance is bliss, 'tis folly to be wise." We would not aggravate misfortune by any popish penance; but it is our bounden duty to caution parents and guardians against implicit confidence or too familiar communication with penitents. Sinners can no more erase from their minds the effects of the recollection of their backslidings, than Eve could conceal from herself her own nakedness after eating the forbidden fruit. Those who know human nature will consider such effects as for ever disqualifying them for teachers, whatever may be their talents and learning. Christian charity, indeed, naturally inculcates forgiveness

and oblivion of errors; but as it is written, "one vessel is made to honour, and another to dishonor," let not "things which have been unclean, raise themselves in the high places." We are not to expect pure water from a muddy fountain; but, in mercy, let us hope for their pardon; in truth, let us not listen to those "who have made the heart of the righteous sad." We believe, indeed, that the most decided advocate of reclaimed sinners would not select a governess for their children out of the Magdalen. So far it is right; but is not the merit of the Magdalenite, whose second offence, perhaps, was the consequence of dire necessity; and now reformed by means of a public charity, much greater than that of her whose vices originated in want of principle, and whose reform was effected as much because her rank or talents required an impenetrable veil to be cast over her crimes, as by her pure love of virtue? This is a point particularly deserving the attention of benevolent and liberal minds, which are too often exposed to the snares of the deceitful, never suspecting in other hearts what they are unconscious of in their own. It is, however, a matter which must affect others quite as much, or more, than themselves; it is a question on which the happiness or misery of their children or *préférés* depend, and, consequently, requires additional discretion, lest they should have occasion to exclaim "how oft does goodness wound itself, and sweet affection prove the source of woe!"

(To be continued.)

General View of the Agriculture of the County of Devon. By Charles Vancouver, 28 plates and map. 8vo. pp. 479, 15s. Phillips, 1808.

IN consequence of an attentive perusal of this work, our judgment is certainly favorable to its author. But there is one fault discoverable in various parts of it—an affectation of novelty, of originality, of independence on his predecessors. In chapter I. which respects the geographical state and circumstances of the county, Mr. Vancouver might have extracted from Mr. Polwhele's history, a far better account of the situation, divisions, climate, &c. than he has given us. For chapter II.

* In describing the climate, the author states the general geological characters of each district; but he seems not to be aware that the climate is much more influenced by the vegetable, than mineral products, and that water with shrubs and trees always effect the atmos-

that relates to the state of property; the III. to buildings; the IV. to occupations; the V. to implements; the VI. to enclosing; the VII. to Arable land, and the VIII. to grass-land, Mr. Vancouver very wisely trusted to himself, and to those intelligent farmers and others, who communicated to him the results of their own observation and experience. For chapters IX. and X. on gardening and plantations, much information might have been derived from attention to the historian of Devonshire.—We perfectly agree with Mr. V. in the following observations on a practice, which much obtains in that county, and which Mr. Polwhele had reprobated in several parts of his work.

“ From the practice of pruning the elm trees so close to their stems, many serious wounds are made, which are frequently traced quite rotten to the heart. The common elm produces no seed in this country, but propagates itself by suckers, or is cultivated by grafting: in the former case, when the old tree is cut down, or the roots are by any accident wounded, young shoots spring up in abundance. Writers on planting, recommend raising elms by layers as better than suc-

pliere and climate, whereas “ flint,” is wholly unsusceptible of any atmospheric action whatever. Marl, chalk, lime, and some clays, occasionally act, and are acted on by the atmosphere; but to convey any adequate idea of the climate, the author should have stated the elevation of the different hills in each district, the quantity of water, and the vegetable covering of the soil, in addition to the meagre, and in their present state almost useless, statements of the geological character. Mr. V. however, is not the only writer of agricultural surveys, who has committed this error. We fear that he is deficient in mineralogical knowledge, as he appears in p. 56, to confound fibrous lime stone with common calcareous spar. At p. 72, he also tells us that in this district, which includes Exeter, the “ mineral substances are of small consideration,” yet adds in a note, that “ large quantities of manganese are found in the parishes of Bamford, Spake, &c.” Is Mr. V. ignorant of the various uses to which this mineral substance has been recently applied? Seriously, we cannot help observing that agricultural surveyors, if they really design to improve the country, should take the trouble of learning something of chemistry, and mineralogy, before they attempt to give a “ general view of the products of the earth.” Mr. V. also speaks of mines and quarries, but he has furnished no data, whence any conjectures of their actual value might be formed, nor any statement of the number of persons employed in them. The population act indeed has furnished the gross amount of the inhabitants in certain districts, but it remained for writers like our author to state the particular and local avocations of such persons.—REV.

kers, which, they say, are more apt to breed suckers, and thus injure the tree, and incumber the ground round them. Those who give this advice, are probably in the interest of the nurseryman, for the statement is not true, and there are better trees than those properly taken from suckers, and placed for two or three years in a good nursery. A young tree growing as a sucker, without transplanting, certainly breeds new ones, because it springs up from a long horizontal root; which being accidentally bored, or otherwise wounded, will, in all such places, throw up a new plant; but if the young tree be severed from this root, and planted in good soil, it speedily becomes flourishing, and grows exactly as the larger tree grows. On examination of these roots, no deficiency will be found, but the case is widely different if the young tree remains attached to the parent root, the decay in the stump of which communicates with the young tree; and this is the reason why so much of the hedge-row elm falls unsound. Although apparently flourishing in the lower part of the stock, they all grow from suckers, which convey the rot from mother to daughter; and it is a rare thing in Devonshire, to find two sound elms together that have sprung up spontaneously, whereas it is equally uncommon to find a planted tree unsound at the bottom. In all exposed situations, the plants should be put down small, but flourishing, and free from appearance of a former check. A plant once stunted may so far recover as to make somewhat like a tree; but it will never make a fine one. The vessels that convey its nourishment become rigid and contracted, and although a new outside of a more luxuriant growth may form after many years, as has been observed in the Norway spruce (and there is no doubt of its being common with other trees that have been planted large, and stood still for several seasons before they have again grown, and then shot luxuriantly) we find the original tree loose and unconnected in the centre of the new wood, and on the tree being sawn in two, it drops out. The famous cedar at Hillington, near Uxbridge, had the original tree in the same manner loose in its inside, having probably been planted, and stood many years before it began to expand." p. 256.

For these observations, Mr. V. is chiefly indebted to Colonel Taylor, of Ogwell-house, who, (in common with other gentlemen of Devonshire,) seems to have paid great attention to the culture of forest trees. The remaining chapters, XI. on wastes; the XII. on improvements; the XIII. on embankments; the XIV. on live stock; the XV. on rural economy; the XVI. on political economy; the XVII. on the obstacles to improvement; and the XVIII. entitled Miscellaneous articles, contain much valuable matter: And, in conclusion, "the means of improvement," which the author suggests, afford proof of judgment and sagacity. We shall make one extract more, at p. 327. The north Devon breed of cattle has long been celebrated. Respecting the north Devon cow, our author says:

"When fattened to its frame, it will not exceed eight score per quarter; and the ordinary average of its ox, at five years old, and equally well fattened, must not be rated higher than three score per quarter above the weight of its fattened mother. The form of this animal, its excellencies and defects (for absolute perfection is not to be expected), will now be described, with all the skill and candour possessed and felt by the author of this report. Its head is small, clean, and free from flesh about the jaws; deer-like, light and airy in its countenance; neck long and thin, throat free from jowl or dew-lap; nose and round its eyes, of a dark orange colour; ears thin and pointed, tinged on their inside with the same colour that is always found to encircle its eyes; horns thin and fine to their roots, of a cream colour, tipped with black, growing with a regular curve upwards, and rather springing from each other; light in the withers, resting on the shoulders, a little retiring and spreading, and so rounded below, as to sink all appearance of its pinion in the body of the animal; open bosom with a deep chest or keel preceding and between its legs; small and tapering below the knee, fine at and above the joint, and where the arm begins to increase, it becomes suddenly lost in the shoulder; line of the back straight from the withers to the rump, lying completely on a level with the pin or buckles, which lie wide and open; the hind quarters seated high with flesh, leaving a fine hair-ham tapering from the hock to the fetlock; long from rump to huckle, and from the pinion of the shoulder to the end of the nose; thin loose skin, covered with hair of a soft and furry nature, inclined to curl whenever the animal is in good condition and in full coat, when it also becomes mottled with darker shades of its permanent colour, which is that of a bright blood red, without which or other spots particularly on the male; a white udder is sometimes passed over, but seldom without objection."

The Reverend Mr. Clark has furnished the author with some very curious coloured drawings of the mildew or rust in various vegetables, accompanied with interesting observations on the alleged fungi, and insects by which it is produced. It appears that black alder, pear-tree, willow, box, barberry, raspberry, rose, gooseberry, blackberry or bramble, trefol, strawberry, dock, coltsfoot, grasses, melancholy thistle, and wheat, are most subject to be affected by this disease, or rather that the leaves of these plants are most frequently the nidus for those parasitic fungi and insects, which are vaguely denominated blight or mildew. The ingenious observer and delineator of these appearances found, that by destroying brambles, barberries, &c. on which the mildew usually appears, his wheat suffered much less during the following year; for this reason he recommends the removal of all those spots on the bark of the hazel, willow, and birch, which contain fungi during the winter. This naturalist observed likewise in the fungi "an

insect about the size of a cheese-mite, of a shining black color, and somewhat the shape of a beetle. It is the exact size of the aperture in the fungus blossom, and when the fungus is decaying, inhabits it, and feeds on its interior. These curious little insects are sometimes found also in the interior of dead oak apples, where, as in other fungi, they probably remain during winter." We would recommend it to Mr. Clark to examine these insects more minutely, and endeavour to ascertain, as we have no doubt of his ability, their natural history. This point is highly interesting; for, notwithstanding the ingenious researches and speculations of *Fontana*, which have been recently brought forward by Sir Joseph Banks; it is yet far from being well established that the blight, mildew, or rust, is the effect of fungi; on the contrary, in addition to the fact stated by Mr. C. there are many reasons for believing that the supposed fungi are mere vegetable excrescences produced by insects, the same as the galls of oak. If more pains had been taken to ascertain this fact, some mean of preventing or obstructing the influence of blight would have been discovered much sooner.

Mr. Vancouver has paid a laudable attention to the state of the poor, and the number of benefit societies in Devon; we wish that the county gentlemen would every where devote as much attention to these fostering institutions as Mr. Curwen has done at Carlisle. The number of females in Devonshire exceeds that of the males only about $\frac{1}{4}$ part of the whole population; in Middlesex, it exceeds $\frac{1}{3}$ of the whole population; a presumptive proof of the superior virtue of the people of Devon. In most departments of France there are above five women to three men. The cottages erected for the poor are by no means either comfortable or economical, and their lofty and expensive roofs show how little attention has been paid to the construction of such buildings. In the accounts of the athletic exercises, wrestling, we find, is still a favorite amusement; but we are surprized, that the barbarous custom of kicking the "shins till they stream with blood," should still be permitted. This horrid practice accounts for the circumstance of the Devonshire seamen, although devoid of any scorbutic or scrophulous affection, being often troubled with "bad legs" at sea. The interest of the service requires that such practices should be abolished.

On the whole; we may safely conclude, if the task assigned by the board of agriculture to each of the surveyors, be performed so well as this by Mr. Vancouver, a very considerable accession will be gained to the practical knowledge of the farmer.

Zoological Lectures, delivered at the Royal Institution in the years 1806 and 1807, by George Shaw, M. D. F. R. S. &c. with plates from the first authorities, and most select specimens, engraved principally by Mrs. Griffith. Pp. 494, 8vo. 163 plates, 2l. 12s. 6d. Kearsley, 1809.

IN no branch of human science is the painful contemplation of national inferiority so sensible to Englishmen as in that of Zoology. In chemistry, natural philosophy, and botany, we have the spectacle of an almost acknowledged pre-eminence over every other country in the present age; but when we contrast the Lacepedes, Cuviers, Lamarcks, Latreilles, Geoffroys, and multitudes of other zoologists of Paris, with all that has or have any pretensions to this title in London, we are humbled and grieved at the astonishing disparity. With the exception of the present author, whose talents and industry fortunately are some consolation to the honour of his country, we can scarcely name a living zoologist of any distinction in England. We have, indeed, several very respectable naturalists, as Drs. Latham, Smith, Turton, Martin, Haworth, and many others, but no rival or coadjutor to Dr. Shaw in the general and scientific study of animated nature. Some, perhaps, may think this circumstance of trifling importance; we think it a reflection on the national taste, which does not patronize such instructive and innocent amusements. It is difficult indeed to say whether he is most deserving of pity or contempt, who does not blush on reflecting how many hundreds of thousand pounds have been lavished, within these few years, on foreign spies, in the capacity of singers or dancers in this country, while, perhaps, not *one* thousand has been spent on the cultivation of zoological researches. Were the people of the United Kingdom destined to become a nation of dancers and fiddlers, greater attention could scarcely be paid to these important acquirements and contaminating accomplishments. For these sensual enjoyments the improvement of the human mind, in the assiduous study of the animal kingdom, and the interests of society, are to be neglected. Nay, so infatuated and degraded have the higher classes become with such pursuits, that they no longer think of supporting the only institution in the British metropolis which is calculated to disseminate a taste for zoological knowledge; and it is at present doubtful whether the people of London will ever again have an opportunity of hearing our author's ingenious and interesting lectures. If, however, they avail themselves of these elegant volumes, which the author modestly describes rather as "familiar discourses with Lady-Auditors," than "as a deeply

scientific and elaborate series of zoological disquisitions," they will not repent the time and attention they may bestow on them in acquiring a general knowledge of the most curious phenomena of animal nature. Dr. Shaw has not entered into "any very minute observations relative to classification," nor has he attempted to prove, from Aristotle, that "a man hath 10 toes;" but has given "a plain illustration of the animal world, according to the Linnean mode of arrangement, with some occasional deviations and transpositions." The work, indeed, is designed for the instruction of those who have no knowledge of anatomy, and is a series of popular lectures on the most interesting subjects in the animal world, divided into twelve discourses.

The first lecture embraces a general survey of the animal kingdom, the union of animal and vegetable life in zoophytes, and the formation of polypes. The second, third, and fourth, are devoted to the consideration of the more curious species of mammalia: the fifth and sixth to birds; the seventh to amphibia; eighth to fishes; ninth to insects; tenth to Mollusca Nuda, (or soft-bodied animals;) eleventh, Mollusca testacea, (or soft-bodied animals with shells; and twelfth, Linnean vermes and zoophytes. As friends to this elegant study we shall quote a part of Dr. Shaw's introductory lecture.

"It seems," he observes, "almost unnecessary to enforce the utility of the study of natural history by any particular recommendation. Its importance begins to be understood, and it is generally acknowledged that, exclusive of its more consequential aims, it has the peculiar advantage of uniting amusement with instruction, and of impressing the mind with a train of the most pleasing ideas while engaged in contemplating the infinitely-varied forms exhibited in the field of nature, and in tracing their gradations and connexions; and we must readily allow that it is no unimportant object to be able to secure to ourselves some species of study, which, in its progress, may continue to afford a rational delight, and in the pursuit of which there can be no fear of soon exhausting the subject. One of the greatest and most estimable characters, that perhaps ever ornamented this or any other nation, the celebrated Ray, observed, 'we content ourselves with a little skill in philology, history, or antiquity, and we neglect that which appears to me of much greater moment; I mean the study of nature, and the works of creation. I do not mean, (he adds) to derogate from, or discommend, those other studies; I only wish that they might not quite jostle out and exclude this; and that men would be so equal and civil as not to vilify or disparage in others those studies they themselves are not conversant in. No knowledge can be more pleasant to the soul than this; none so satisfying, or that doth so feed the mind; in comparison of which, the study of words and phrases

seemeth insipid and jejune, for words being but the images of things, to be given up wholly to their study, what is it but to verify the folly of Pygmalion; to fall in love with a statue, and neglect the reality! The treasures of nature are inexhaustible; there is enough for the most indefatigable industry, the happiest opportunities, the most prolix and undisturbed vacancies."

Here we must be permitted to remark, that the learned and ingenious labours of Ray, and his admirable little treatise, entitled the "Wisdom of God in the Creation," together with those of Boyle and Derham, contributed very materially to extirpate the seeds of infidelity in Britain, and to establish a philosophical and rational belief in Christianity, almost unknown in other countries. This rational Christian faith has nobly maintained its ground, spurned with ineffable contempt all the arts and declamations of modern infidels, and will long remain the most honourable characteristic feature of Englishmen, if not perfidiously circumvented by methodists and papists. Considering, therefore, the evidently salutary effects of the study of natural history at the conclusion of the 17th, and beginning of the 18th century, is it not peculiarly incumbent on all the friends of religion, morality, and social order, to encourage, and, by every rational means, promote such a study at the present period, when the people are nearly divided into two classes---infidels and fanatics? There is, perhaps, no more effectual or easier means of treating either of these classes, than by a reference to the admirable *order* and *variety* in the economy of animated nature. Some of our ablest poets have turned their attention to this study, and it is here stated, as a fact not generally known, that Gray was so much attached to it, that he "translated the Linnean Genera, or Characters of Insects, into elegant Latin hexameters, some specimens of which have been preserved by his friends, though they were never intended for publication."

Dr. Shaw notices several mistakes in natural history, committed by many of our ablest writers, such as "scaly rind," applied to the whale by Milton; an error which it is supposed he copied from Gesner; but, perhaps Milton had some peculiar ideas of that imaginary animal which he designates leviathan, and not whale. A more modern poet has considered the moth and butterfly as sinking into the dormant state of chrysalis, instead of springing from it, and thus reversed the order of nature. Two, not very uncommon, caterpillars of the phalæna vinula, were described in the public journals in July, 1794, being discovered near Sheffield, as "two strange phenomena of nature, with green bodies slated over, heads like that of a lion, and two spears behind, of a fine scarlet colour."

The late Mr. P. Thicknesse also described, in the Gentleman's Magazine, one of the most common insects in England, but in its first state, (in which it always resides under water,) as an animal till then unheard of. It would be easy indeed to multiply similar instances of gross ignorance in many publications of the present day, and we fear that even philosophers, and naturalists themselves, do not unfrequently fall into very strange mistakes. We suspect that Mr. Home has drawn rather hasty conclusions respecting the sea-snake, as it was called, lately thrown on shore in the Orkneys, from the few fragments of it which have found their way to London. He has pronounced it of the same genus as the *squalus maximus*, or basking shark, or rather as forming an intermediate genus between the shark and whale; but as this animal was (about 55 feet) nearly double the length of the shark, and having a main, it possessed but few characters in common with this fish. But to return to our author; Dr. S. after stating the objects which zoology comprizes, as quadrupeds, birds, amphibia, fishes, insects, testaceous animals, and zoophytes, proceeds to examine the basis of all classifications of the animated world.

"In taking a survey of the animal world," observes Dr. S. "we may either commence with the highest order of animals, and gradually descend from our own species to the minutest animalcules visible by the assistance of the microscope; or from these minute points, as it were, of existence, to man himself, the chief of creation here below. I must observe, that it may be greatly doubted, whether it be practicable to make out a continued natural chain or series of animals, united throughout by evidently connecting links; at least, all attempts of that kind have hitherto failed: and the animal world, and indeed all the productions of nature, seem rather connected by many points of affinity on different sides, than by a regular chain of gradation; so that, as the learned Dr. Pallas has well observed, the face of nature may rather be said to represent a reticulated or polygonal surface, than to be disposed in a continued lineal progression. But though a perfectly natural chain or arrangement of animals cannot be contrived, it is still necessary to form some kind of classification to keep together such tribes as most evidently resemble each other.

"The most ancient division of animals, (exclusive of the slight sketches to be found in some parts of the sacred writings,) is that of Aristotle, who divided animals into *viviparous*, or such as produce living and perfectly-formed young, and into *oviparous*, or such as produce eggs, from which the young are afterwards excluded. This distinction of animals was not conducted with perfect exactness, and Aristotle himself was sensible that it was liable to some exceptions, and that it contained certain inaccuracies. It continued, however, to be in use, with some modifications, till towards the decline of the 17th

century, when our famous Mr. Ray formed a new classification of animals, founded chiefly on the structure and nature of the heart and lungs in the different tribes; and the Linnean arrangement of the animal kingdom still acknowledges that of Ray for its basis; particularly with respect to quadrupeds."

The lecturer proceeds to give a familiar view of the Linnean classification, and after expressing his doubt respecting the yet unascertained point, whether *insects* have no regular circulation of their blood, very properly notices the just ridicule which has been cast on the modern vanity of system-making. The following is an outline of one of the best of these professed scientific effusions of the imagination.

"M. Cuvier divides the whole animal world into what he calls *vertebrated* and *invertebrated* animals; that is, such as are furnished with a backbone, divided into the joints called vertebrae, and forming a case or guard for the spinal marrow, and into such as are destitute of this series of bones, and are therefore invertebrated animals. His first class, viz. the *vertebrated* animals, are subdivided into such as have warm blood, and a heart with two cavities, or ventricles, and into such as have comparatively cold blood, and a heart with one ventricle. In the first division, then, of vertebrated animals rank quadrupeds and birds; and in the second, or such as have cold blood and a single ventricle, rank the Linnean amphibia and fishes. The second great class, consisting of the *invertebrated* animals, or such as are destitute of the spine or back-bone, is divided into such as have a system of blood-vessels for the purpose of circulation, and such as have none. The first of these divisions, or that consisting of animals furnished with blood-vessels, contains the major part of what Linnaeus calls Mollusca, or soft-bodied animals, and also all the Crustacea, or such as are furnished with a moderately hard or crustaceous covering. In the second division of invertebrated animals are contained those which are supposed to be destitute of a regular system of blood-vessels; these animals are insects and zoophytes; M. Cuvier not allowing a circulation of the blood in insects; and in the animals called zoophytes, it has certainly never been observed."

It is not difficult to foresee that this system is too anatomical ever to supersede the more intelligible and more simple one of Linnaeus. Dr. Shaw proceeds to examine the distinctions between animals and vegetables, and contrasts the extraordinary irritability of the *dionæa muscipula*, or Venus's fly-trap, an American plant, well known in the botanical gardens near London, with the singular organization of polypi, which, although belonging to the animal kingdom, grow by section as well as plants.

"The limits of animal and vegetable life," says Dr. S. "are gene-

really allowed to concur or unite in those extraordinary beings called *zoophytes*, and above all others in those *zoophytes* called *polypes*, of which four different species have been discovered in our own country, as well as in many other parts of Europe. They are small water animals, of a very tender substance, and furnished at the upper part with several long and slender arms, with which they seize their prey; the body is of a lengthened and tubular form, and the whole creature possesses, in a very high degree, the power of extending or contracting itself at pleasure. It produces its young principally by a species of vegetation; certain small swellings, or tubules appearing at intervals on different parts of its body, which, in the space of a few days, become complete, and resemble the parent animal in every respect, except that of size. When thus fully formed, they drop off from the body of the parent animal, and attach themselves to any convenient substance. It often happens that a polype shall be loaded, not only with a primary, but a secondary, offspring, the young animals themselves, before their separation from the parent, producing others in a similar manner; so that the whole may be compared to a kind of genealogical tree. These creatures are highly voracious, and possessing, as before observed, a very high degree of contractile and extensile power, are capable of swallowing other animals of far larger size than themselves; the tubular body of the polype enlarging in order to receive them. The act of seizing their prey is very sudden and violent, but their mode of swallowing and absorbing it, is very gradual. When a polype is cut into two or three pieces, each piece, in the space of a few days, especially in warm weather, becomes a perfectly complete animal, by the re-production of every part deficient. Thus, if a polype be cut into three pieces, the office of the head, or upper part, is to produce a new extremity or tail, with its sphincter-muscle; of the tail part to produce a new head and arms; and of the middle part to produce both extremes. It therefore cannot be doubted that the polypes do really constitute the connecting link between animal and vegetable life."

The natural history of the polype renders it impossible for the most dogmatical philosopher to say, "here animal life entirely ends, and here the vegetable life begins;" nor can any one safely assert, that, "life in every animal is a thing absolutely different from that which we dignify by the same name in every vegetable." The consideration of this subject, indeed, would perhaps perplex some of our Edinburgh philosophers on causation and sequence; though we doubt much whether it is possible to extort a confession of ignorance from the slaves of what has been truly called the vanity of philosophy and science.

(To be continued.)

The SUBSTANCE of a SPEECH delivered in the GENERAL ASSEMBLY, on Thursday the 28th of May, 1809, respecting the merits of the late Bill for the Augmentations of the Stipends of the Clergy of Scotland. By the Rev. T. CHALMERS, Minister of Kilmeny, 8vo. pp. 311 Oliphant and Brown, Edinburgh, 1809.

THIS is an ebullition of zeal highly creditable to the talents and principles of the author, and demands the serious perusal both of the clergy and the laity, the latter of whom seem to be little aware of the injury they do to religion by resisting the equitable claims of the former, or withholding from them that comfortable subsistence, to which their education, the respectability of their characters, and their useful labours, so well entitle them.

The clause complained of, viz. *that the intervals between augmentations shall be dated from the last decrees of modification, instead of being dated from the last citation of summons*, must evidently have been an oversight; and, on a proper and respectful representation of the case, the Legislature would certainly not hesitate a moment to amend it. It cannot be denied, that it holds out to the heritors an obvious inducement to protract the litigation of the future claims of the clergy, and that the consequent delay defeats, in a great measure, the intention of the act.

To the author's sentiments respecting the importance of the independence of the clergy to the interests of religion, we give our cordial approbation. If, either by the neglect of the legislature, or by the stinginess of their hearers, they are suffered to sink below the rank which they ought to hold in society, whatever be their personal merit, they can no longer command that respect, from a vain, thoughtless, and undiscerning world, which is necessary to secure attention to their instructions. "Many more can see that you are poor, than that you are wise," says Dr. Johnson, "and few will reverence the understanding that is of so little advantage to its owner."

"I have heard of the obloquy which a clergyman incurs," says Mr. Chalmers, "by his eager pursuit after the objects of temporal ambition; and I know just as much of that obloquy as thoroughly to despise it. I have sickened a thousand times over at the flippancy of those tame and hackneyed declamations, where the fine ardours of independence and liberality are made to glow in every page, and sparkle in every sentence; where the clergy are represented as made up of selfishness and hypocrisy; and the poor deluded country as groaning under the jugglery of a designing and ambitious priesthood."

At the beginning of the last century, this declamation was confined to philosophers. It figured away in the compositions of Bolingbroke and Shaftesbury; but their example caught, and it has now descended to the meanest and most illiterate of the species. I know not whether to laugh or to cry, when I contemplate the picture of a modern unbeliever; when I see him trick himself out in all the pride of the infidel philosophy; when I see him rising in conscious satisfaction at the fancied liberality of his own sentiments; when, without a particle of science to boast of, I hear him expatiate in hackneyed eloquence, on the omnipotence of reason, on the triumphs of science and of sentiment, on the controul which the bigotry of churchmen has attempted to impose on the progress of opinion, and on their being the deadliest enemies to the illumination and liberty of the species. I hope that my brethren will stand unmoved from their most righteous purposes, by imputations so illiberal and untrue; that they will feel how they must be supported by all the sense and candour of an enlightened public; and that they will persevere with a firm and unfaltering [we would have said, steady] step, in the restoration of their independence, though every wit should point his epigram, and every pigmy philosopher deck his tinsel declamation, with the ambition and avarice of churchmen.

"Were we a mere collection of individuals isolated from the country, and from all its interests, I allow you to brand our attempt, as the scramble of an ambitious and interested priesthood. But, take us as we are, a body of men, labouring for the highest interests of the species, and whose labours, to be successful, must be supported by the genteel independence of our circumstances; I say, take this view of the matter, and you impress upon our proceedings the stamp and the character of patriotism. I am not pleading for the interests of my order; I am pleading for the interests of religion. I am not pleading for my own personal emolument; I am pleading for the character of the future age, and for the interests of children that are yet unborn. The fact is undeniable. There has, for years past, been a progress in the circumstances of the clergy towards obscurity and degradation. [More properly speaking, there has been a progress in the opulence and luxury of the other classes of society, disproportionate to the improved circumstances of the established clergy of Scotland, leaving the latter, though not altogether stationary, far behind.] Let this be suffered to continue for a few years to come, and their usefulness is annihilated; their respectability is gone for ever; they will labour in all the humility of dependence; the cold blast of poverty will stifle all that is manly and generous within them; and, instead of the intrepid assertors of truth and purity, the church will be filled by men trained by want to the most disgraceful compliances, truckling in the low walks of sycophantish accommodation, and ready at all times, for the patronage of a superior, to bow the knee, and raise the polluted incense of flattery."———"Religion will lose its estimation the moment that its ministers lose their influence and their respectability. Every fine

gentleman will turn away from religion, and be ashamed of its vulgarity. [Alas! it requires not the gift of prophecy to foretell this. The prevailing irreligion and profligacy of the fashionable world fully justify the prediction.] The sabbath bell may ring for another century, but it will only be a signal to the meanest of the people. Ordinances will be deserted; and all that will remain of the venerable christianity of our forefathers, will be a low, drivelling superstition among the most ignorant of the community. These are gloomy anticipations; but I am not conscious of being misled by the colouring of an extravagant fancy. I utter them with all the confidence of sober and determined conviction; and I appeal for their justice, to any man whose mind is at all cultivated in the experience of human affairs."

But, perhaps, Mr. Chalmers is carried a little too far, by the ardour of his indignant and elevated mind, when he adds: "It is quite in vain to talk of the eloquence and example of the clergy. I maintain, that without independence all example is vain, all piety will be laughed at, and all eloquence will be given to the wind. You may call it the grossness, or you may call it the brutality, of human nature; but the fact is unquestionable, that, without independence, a minister can do nothing." This is certainly saying too much. We know many worthy clergymen, who are very useful, though far from being independent; who, under the most discouraging circumstances, are *the intrepid asserters of truth and purity*; who would scorn to *truckle in the low walks of sycophantish accommodation*, or, *for the patronage of a superior, to bow the knee, or raise the polluted incense of flattery*; who would not yield to Mr. Chalmers in true dignity and independence of mind; and who, by temperate habits and frugality, make a very respectable appearance on lamentably small incomes. Many such truly venerable and primitive characters the Church of England can boast, whose unaffected piety, and blameless manners, whose extensive knowledge, and profound learning, though exposed to "the proud man's contumely, and the spurns that patient merit of the unworthy takes," command the esteem and respect of all who are capable of appreciating their worth and talents, or whose good opinion a wise man would be anxious to cultivate. Need we name, too, as eminent instances of such disinterested worth and usefulness, the clergy of the venerable remains of the Scotch episcopal church, who cannot be supposed to have any secular views in entering into the ministry, in the present circumstances of that church; and who, though their congregations, in general, are composed of the most respectable classes, have not, to the shame of their adherents, salaries at all adequate to their comfortable subsistence; but, while the established

clergy of Scotland are receiving repeated augmentations, to enable them, in some measure, to keep pace with the other classes of society, have long been left to the exercise of Christian patience, and self-denial, and to console themselves by reflecting on the primitive purity of their church, and that *godliness with contentment is great gain*. The peculiar hardship of their situation, however, has lately excited the attention of a generous public; and some of the first characters in the United Kingdom have warmly interested themselves in their behalf. Indeed, were the case of this learned and loyal body properly represented to the Legislature, which has lately, with well-judged generosity, passed an act for the relief of the poorer clergy of our established church, we cannot doubt but it would extend its bounty, (and with, at the least, as much propriety as to the Irish Catholic and Presbyterian clergy) to the pastors of a church, not only in communion with the Church of England, and holding the strictest conformity with her in doctrine, discipline, and worship, but deriving her spiritual powers through the hands of English Bishops.* But the author goes on:

* "The Scottish bishops, who had been driven into exile by the violence of the times, had all died, except one, without being able to provide for the episcopal succession. It was, therefore, determined by those who had the object at heart, that this necessary provision should be made, by having recourse to the same expedient which had been adopted about fifty years before; and accordingly four of the persons who had been nominated for the Scottish Episcopate, were consecrated at London, on the 15th of December, 1664, by four of the English bishops. But neither on this, nor on the former occasion, did any of the two Archbishops officiate; lest their presiding at the consecration should have been considered as claiming from the Church of Scotland the acknowledgement of any subjection to the metropolitan sees of Canterbury or York. On returning to Scotland, the four newly-consecrated prelates took possession of the several sees to which they had been appointed, and the other ten bishopricks were afterwards conferred on the persons who, for that purpose, had received consecration from their hands.

"Thus was episcopacy once more restored in Scotland, and continued to be the established form of church-government, till the revolution took place in 1688, when the bishops unanimously refusing to comply with that change, and to renounce the allegiance, which they had sworn to King James, were obliged to suffer the consequences of such refusal; and, however imprudent their conduct may appear in a worldly view, it is evident, from the sacrifices which they made, that they acted with an integrity, and from the most disinterested and conscientious motives.—They lost their revenues, and temporal jurisdiction; but their spiritual authority still remained,

"To say, that his learning and his virtues are sufficient for him, is to betray the ignorance of a school-boy; it is a mere airy and unsupported romance;—a piece of fantastic colouring that may make a figure in the enchanted walks of fiction and of poetry, but will never do in practice, and is quite unsupported by a single observation in the history of human experience. It is quite ridiculous to say, that the worth of the clergy will suffice to keep them up in the estimation of society. This worth must be combined with importance. Give both worth and importance to the same individual, and what are the terms employed in describing him?—a distinguished member of society—the ornament of a most respectable profession—the virtuous companion of the great—and a generous consolation to all the sickness and poverty around him. These appear to me to be the terms peculiarly descriptive of the appropriate character of a clergyman, and they serve to mark the place which he ought to occupy in the scale of society. But take away the importance, and leave only the worth, and what do you make of him? What is the descriptive term applied to him now? Precisely the term which I often find applied to many of my brethren, and which galls me to the very bone every moment I hear it—*a fine body*—a being whom you may like, but whom I defy you to esteem—a mere object of endearment—a being whom the great may at times honour with a condescension of a dinner, but whom they will never admit as a respectable addition to their society."

Mr. Chalmers, therefore, "demands of the court of Tienda

and that "gift of God," which they had received by the imposition of episcopal hands, they considered themselves bound to exercise for promoting that episcopal "work in the church of God, which had been committed to them." By virtue of this commission, they continued, in a quiet and peaceable manner, to discharge the duties of their spiritual function. They ordained ministers for such vacant congregations as adhered to their communion; and when they saw it necessary to attend to the preservation of their own order, they proceeded to the consecration of such persons as were thought most proper for being invested with that sacred and important trust.—We have also to observe, that all the ordinations and consecrations, which have taken place in the Scotch episcopal church, since the era of the revolution, have been, and still are, invariably performed, as we have reason to believe they were from the restoration to that period, according to the "form and manner of ordaining and consecrating" prescribed by the church of England. All this having been duly attended to, by the prelates who were rejected from their sees at the revolution, and by those whom they and their successors promoted to the order of bishops, it is evident that every thing has been done, which could be deemed necessary for preserving a regular episcopal succession in Scotland."—*Skinner's Primitive Truth, and Order Vindicated.*

to be raised, and that as speedily as possible, above the imputation of being a *fine body*---" [a good body] (He might have added, a *poor body*, and a *poor creature*, expressions of affected compassion, but of real contempt, often applied to humble merit by pride and profligacy;)---" that they would add importance to his worth, and give splendour and efficacy to those exertions which have for their object the most exalted interests of the species."

Though the motion with which the eloquent author concluded his speech was, as he informs us, neither seconded nor pressed to a division, from an apprehension, we understand, that any remonstrance on the subject might be construed as an expression of discontent and insatiable avarice, and might meet with opposition from the landed interest, the clearness of his views, and the force of his arguments, are universally allowed; and, though some may question the prudence of the measure, none dispute the principle. It is generally understood, however, that the condition of the Scotch clergy is better than it was at any former period, since the establishment of presbytery; and it is but doing them justice to say, that, compared with their early and less enlightened predecessors, they are not only *fine bodies*, but *fine gentlemen*. But when Mr. C. talks of *restoring and upholding the splendour* of the present ecclesiastical establishment, and of *opening up an easier and a broader avenue to the independence of its members*, he seems to discover an ambition, which, however laudable, cannot be gratified under the Presbyterian form of church polity. The Kirk holds out few honours, as incitements to the exertion of superior talents, or as the rewards of distinguished merit and ability. As the most likely way to *restore the splendour* of the church, Mr. C. should at once have moved, that the general assembly should petition the legislature to restore episcopacy, the only ecclesiastical establishment, to which the term can, with any propriety apply;---that *splendid* establishment, so well calculated to command the respect of mankind, but which their forefathers, in their zeal for primitive simplicity, or more correctly speaking, in the pride of Presbyterian parity, which could not brook a superior, incited a rude and turbulent populace to overturn.

Letters from Portugal and Spain, written during the march of the British Troops under Sir John Moore. With a Map of the Route, [Plan of the Battle of Corunna] and six appropriate Engravings. By an Officer. pp. 334, 8vo. 9s. Longman and Co. 1809.

Operations of the British Army in Spain; involving broad Plans of the Commissariat, and Board of Transports; with Anecdotes Illustrative of the Spanish Character. By an Officer of the Staff, pp. 88, 8vo. 6s. Sherwood and Co. 1809.

The pompous pretensions of a small pamphlet, purporting to contain the "operations of the British army in Spain. By an officer of the staff," leave such strong impressions of quackery, that even truth would be suspicious if enveloped with such a garb. Out of 88 pages, 16 are extracts from gazettes; and 16 prefatory matter wholly unconnected with the army in Spain, so that only 48 remain, and even several of these contain newspaper reports, to treat of military operations, and "anecdotes illustrative of the Spanish character," which are merely a tissue of senseless calumnies, vilifying the whole Spanish nation. The "prefatory ideas," are entirely devoted to the late investigation, and evince talents which we should wish to see applied to a more noble purpose than that of manufacturing pamphlets to depreciate a nation, of which the writer is most profoundly ignorant.

In the "Letters" which amount to 24, we recognize the ingenious pictorial traveller, whom we lately accompanied through Russia and Sweden, and we are pleased to find that his southern military excursion has very considerably diminished his affectation, and restored him to English good sense. These "Letters from Portugal and Spain," indeed, unlike the staff officer's "Operations" bear internal evidence of the writer's having visited the countries which he describes; and if he did not actually write them, he must at least, have made notes on the spot, whence they are respectively dated. The short preface states that "they were written on the spot, and immediately as the events arose, of which they are the subjects. Hence the remarks [which] they contain are totally independent of being influenced by after consequences. As such they are offered to the public, a simple and authentic account of the disasters and blasted hopes of one of the finest armies that ever left the British shore. It is narrated by a man who pretends to no better style than that learnt in camps: as a soldier he felt, as a soldier he writes; and to a soldier who bled in the fields of Spain, he hopes his readers will grant indulgence." This declaration is dated "London, May 1809," and relying on its truth we shall proceed to examine the knight's "letters."

The first letter is from Lisbon on the 30th of September; and after announcing the astonishment, and disappointment of our allies at the infamous and ruinous convention of Cintra,

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"M. Cuvier divides the whole animal world into what he calls *vertebrated* and *invertebrated* animals; that is, such as are furnished with a backbone, divided into the joints called *vertebræ*, and forming a case or guard for the spinal marrow, and into such as are destitute of this series of bones, and are therefore *invertebrated* animals. His first class, viz. the *vertebrated* animals, are subdivided into such as have warm blood, and a heart with two cavities, or ventricles, and into such as have comparatively cold blood, and a heart with one ventricle. In the first division, then, of *vertebrated* animals rank quadrupeds and birds; and in the second, or such as have cold blood and a single ventricle, rank the Linnean amphibia and fishes. The second great class, consisting of the *invertebrated* animals, or such as are destitute of the spine or back-bone, is divided into such as have a system of blood-vessels for the purpose of circulation, and such as have none. The first of these divisions, or that consisting of animals furnished with blood-vessels, contains the major part of what Linnæus calls *Mollusca*, or soft-bodied animals, and also all the *Crustacea*, or such as are furnished with a moderately hard or crustaceous covering. In the second division of *invertebrated* animals are contained those which are supposed to be destitute of a regular system of blood-vessels; these animals are *insects* and *zoophytes*; M. Cuvier not allowing a circulation of the blood in *insects*; and in the animals called *zoophytes*, it has certainly never been observed."

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really allowed to concur or unite in those extraordinary beings called *zoophytes*, and above all others in those zoophytes called *polytes*, of which four different species have been discovered in our own country, as well as in many other parts of Europe. They are small water animals, of a very tender substance, and furnished at the upper part with several long and slender arms, with which they seize their prey; the body is of a lengthened and tubular form, and the whole creature possesses, in a very high degree, the power of extending or contracting itself at pleasure. It produces its young principally by a species of vegetation; certain small swellings, or tubules appearing at intervals on different parts of its body, which, in the space of a few days, become complete, and resemble the parent animal in every respect, except that of size. When thus fully formed, they drop off from the body of the parent animal, and attach themselves to any convenient substance. It often happens that a polype shall be loaded, not only with a primary, but a secondary, offspring, the young animals themselves, before their separation from the parent, producing others in a similar manner; so that the whole may be compared to a kind of genealogical tree. These creatures are highly voracious, and possessing, as before observed, a very high degree of contractile and extensile power, are capable of swallowing other animals of far larger size than themselves; the tubular body of the polype enlarging in order to receive them. The act of seizing their prey is very sudden and violent, but their mode of swallowing and absorbing it, is very gradual. When a polype is cut into two or three pieces, each piece, in the space of a few days, especially in warm weather, becomes a perfectly complete animal, by the re-production of every part deficient. Thus, if a polype be cut into three pieces, the office of the head, or upper part, is to produce a new extremity or tail, with its sphincter-muscle; of the tail part to produce a new head and arms; and of the middle part to produce both extremes. It therefore cannot be doubted that the polytes do really constitute the connecting link between animal and vegetable life."

The natural history of the polype renders it impossible for the most dogmatical philosopher to say, "here animal life entirely ends, and here the vegetable life begins;" nor can any one safely assert, that, "life in every animal is a thing absolutely different from that which we dignify by the same name in every vegetable." The consideration of this subject, indeed, would perhaps perplex some of our Edinburgh philosophers on causation and sequence; though we doubt much whether it is possible to extort a confession of ignorance from the slaves of what has been truly called the vanity of philosophy and science.

(To be continued.)

The SUBSTANCE of a SPEECH delivered in the GENERAL ASSEMBLY, on Thursday the 25th of May, 1809, respecting the merits of the late Bill for the Augmentations of the Stipends of the Clergy of Scot'and. By the Rev. T. CHALMERS, Minister of Kilmeny, 8vo. pp. 311 Oliphant and Brown, Edinburgh, 1809.

THIS is an ebullition of zeal highly creditable to the talents and principles of the author, and demands the serious perusal both of the clergy and the laity, the latter of whom seem to be little aware of the injury they do to religion by resisting the equitable claims of the former, or withholding from them that comfortable subsistence, to which their education, the respectability of their characters, and their useful labours, so well entitle them.

The clause complained of, viz. *that the intervals between augmentations shall be dated from the last decrees of modification, instead of being dated from the last citation of summons*, must evidently have been an oversight; and, on a proper and respectful representation of the case, the Legislature would certainly not hesitate a moment to amend it. It cannot be denied, that it holds out to the heritors an obvious inducement to protract the litigation of the future claims of the clergy, and that the consequent delay defeats, in a great measure, the intention of the act.

To the author's sentiments respecting the importance of the independence of the clergy to the interests of religion, we give our cordial approbation. If, either by the neglect of the legislature, or by the stinginess of their hearers, they are suffered to sink below the rank which they ought to hold in society, whatever be their personal merit, they can no longer command that respect, from a vain, thoughtless, and undiscerning world, which is necessary to secure attention to their instructions. "Many more can see that you are poor, than that you are wise," says Dr. Johnson, "and few will reverence the understanding that is of so little advantage to its owner."

"I have heard of the obloquy which a clergyman incurs," says Mr. Chalmers, "by his eager pursuit after the objects of temporal ambition; and I know just as much of that obloquy as thoroughly to despise it. I have sickened a thousand times over at the flippancy of those tame and hackneyed declamations, where the fine ardours of independence and liberality are made to glow in every page, and sparkle in every sentence; where the clergy are represented as made up of selfishness and hypocrisy; and the poor deluded country as groaning under the jugglery of a designing and ambitious priesthood."

At the beginning of the last century, this declamation was confined to philosophers. It figured away in the compositions of Bolingbroke and Shaftesbury; but their example caught, and it has now descended to the meanest and most illiterate of the species. I know not whether to laugh or to cry, when I contemplate the picture of a modern unbeliever; when I see him trick himself out in all the pride of the infidel philosophy; when I see him rising in conscious satisfaction at the fancied liberality of his own sentiments; when, without a particle of science to boast of, I hear him expatiate in hackneyed eloquence, on the omnipotence of reason, on the triumphs of science and of sentiment, on the controul which the bigotry of churchmen has attempted to impose on the progress of opinion, and on their being the deadliest enemies to the illumination and liberty of the species. I hope that my brethren will stand unmoved from their most righteous purposes, by imputations so illiberal and untrue; that they will feel how they must be supported by all the sense and candour of an enlightened public; and that they will persevere with a firm and unfaltering [we would have said, steady] step, in the restoration of their independence, though every wit should point his epigram, and every pigmy philosopher deck his tinsel declamation, with the ambition and avarice of churchmen.

"Were we a mere collection of individuals isolated from the country, and from all its interests, I allow you to brand our attempt, as the scramble of an ambitious and interested priesthood. But, take us as we are, a body of men, labouring for the highest interests of the species, and whose labours, to be successful, must be supported by the genteel independence of our circumstances; I say, take this view of the matter, and you impress upon our proceedings the stamp and the character of patriotism. I am not pleading for the interests of my order; I am pleading for the interests of religion. I am not pleading for my own personal emolument; I am pleading for the character of the future age, and for the interests of children that are yet unborn. The fact is undeniable. There has, for years past, been a progress in the circumstances of the clergy towards obscurity and degradation. [More properly speaking, there has been a progress in the opulence and luxury of the other classes of society, disproportionate to the improved circumstances of the established clergy of Scotland, leaving the latter, though not altogether stationary, far behind.] Let this be suffered to continue for a few years to come, and their usefulness is annihilated; their respectability is gone for ever; they will labour in all the humility of dependence; the cold blast of poverty will stifle all that is manly and generous within them; and, instead of the intrepid assertors of truth and purity, the church will be filled by men trained by want to the most disgraceful compliances, truckling in the low walks of sycophantish accommodation, and ready at all times, for the patronage of a superior, to bow the knee, and raise the polluted incense of flattery." — — "Religion will lose its estimation the moment that its ministers lose their influence and their respectability. Every fine

gentlemen will turn away from religion, and be ashamed of its vulgarity. [Alas! it requires not the gift of prophecy to foretell this. The prevailing irreligion and profligacy of the fashionable world fully justify the prediction.] The sabbath bell may ring for another century, but it will only be a signal to the meanest of the people. Ordinances will be deserted; and all that will remain of the venerable christianity of our forefathers, will be a low, drivelling superstition among the most ignorant of the community. These are gloomy anticipations; but I am not conscious of being misled by the colouring of an extravagant fancy. I utter them with all the confidence of sober and determined conviction; and I appeal for their justice, to any man whose mind is at all cultivated in the experience of human affairs."

But, perhaps, Mr. Chalmers is carried a little too far, by the ardour of his indignant and elevated mind, when he adds: "It is quite in vain to talk of the eloquence and example of the clergy. I maintain, that without independence all example is vain, all piety will be laughed at, and all eloquence will be given to the wind. You may call it the grossness, or you may call it the brutality, of human nature; but the fact is unquestionable, that, without independence, a minister can do nothing." This is certainly saying too much. We know many worthy clergymen, who are very useful, though far from being independent; who, under the most discouraging circumstances, are the intrepid asserters of truth and purity; who would scorn to truckle in the low walks of sycophantish accommodation, or, for the patronage of a superior, to bow the knee, or raise the polluted incense of flattery; who would not yield to Mr. Chalmers in true dignity and independence of mind; and who, by temperate habits and frugality, make a very respectable appearance on lamentably small incomes. Many such truly venerable and primitive characters the Church of England can boast, whose unaffected piety, and blameless manners, whose extensive knowledge, and profound learning, though exposed to "the proud man's contumely, and the spurns that patient merit of the unworthy takes," command the esteem and respect of all who are capable of appreciating their worth and talents, or whose good opinion a wise man would be anxious to cultivate. Need we name, too, as eminent instances of such disinterested worth and usefulness, the clergy of the venerable remains of the Scotch episcopal church, who cannot be supposed to have any secular views in entering into the ministry, in the present circumstances of that church; and who, though their congregations, in general, are composed of the most respectable classes, have not, to the shame of their adherents, salaries at all adequate to their comfortable subsistence; but, while the established

clergy of Scotland are receiving repeated augmentations, to enable them, in some measure, to keep pace with the other classes of society, have long been left to the exercise of Christian patience, and self-denial, and to console themselves by reflecting on the primitive purity of their church, and that *godliness with contentment is great gain*. The peculiar hardship of their situation, however, has lately excited the attention of a generous public; and some of the first characters in the United Kingdom have warmly interested themselves in their behalf. Indeed, were the case of this learned and loyal body properly represented to the Legislature, which has lately, with well-judged generosity, passed an act for the relief of the poorer clergy of our established church, we cannot doubt but it would extend its bounty, (and with, at the least, as much propriety as to the Irish Catholic and Presbyterian clergy) to the pastors of a church, not only in communion with the Church of England, and holding the strictest conformity with her in doctrine, discipline, and worship, but deriving her spiritual powers through the hands of English Bishops.* But the author goes on:

* "The Scottish bishops, who had been driven into exile by the violence of the times, had all died, except one, without being able to provide for the episcopal succession. It was, therefore, determined by those who had the object at heart, that this necessary provision should be made, by having recourse to the same expedient which had been adopted about fifty years before; and accordingly four of the persons who had been nominated for the Scottish Episcopate, were consecrated at London, on the 15th of December, 1664, by four of the English bishops. But neither on this, nor on the former occasion, did any of the two Archbishops officiate; lest their presiding at the consecration should have been considered as claiming from the Church of Scotland the acknowledgement of any subjection to the metropolitan sees of Canterbury or York. On returning to Scotland, the four newly-consecrated prelates took possession of the several sees to which they had been appointed, and the other ten bishopricks were afterwards conferred on the persons who, for that purpose, had received consecration from their hands.

"Thus was episcopacy once more restored in Scotland, and continued to be the established form of church-government, till the revolution took place in 1688, when the bishops unanimously refusing to comply with that change, and to renounce the allegiance, which they had sworn to King James, were obliged to suffer the consequences of such refusal; and, however imprudent their conduct may appear in a worldly view, it is evident, from the sacrifices which they made, that they acted with an integrity, and from the most disinterested and conscientious motives.—They lost their revenues, and temporal jurisdiction; but their spiritual authority still remained,

"To say, that his learning and his virtues are sufficient for him, is to betray the ignorance of a school-boy; it is a mere airy and unsupported romance;—a piece of fantastic colouring that may make a figure in the enchanted walks of fiction and of poetry, but will never do in practice, and is quite unsupported by a single observation in the history of human experience. It is quite ridiculous to say, that the worth of the clergy will suffice to keep them up in the estimation of society. This worth must be combined with importance. Give both worth and importance to the same individual, and what are the terms employed in describing him?—a distinguished member of society—the ornament of a most respectable profession—the virtuous companion of the great—and a generous consolation to all the sickness and poverty around him. These appear to me to be the terms peculiarly descriptive of the appropriate character of a clergyman, and they serve to mark the place which he ought to occupy in the scale of society. But take away the importance, and leave only the worth, and what do you make of him? What is the descriptive term applied to him now? Precisely the term which I often find applied to many of my brethren, and which galls me to the very bone every moment I hear it—a *fine body*—a being whom you may like, but whom I defy you to esteem—a mere object of endearment—a being whom the great may at times honour with a condescension of a dinner, but whom they will never admit as a respectable addition to their society."

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and that "gift of God," which they had received by the imposition of episcopal hands, they considered themselves bound to exercise for promoting that episcopal "work in the church of God, which had been committed to them." By virtue of this commission, they continued, in a quiet and peaceable manner, to discharge the duties of their spiritual function. They ordained ministers for such vacant congregations as adhered to their communion; and when they saw it necessary to attend to the preservation of their own order, they proceeded to the consecration of such persons as were thought most proper for being invested with that sacred and important trust.—We have also to observe, that all the ordinations and consecrations, which have taken place in the Scotch episcopal church, since the era of the revolution, have been, and still are, invariably performed, as we have reason to believe they were from the restoration to that period, according to the "form and manner of ordaining and consecrating" prescribed by the church of England. All this having been duly attended to, by the prelates who were rejected from their sees at the revolution, and by those whom they and their successors promoted to the order of bishops, it is evident that every thing has been done, which could be deemed necessary for preserving a regular episcopal succession in Scotland."—*Skinner's Primitive Truth, and Order Vindicated.*

to be raised, and that as speedily as possible, above the imputation of being a *fine body*---" [a good body] (He might have added, a *poor body*, and a *poor creature*, expressions of affected compassion, but of real contempt, often applied to humble merit by pride and profligacy;)---" that they would add importance to his worth, and give splendour and efficacy to those exertions which have for their object the most exalted interests of the species."

Though the motion with which the eloquent author concluded his speech was, as he informs us, neither seconded nor pressed to a division, from an apprehension, we understand, that any remonstrance on the subject might be construed as an expression of discontent and insatiable avarice, and might meet with opposition from the landed interest, the clearness of his views, and the force of his arguments, are universally allowed; and, though some may question the prudence of the measure, none dispute the principle. It is generally understood, however, that the condition of the Scotch clergy is better than it was at any former period, since the establishment of presbytery; and it is but doing them justice to say, that, compared with their early and less enlightened predecessors, they are not only *fine bodies*, but *fine gentlemen*. But when Mr. C. talks of *restoring and upholding the splendour* of the present ecclesiastical establishment, and of *opening up an easier and a broader avenue to the independence of its members*, he seems to discover an ambition, which, however laudable, cannot be gratified under the Presbyterian form of church polity. The Kirk holds out few honours, as incitements to the exertion of superior talents, or as the rewards of distinguished merit and ability. As the most likely way to *restore the splendour* of the church, Mr. C. should at once have moved, that the general assembly should petition the legislature to restore episcopacy, the only ecclesiastical establishment, to which the term can, with any propriety apply;---that *splendid* establishment, so well calculated to command the respect of mankind, but which their forefathers, in their zeal for primitive simplicity, or more correctly speaking, in the pride of Presbyterian parity, which could not brook a superior, incited a rude and turbulent populace to overturn.

Letters from Portugal and Spain, written during the march of the British Troops under Sir John Moore. With a Map of the Route, [Plan of the Battle of Corunna] and six appropriate Engravings. By an Officer, pp. 334, 8vo. 9s. Longman and Co. 1809.

Operations of the British Army in Spain; involving broad Hints to the Commissariat, and Board of Transports; with Anecdotes Illustrative of the Spanish Character. By an Officer of the Staff, pp. 88, 8vo. 6s. Sherwood and Co. 1809.

The pompous pretensions of a small pamphlet, purporting to contain the "operations of the British army in Spain. By an officer of the staff," leave such strong impressions of quackery, that even truth would be suspicious if enveloped with such a garb. Out of 88 pages, 16 are extracts from gazettes; and 16 prefatory matter wholly unconnected with the army in Spain, so that only 48 remain, and even several of these contain newspaper reports, to treat of military operations, and "anecdotes illustrative of the Spanish character," which are merely a tissue of senseless calumnies, vilifying the whole Spanish nation. The "prefatory ideas," are entirely devoted to the late investigation, and evince talents which we should wish to see applied to a more noble purpose than that of manufacturing pamphlets to depreciate a nation, of which the writer is most profoundly ignorant.

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The lecturer proceeds to give a familiar view of the Linnean classification, and after expressing his doubt respecting the yet unascertained point, whether *insects* have no regular circulation of their blood, very properly notices the just ridicule which has been cast on the modern vanity of system-making. The following is an outline of one of the best of these professed scientific effusions of the imagination.

"M. Cuvier divides the whole animal world into what he calls *vertebrated* and *invertebrated* animals; that is, such as are furnished with a backbone, divided into the joints called *vertebræ*, and forming a case or guard for the spinal marrow, and into such as are destitute of this series of bones, and are therefore *invertebrated* animals. His first class, viz. the *vertebrated* animals, are subdivided into such as have warm blood, and a heart with two cavities, or ventricles, and into such as have comparatively cold blood, and a heart with one ventricle. In the first division, then, of *vertebrated* animals rank quadrupeds and birds; and in the second, or such as have cold blood and a single ventricle, rank the Linnean amphibia and fishes. The second great class, consisting of the *invertebrated* animals, or such as are destitute of the spine or back-bone, is divided into such as have a system of blood-vessels for the purpose of circulation, and such as have none. The first of these divisions, or that consisting of animals furnished with blood-vessels, contains the major part of what Linnæus calls *Mollusca*, or soft-bodied animals, and also all the *Crustacea*, or such as are furnished with a moderately hard or crustaceous covering. In the second division of *invertebrated* animals are contained those which are supposed to be destitute of a regular system of blood-vessels; these animals are *insects* and *zoophytes*; M. Cuvier not allowing a circulation of the blood in *insects*; and in the animals called *zoophytes*, it has certainly never been observed."

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Zoological Lectures, delivered at the Royal Institution in the years 1806 and 1807, by George Shaw, M. D. F. R. S. &c. with plates from the first authorities, and most select specimens, engraved principally by Mrs. Griffith. Pp. 494, 8vo. 163 plates, 2l. 12s. 6d. Kearsley, 1809.

IN no branch of human science is the painful contemplation of national inferiority so sensible to Englishmen as in that of Zoology. In chemistry, natural philosophy, and botany, we have the spectacle of an almost acknowledged pre-eminence over every other country in the present age; but when we contrast the Lacepedes, Cuviers, Lamarcks, Latreilles, Geoffroys, and multitudes of other zoologists of Paris, with all that has or have any pretensions to this title in London, we are humbled and grieved at the astonishing disparity. With the exception of the present author, whose talents and industry fortunately are some consolation to the honour of his country, we can scarcely name a living zoologist of any distinction in England. We have, indeed, several very respectable naturalists, as Drs. Latham, Smith, Turton, Martin, Haworth, and many others, but no rival or coadjutor to Dr. Shaw in the general and scientific study of animated nature. Some, perhaps, may think this circumstance of trifling importance; we think it a reflection on the national taste, which does not patronize such instructive and innocent amusements. It is difficult indeed to say whether he is most deserving of pity or contempt, who does not blush on reflecting how many hundreds of thousand pounds have been lavished, within these few years, on foreign spies, in the capacity of singers or dancers in this country, while, perhaps, not *one* thousand has been spent on the cultivation of zoological researches. Were the people of the United Kingdom destined to become a nation of dancers and fiddlers, greater attention could scarcely be paid to these important acquirements and contaminating accomplishments. For these sensual enjoyments the improvement of the human mind, in the assiduous study of the animal kingdom, and the interests of society, are to be neglected: Nay, so infatuated and degraded have the higher classes become with such pursuits, that they no longer think of supporting the only institution in the British metropolis which is calculated to disseminate a taste for zoological knowledge; and it is at present doubtful whether the people of London will ever again have an opportunity of hearing our author's ingenious and interesting lectures. If, however, they avail themselves of these elegant volumes, which the author modestly describes rather as "familiar discourses with Lady-Auditors," than "as a deeply

scientific and elaborate series of zoological disquisitions," they will not regret the time and attention they may bestow on them in acquiring a general knowledge of the most curious phenomena of animal nature. Dr. Shaw has not entered into "any very minute observations relative to classification," nor has he attempted to prove, from Aristotle, that "a man hath 10 toes;" but has given "a plain illustration of the animal world, according to the Linnean mode of arrangement, with some occasional deviations and transpositions." The work, indeed, is designed for the instruction of those who have no knowledge of anatomy, and is a series of popular lectures on the most interesting subjects in the animal world, divided into twelve discourses.

The first lecture embraces a general survey of the animal kingdom, the union of animal and vegetable life in zoophytes, and the formation of polypes. The second, third, and fourth, are devoted to the consideration of the more curious species of mammalia: the fifth and sixth to birds; the seventh to amphibia; eighth to fishes; ninth to insects; tenth to Mollusca Nuda, (or soft-bodied animals;) eleventh, Mollusca testacea, (or soft-bodied animals with shells; and twelfth, Linnean vermes and zoophytes. As friends to this elegant study we shall quote a part of Dr. Shaw's introductory lecture.

"It seems," he observes, "almost unnecessary to enforce the utility of the study of natural history by any particular recommendation. Its importance begins to be understood, and it is generally acknowledged that, exclusive of its more consequential aims, it has the peculiar advantage of uniting amusement with instruction, and of impressing the mind with a train of the most pleasing ideas while engaged in contemplating the infinitely-varied forms exhibited in the field of nature, and in tracing their gradations and connexions; and we must readily allow that it is no unimportant object to be able to secure to ourselves some species of study, which, in its progress, may continue to afford a rational delight, and in the pursuit of which there can be no fear of soon exhausting the subject. One of the greatest and most estimable characters, that perhaps ever ornamented this or any other nation, the celebrated Ray, observed, 'we content ourselves with a little skill in philology, history, or antiquity, and we neglect that which appears to me of much greater moment; I mean the study of nature, and the works of creation. I do not mean, (he adds) to derogate from, or discommend, those other studies; I only wish that they might not quite jostle out and exclude this; and that men would be so equal and civil as not to vilify or disparage in others those studies they themselves are not conversant in. No knowledge can be more pleasant to the soul than this; none so satisfying, or that doth so feed the mind; in comparison of which, the study of words and phrases

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insight into the human heart, and into the modes of conciliating a zealous and *permanent adherence*. The *pure* notions of the deity which were taught by Christ, were highly necessary to *procure a permanent and lasting* reception of his doctrine among men of cultivated minds. The doctrine of a future state of retribution forms almost a necessary part of every system of popular and profane theology. It was prudent, but at the same time it was extremely natural, for the author of Christianity, to introduce it into his own. His wisdom is obvious, not so much in the introduction of the doctrine, as in the simplicity with which it is represented. A *more ignorant or short-sighted* impostor would, it is probable, not only have borrowed the opinions, but have adorned them, also, with the superstitions of mythology."

We must here stop, to ask our author, whether he himself does not perceive some little inadvertency in this mode of expression?—"A *more ignorant* impostor," seems to imply, that our Saviour was an impostor, though not so ignorant, &c. &c. But to proceed. "He would have delighted to enumerate, in detail, the pleasures of his visionary Elysium, or would have aggravated the horrors of his Tartarus, with the wheel of Ixion, or the rock of Sisyphus. Christ, however, *seems to have foreseen*—" [Does Mr. Penrose here speak of Christ as man or as God? If as a man, he refers us only to his human wisdom, and ranks him only just above other human fabricators of religions. If as God, the language of the author is, at least, inappropriate. It is very similar to that adopted by Deists and Infidels.] "Christ seems to have foreseen, that the grossness of such fabulous representations would not long be able to resist the acuteness of sceptical criticism; and he judged wisely in expressly ~~announcing~~ the existence, but in leaving the particular circumstances and condition of a future state to continue in their natural obscurity." From the second sermon, we shall quote a passage where the author has expressed his sentiments more clearly.

"Had Christ then been an impostor, though possessed of the acutest penetration, and the most extensive knowledge, he could not have collected, from the experience of the Gentile world, even the possibility of success, in the attempt to promulgate a religion, which pretended to exclusive truth, while it conformed not to existing prejudices. Neither philosophers nor legislators had yet engaged in so arduous a task. There was another enterprize, indeed, and of a brilliancy far more splendid and flattering, in which the history of past events might have suggested to him the means, and encouraged the anticipations of success. Those persons who recollect the proneness of the Gentile converts to deify the apostles, and the readiness with which new worship was adopted, in addition to the ancient supersti-

tions, both in Italy and Greece, will possibly think, that to a deceiver so designing, and yet so patient, so really artful, and yet so apparently ingenuous, it was far from being impossible to acquire the reputation of an inspired law-giver, or to become the object of divine worship. The new deity who arose in Palestine might aspire to the same honours which were rendered to the Delian Apollo, or to Thracian Mars, or might assume a station in the Roman capitol, beside the temple of Feretrian Jupiter. Such a career of glory would, probably, have appeared sufficiently splendid to an impostor. It was all that the boldest and the most fortunate of men had been able to obtain, even in the dark ignorance of former ages; and there existed nothing in the records of history, from which the idea of pursuing a different system could possibly be collected. The observance of this system pre-supposes an acquiescence in the received idolatries of the Gentile world. The religious toleration, which was admitted by Polytheists, and which has been so much exaggerated by unbelievers in Christianity, existed only because it was perfectly compatible with the polytheistic principle, and, indeed, its natural and necessary consequence. If Christ had been an impostor desirous to become the object of idolatry, he would not have inculcated the impiety of idol worship." pp. 43, 44.

We think the third and fourth sermons well written. The respective natures of Judaism and Christianity are marked with precision; and so is the distinction between real Christianity and the papal corruptions. Of the historical detail that follows, we have already spoken. The splendid passages that here and there occur, are certainly not sufficient to illuminate the mass of matter which is so injudiciously accumulated. The ninth sermon consists chiefly of a recapitulation and a comparison of the Papal and Jesuitical power in its decline, with the continued security and progress of Christianity.

The appendix forms a very dull addition to the work; to which few readers will have recourse, we conceive, for more about the Jesuits.

MEDICINE.

A Practical Dictionary of Domestic Medicine; comprising the latest discoveries relative to the causes, treatment, and prevention of diseases; with a popular description of anatomy, casualties, chemistry; cloathing, dietetics, pharmacy, physiology, surgery, midwifery, therapeutics, &c. &c. &c. By Richard Reece, M. D. Member of the Royal College of Surgeons in London: Corresponding Member of the Medical Society at Paris, &c. &c. &c. Large 8vo. Longman and Co. 1808.

This ponderous volume is ushered before the public by such a co-

lumn of graces and right reverends, (all right able physicians no doubt,) as must strike the ignorant prophane with awe and respect for the fortunate name of Dr. Reece. The reflecting part of mankind, however, will be apt to conclude that Rev. Doctors are not necessarily the best surgeons and physicians; and that their names can only serve the same purpose as the symbols of silver and gold on the bottles of a poor apothecary. By way of preface, or introduction, to this Dictionary, a brief, and rather superficial history of popular medicine is given. The subject is interesting, but it would require a moderate volume to do it any justice. The present sketch discovers considerable *second-hand* reading, and, as such, is not a subject for criticism. The series of questions to patients, and the remarks, we fear, are not sufficient to enable uneducated persons to judge of the nature of diseases. This point, indeed, often baffles the skill of the most acute and able physicians, men of talents, learning, and profound study; and is not to be acquired so casually. Considering this volume, however, as a popular Dictionary of Practical Physic, designed solely for the use of the unlearned; we do not think that it is well calculated to answer such a purpose, as it is greatly deficient both in popular, and scientific terms, as well as arrangement. Such a work, also, should have embraced the *Materia Medica* more amply than we here find it; but in its present very imperfect, and crude state, we are compelled to suppose that the author only designed this edition as an advertisement for his next.—As a fair specimen, however, we shall extract the short article, *Beef*, which, although a familiar, is not the least interesting subject.

“*BEEF* is the flesh of black cattle, and is either used in a fresh or prepared state. It affords a strong, but wholesome nourishment. It should be tender, fat, and well mixed; and should be taken from a bullock of middle age about five years. This is preferable to the cow, the flesh of which, though equally soluble, is not equally *sapid*. When taken from a bull, or an aged bullock, that is about nine years, (for from three to nine is the period of vigour, more especially if fed in a stall,) the flesh is highly indigestible, and too dense to admit an easy solution in the stomach. Beef is more generally acceptable to the taste, than most other kinds of animal food, and by some is said most nearly to resemble human nature [flesh?] It is good at all seasons; and we continue longer to relish it, without disgust, than any other kind. The particular flavour of beef depends much on the feeding on which the animal is reared. When fed upon turnips, it often acquires a peculiar taste; and when fattened with the refuse of distilleries, the fat becomes too soft and oily, and is too much accumulated in the cellular membrane, more than in the other parts.—Beef is the most proper food for the strong and laborious, and predisposes much, when eaten to excess, to heat and inflammation. Of its different parts its fat is easily [easiest] digested; the tongue, as also the tripe, being of a more dense texture than the other parts, are more indigestible, and therefore are unfit aliment for weak stomachs. The

best mode of preparing beef is roasted or boiled, and in the latter form it is even lighter than in the former.

"BEEF TEA is a light soup, prepared from a pound of lean beef, cut into slices, and boiled in a pint of water for the space of twenty minutes, taking off the rising scum, as it first boils; when taken off it is to be strained; and *made fit for use*, [but how, or by what means, the author has not stated.] It is given as the common nourishment for invalids, and those under chronic diseases, where digestion is weak, but it should never be made too *diluent*, [too *weak* or too thin, we presume is meant by our *popular* Dr.] otherwise it does not answer the purpose for which it is intended."

In turning over this volume we came to *Hypochondriasis*, before we could discover any reason for its being patronized by *two* primates, *three* archbishops, and *thirteen* suffragans; a phalanx of divinity, surely sufficient to rescue this dictionary from our critical purgatory. But Dr. Reece, not content with selling physic for the body, must also furnish medicine to the mind, and accordingly we find him recommending such "religious books," as do not insist "on any points of doctrinal uncertainty!" After prostituting the reverend name of Archbishop Newcombe, next follows a recommendation of "Mr. Fellowes's Treatise on Death," and his "Body of Theology!!!" As Dr. R. appears initiated in the new school, we instantly searched for the words *marriage*, or *matrimony*, hoping to find a recommendation of this reverend author's long-looked for Treatise on this interesting subject, but were disappointed. We cannot believe, however, the illiberal insinuation of some of Dr. R.'s less fortunate brethren of the pestle and mortar, that this recommendation was only to insure a *favorable* critique in a certain Review. To his Lordship of Ely, (whose name appears in this work) and another Bishop, who, if we are rightly informed, have done their duty to a sceptical theologian, we recommend the consideration of this question.

There are several articles, or rather distinct treatises, such as on *aliment*, animal food, baths, &c. &c. which are not destitute of merit, and, although not finished productions, may be read with advantage by persons unacquainted with such subjects.

Observations on the causes which constitute unsoundness in Horses, considered in regard to the sale and purchase of those animals. Dedicated to the gentlemen of the English bar. By Richard Lawrence, Veterinary surgeon, Fellow of the Birmingham Philosophical Society, author of an Inquiry into the Structure and Economy of the Horse, &c. Pp. 93, 8vo. 5s. Jabet and Lucas, Birmingham; Crosby, London, 1809.

Mr. Lawrence dedicates this little work with considerable humour to the learned fraternity of wigs, compares their "grace and dignity of action," "the lofty carriage of the head," "roaring," "moving sideways---kicking---wincing," &c. with the qualities of the noble animal; but can find no analogy among the couriers at the bar to the diseases called *short-winded*, or the defect of *shyness*. Unlike

M. A. Teacher of English. Vernor and Hood, London; Constable and Co. Edinburgh.

After a careful perusal of this epitome we feel ourselves bound to recommend it, as we recommended a Vocabulary by the same author, to the attention of those teachers who wish to communicate to their pupils, an easy and condensed view of the leading rules for writing and speaking their native language with elegance and correctness.

A copious and well-selected praxis is subjoined in the form of an appendix, which must prove of great use to the more advanced pupil; and the Scotticisms, vulgar Anglicisms &c. cannot fail to give the volume an additional recommendation to every school north of the Tweed.

POETRY.

The Simpliciad, a satirico-didactic Poem; containing Hints for the new School, suggested by Horace's Art of Poetry, and improved by a Contemplation of the Works of the first Masters. Pp. 51, small 8vo. 2s. Stockdale, jun. 1808.

The author of this excellent little poem dedicates it, with much good humour and respect, to Messrs. Wordsworth, Southey, and Coleridge. He very aptly calls it an "Anthology of the new, and (what he presumes to denominate) the ANTI-CLASSICAL SCHOOL," as almost every one of his own 368 lines are illustrated by extracts from these gentlemen's writings, we cannot say poetry. He also feelingly admires their talents, venerates their feelings, but laments the degradation of their genius, and deprecates the propagation of their perverted taste. An extract will best convey an idea of this curious poem and notes.

"Poets, (1) who fix their visionary sight
On sparrow's eggs, in prospect of delight,
With (2) fervent welcome greet the glow-worm's flame,
Put it to bed, and bless it by its name;

- (1) "Look, five blue eggs are gleaming there!
Few visions have I seen more fair,
Nor many prospects of delight,
More pleasing than that simple sight!"

W.'s Poems.

- (2) "The poet tells us, that 'among all lovely things his love had been, but had never had the good fortune to see a glow-worm.—
Judge of his emotion—

"When riding near her home one stormy night,

A single glow-worm did I chance to spy;

I gave a fervent welcome to the sight,

And from my horse I leapt; great joy had I.

Hunt (3) waterfalls, that gallop down the hills ;
 And (4) dance with dancing laughing daffodills ;
 Or (5) measure muddy ponds from side to side,
 And find them three feet long and two feet wide :
 Poets (6) with brother donkey in the dell
 Of mild equality who fain would dwell ;
 With (7) brother lark or brother robin fly,
 And flutter with half-brother butterfly ;
 To (8) woodland shades with liberty repair,
 And scorn with pious sneer the house of pray'r :

When to the dwelling of my Love I came,
 I went into the orchard quietly ;
 And left the glow-worm, *blessing it by name,*
Laid safely by itself, beneath a tree.
 The whole next day I hoped, and hoped with fear,
 At night the glow-worm shone beneath the tree :
 I led my Lucy to the spot, " Look here !" *Id.*
 Oh ! joy it was for her, and joy for me."

(2) " When up she winds along the brook,
 To *hunt the water-falls.*
 What more he said I cannot tell,
 The stream came thund'ring down the dell,
 And gallop'd loud and fast." *Id.*

(4) " When all at once I saw a crowd,
 A host of *dancing daffodills.*
 A poet could not be but gay
 In such a *laughing* company.
 And then my heart with pleasure fills,
 And dances with the *daffodills.*" *Id.*

(5) " This thorn you on your left espy,
 And to the left, three yards beyond,
 You see a little *muddy pond*
 Of water, never dry ;
I've measur'd it from side to side,
'Tis three feet long and two feet wide." *Id.*

(6) Innocent foal ! thou poor despis'd forlorn !
 I hail thee BROTHER, spite of the fool's scorn !
 And fain would take thee with me, in the dell,
 Of peace and mild equality to dwell."

C.'s Address to a young Ass.

(7) " The bird, who by some name or other,
 All men who know him, call him brother." *W.*

(8) Go thou, and seek the house of prayer !
 I to the woodlands bend my way,

Of apostolic (9) daisies learn to think,
 Draughts from their urns of true devotion drink;
 Woo (10) with fond languishment their chymic maids,
 Pray for their spaniels; (11) consecrate (12) their spades;
 Whine (13) over tatter'd cloaks and ragged breeches,
 And moralize with gatherers of leeches.

"Boast of New Bond-street, and St. Paul's Church-yard,
 With 'Lyric Ballads' many a gentle bard,
 Proud of gilt cover, with engravings grac'd,
 Courts of mammas and aunts the curious taste.
 'Tis their's, with greater than the doctor's skill,
 To make by night the screaming infant still;
 Or, welcoming day with some melodious air,
 Wash his nice hands, and comb his shining hair,
 To story told of Gaffer Grumble's wig,
 Dame Hubbard's dog, and Betty Pringle's pig.

And meet religion there!
 She needs not haunt the high-arch'd dome to pray, &c.
With liberty she loves to rove." S.

(9) The daisy is a favourite with one of our poets, who addresses it thus:

"If stately passions in me burn,
 And one chance look to thee should turn,
 I *drink* out of an humbler *urn*
 A lovelier pleasure.

Yet pleased and willing,
 Meek, yielding to occasion's call,
 And all things suffering from all,
 THY FUNCTION APOSTOLICAL
 IN PEACE FULFILLING."

(10) "Or *with fond languishment* around my fair
 Sigh in the loose luxuriance of her hair—
 Spirits! to you the infant maid was given,
 Form'd by the wond'rous *alchemy* of Heaven." C.

(11) "I PRAY'D FOR THEE, and that thy end were past;
 And willingly have laid thee here at last." W.

Another author, in his valedictory address to a favourite spaniel, exclaims:

"—Fare thee well! mine is no narrow creed;
 —There is another world
 For *all* that live and move—a better one!" S.

(12) "And when thou [a spade] art past service, worn away,
 Thee a surviving soul shall *consecrate*." W.

(13) "And I gave money to the host,
 To buy a new cloak for the old." J.

A simple tale these artless bards rehearse ;
 The ditty simple, simple is the verse ;
 But ah ! in vain—for know, a simpler lay
 Wrests from their grasp the nursery prize away !”

It is surely much to be wished that the good-natured satire of the “*Simpliciad*,” could put a stop to the promulgation of such silly nonsense, divided into short lines.

Ronald, a Legendary Tale; with other Poems. Pp. 106, small 8vo.
 Hookham, 1809.

There is some neatness and traces of originality in this little volume, which, we presume, from the farewell Address to the Muse, is the production of a young Barrister. The tale is told in smoother verse than many similar compositions, but is not so fluent. Some of the “*Miscellaneous Poems*” are very pleasing. In one of the longest, “*a poetical Epistle*,” there is both poetry and good sense.

“ Still faithful to our country’s glory,
 Unequall’d e’en in Grecian story,
 We’ll Bronté fallen weep ;
 Him, lord of war, whose thund’ring hand
 Bore terror to each hostile strand,
 Great victor of the deep !

“ And thee, on whose persuasive tongue,
 Listening, astonish’d senates hung,
 To catch th’ impending word ;
 Thee, p’ledge of Britain’s inward peace,
 For commerce smil’d at her increase,
 Though war still rag’d abroad.

“ Though anarchy’s deluding guise
 Awhile engag’d Britannia’s eyes,
 In every winning form ;
 ’Twas thine, O Pitt ! though howl’d the blast,
 Though Britain’s sky was overcast,
 To guide us through the storm.

“ In future ages yet unborn,
 No-morning sure will ever dawn
 On our posterity,
 But they shall bless, with filial zeal,
 Thee, guardian of their country’s weal,
 Their laws—their liberty !”

These patriotic sentiments will insure the author a plentiful portion of abuse from certain critics, who are themselves alike deficient in original genius and honest patriotism.

Poems on various Subjects, by Henry Richard Wood, Esq. Pp. 136,
 small 8vo. 5s. Peacock, York ; Baldwin, London, 1809.

Mr. Wood’s verses are generally harmonious, and his sentiments

truly moral and benevolent. His work appears to be the effusions of an enlightened and virtuous mind, which enjoys a refined pleasure in poetical amusement. Some pieces, were it not for their length, deserve to be quoted; the imitations of the Italian are not unhappy. The following is translated from Francisco de Lemene:

“ Enamour'd of its form, a Rose,
That flourish'd by a river's side,
Beholding in the silver tide
Its charms reflected, swell'd with pride;
When, lo! a sudden storm arose,
And stripp'd this flower of all its leaves,
Which, widely scatter'd by the breeze,
Fell to the stream, that on pursu'd its way,
Regardless of its lovely prey!
Thus, thus, O! Heav'n, does beauty fade away.”

Poems, by Miss S. Evance, selected from her earliest Productions, to those of the present Year. Pp. 142; small 8vo. Longman & Co. 1808.

Miss Evance, no doubt, may be a very amiable young lady, a selection of whose poetry, during six years, from 1803 to 1808 inclusive, is here laid before the public; but we are not told what is her age, her studies, or her education, or any thing respecting her. If we are to consider her poems in 1803 as those of a child, they are very clever; if of a woman, they are sufficiently trite. The chief part of this volume is composed of sonnets; and, of all species of writing, perhaps sonneteering requires the least genius. Except the too frequent recurrence of a morbid melancholy, these poems contain nothing but laudable and truly moral sentiments; and as such we can safely recommend them to our readers. The lines “written the evening before the departure of a friend,” are happily conceived, and delicately expressed; the same may be said of those “after the departure of a friend.” The first of these reverts to the recollection of happy hours spent together; the second compares social pleasure to the transient bloom of flowers; thoughts naturally and neatly expressed.

Descriptive Poetry; being a Selection from the best modern Authors, principally having reference to Subjects in Natural History. Pp. 182, 12mo. 3s. Savage, Bedfordbury.

A selection, like the present, is greatly preferable to the multitude of little works, with monstrous figures, lately produced for the amusement of children, in natural history. The subjects are in general interesting, the poetry harmonious, and taken from respectable modern authors, and the sentiments such as will improve the heart, and enlighten the judgment. The compilation is much more judicious and novel than most of the similar publications.

MISCELLANEOUS

Juvenile Dramas, in three Volumes; by the author of Summer Rambles, &c. &c. Longman, 1808, price 10s. 6d.

These are very pleasing volumes; in which a Dramatic air is given, with a happy effect, to the little incidents and familiarities of domestic life. There is a vivacity, a naiveté, and often elegance in some of the Dramas; infinitely superior to the forced levity and stage trick so captivating at the present day. But, what is better, good morality and just sentiment are here, invariably, to be met with—we were going to say, *displayed*—though we suppressed the word, from the reflection, that so far from being obtruded upon us, they are secretly infused through every part, and essentially breathe, in a manner, through every speech, and every gesture, attitude, and action; so that, what the Greeks called the *το καλόν και το ωριον*, seem spontaneously to animate the whole. This can arise from no other cause, than the purity and beauty of the author's own mind: From so clear a fountain no polluted streams could flow.

We think "the Birth-day," "All in the Wrong," "Duplicity," and "Harvest Home," the most interesting. From "the Birth-day," we shall insert a specimen. The contrast of Miss Laton, a vain conceited girl, fond of shew and finery, and pluming herself on her accomplishments; with Miss Eleanor Mansfield, the daughter of the curate, beautiful, unaffected, and every way deserving, is drawn with many fine touches, that discover a masterly hand.

"*Scene, near the Parsonage-House. Enter Miss Laton.*

Miss Laton, "I have been plaguing myself, ever since I was here this morning, to find out some means of keeping Eleanor from going to the ball to-morrow. That girl is the torment of my life. I cannot conceive what it is that people see in her, that, wherever she appears, she should be so much *taken notice of*. She has no pretensions whatever—a poor curate's daughter, always dressed in the plainest manner possible, and so awkwardly bashful, that I always see her poked up in some corner, as if she was afraid of being perceived: For my part, I like to place myself where I am most in the way of being *taken notice of*. Then, one would think her dumb, for she never opens her lips, till some one spies her out, and draws her into conversation; and somehow or other (though I do all I can to engross the attention of the company) that never fails to happen, and every thing she says is so applauded, and so cried up, it is enough to turn the girl's head;—indeed, she is sufficiently conceited, and, I dare say, thinks herself handsome; but her eyes have an ugly expression, which I cannot bear—then her hair is too dark, and her teeth are too small. I have no doubt but that all the notice taken of her, is on that old Mrs. Russel's account; whose darling she is, and who thinks her all perfection; what shall I do to prevent her going to this ball? Mrs. Russel is enough to make one mad, praising her singing so much! She only shews her ignorance, for Eleanor has no voice, and knows nothing of music.—She shall not go, positively."

As these volumes are intended for the perusal chiefly of young people, the author must excuse us, whilst we point out some inaccuracies in her language and style, which she would do well to correct, for a future edition. In Vol. I. p. 75, we object to "*both in mind as well as body*," p. 101, "*cut a fine figure*," p. 129, "*On this side the river*," p. 134, "*Neither bears or wolves*," p. 152, "*On a great many occasions*." In some places, *accounts for account* should be noticed. We will not insert the remainder of our list: it is sufficient to draw the attention of so sensible a writer, to the above. She will take our hint in good part, and revise her compositions more carefully. To the punctuation, also, which is that of female boarding-schools, and by which (had we no other mark) we should have discovered her sex, she will do right to look with a critical eye; and she will see, that it is very exceptionable. However they may rival us in literary attainments, female writers, even in the present age, cannot point—in the last, they could not spell!

An authentic Narrative of the Causes which led to the death [murder] of Major André, Adjutant-General of His Majesty's Forces, in North America. By James Hett. Smith, Esq. To which is added, *a Menody on the death of Major André*, by Miss Seward. Pp. 363, 8vo. 8s. Mathews and Leigh.

HAD Mr. Smith published this narrative before the death of Washington, that "cool, determined *murderer* of the brave," as he was not unjustly called by Miss Seward, it might have been of some use, in preventing similar murders in doubtful cases of violation of the law of nations. At present, nearly all the American agents in this bloody and disgraceful tragedy, are removed to that world where they must be answerable for their conduct; and the innocence of Major André was before sufficiently known, to perpetuate his memory in the annals of his weeping country.

Mr. Smith's vindication of himself, however, although late, is perfectly natural, and the documents with which he has accompanied it, will be useful to the future historian of the American war.

Anecdotes of Birds; or short accounts of their Habits in a state of nature, collected from the best Authors on Natural History. With Figures engraved on wood. Pp. 135, small 8vo. 4s. Savage, Bedford Bury. 1809.

HIS short account of Birds, for which the editor has given all his authorities, consists of a miscellaneous collection of facts, relating to their natural habits only, wherever these habits have any thing peculiar; in this manner it contains more information on this subject than is to be found in any separate work in natural history. The circumstances are related in a simple familiar style, well calculated to interest and instruct youth. The wood-cuts are neatly engraven, and about 120 birds are mentioned.

The Proceedings on the Enquiry into the Armistice and Convention of Cistra, and into the conduct of the Officers concerned. By J. J.

Stockdale. Illustrated with five Military Plans. Pp. 170, 8vo. 7s. Stockdale, jun. 1809.

THIS is a valuable historical document as well of the inefficacy of such a Court, as of the impropriety of the Convention. Sir H. Dalrymple's narrative may be a memento how easy Frenchmen can dupe English; "he then perceived an appearance of guile on the part of General Kellerman," p. 69; but he had not the spirit to abandon the degrading treaty!

An Essay on the Teeth of Wheels, comprehending Principles, and their Application in Practice to Mill-work and other Machinery. With numerous Figures. By Robertson Buchanan, Engineer, and revised by Peter Nicholson, Architect, &c. pp. 164, 8vo. 7s. Savage, Bedford Bury. 1808.

A most useful and perspicuous practical treatise, illustrated with numerous diagrams, indispensable to every well-informed mechanic, whose works are connected with rotatory motion. To mill-wrights, cart-wrights, coach, watch and clock makers, who are necessarily but little acquainted with mathematics, such a plain and comprehensive work must be extremely convenient. Several useful tables are added on the pitches of wheels, that is, the distances between the centres of two contiguous teeth; and the radii of wheels, that is, the distance between the centre of the wheel and that of each tooth; these are accompanied by information on the thickness, breadth, strength and number of teeth, their velocity, and the quantity of power necessary to give them motion. The "practical observations with regard to making of patterns of cast iron [or brass] wheels," deserve the attention of founders. The work has been revised by that able mathematician, Dr. Young.

Compendium of the Laws and Constitution of England. By Wm. Enfield, M. A. Author of the New Pronouncing Dictionary, &c. assisted by eminent professional Gentlemen. pp. 390. 16mo. 4s. 6d. Tegg. 1809.

It is much to be wished that such summaries of the laws and constitution of this country should become more familiar, at a time when the fellest despotism is extending itself all over the Continent of Europe. Mr. Enfield has rendered an important, and, we have no doubt, acceptable service to the public, by furnishing so comprehensive and cheap a work, on a subject which concerns every British subject fully to know and understand. If those persons who aspire to be politicians (however profoundly ignorant of the principles of civil polity) would take the trouble of studying the principles of our laws, their morals might, perhaps, be improved, their judgments on men and things corrected, and even their perverse reasoning directed to more just and practical conclusions. Considering the immense variety of subjects which are treated in this useful little volume, the omissions are neither numerous nor important, and the general exe-

cution is such as to render it worthy our approbation. It would be an advantage to youth, if some such compendium as the present, which contains much very curious as well as useful information, was regularly read in all our schools and academies at stated periods.

A Collection of modern and contemporary Voyages and Travels, Vol. III. Containing Pouqueville's Travels through the Morea, Albania, and several other Parts of the Ottoman Empire, to Constantinople, from 1798 to 1801; Mangourit's Travels in Hanover, in 1803-4; Fischer's Letters during a Journey to Montpellier; Tour through the principal Provinces of Spain and Portugal, in 1803; Journal of a Tour in Ireland, in 1804; with Analyses of Carr's Northern Summer, and Turnbull's Voyage round the World. 8vo. with 9 Plates. Phillips.

Could we believe Dr. Pouqueville, his adventures in Greece would be interesting; the Editor, however, has added notes occasionally to confirm or illustrate his remarks. Mangourit's Travels in Hanover we noticed at length in our Appendix to Vol. xxix. p. 441. Fischer's Letters on the South of France are much more interesting and authentic than either of the preceding;—he very successfully and justly exposes the erroneousness of the vulgar idea respecting the salubrity of that climate, and the Paradisical enjoyment of Montpellier. We have often had occasion to mention the dirt and vices of the people in Nismes and Montpellier, and M. Fischer has here more fully exposed them with his usual vivacity. This volume also contains the original of the Tour in Spain and Portugal, which was lately attempted to be obtruded on the public as a new work. It has here, however, a more respectable and honest character, than when manufactured into two volumes. Respecting the Tour in Ireland, we are strangely enough informed, at the end of the volume, as an apology for the reflections "on the Irish character, (by which, however, Irishmen should profit) that it is the production of a Scotchman!" Upon the whole, we have no hesitation in saying, that this third volume of *Contemporary Voyages and Travels* is well worthy the perusal of all persons desirous of an acquaintance with the manners, customs, antiquities, and natural history of nations.

REVIEWERS REVIEWED.

An Apology for the Edinburgh Review.

—Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli.—OVID, MET. I.

To the Editor of the Antijacobin Review.

SIR,—When a man takes the liberty of volunteering his services before they are called for, he is in a somewhat awkward predicament,

and hardly knows which way to excuse himself for doing what nobody desired him to do. Such is, I confess, in some measure, my unlucky situation at present. I have taken upon me to pen an "*Apology for the Edinburgh Review*," and, for the life of me, I cannot exactly say what was my inducement; for, certainly, I dare not address the conductors of that celebrated Work, as Samuel, heretofore, addressed Eli, *Here am I, for thou calledst me*; and, indeed, were I to affect such a piece of presumption, I should probably only be mortified by old Eli's rebuke, *I called not, my son; lie down again*.

However, to wrangle no further about a point which I shall probably, after all, never very satisfactorily clear up, I am determined to cut the Gordian knot at once, by declaring, that having witnessed, for some time past, the malicious attacks made upon this popular Journal, through the slanderous medium of its cotemporary luminary, the *Antijacobin Review*, I have felt a sudden motion arousing the powers within me to stand up in its defence. What the Edinburgh Reviewers will say to me for this officious interference I know not; but as my whole heart and soul are with them, I hope they will excuse any oddity in my manner, and, after the good old fashion of sober times, kindly take the will for the deed.

I would not, however, have it supposed that, in the apology here offered to the public, I am, Quixotte-like, arming, cap-à-pée, to demolish a non-entity. Alas! very far from it! The Edinburgh Reviewers, unconscious probably of their perilous situation, have been long dancing on the edge of a precipice. They have been hugging themselves in their fair fame, and carrying their heads high, crowned with laurel, without perceiving the envious mildew gathering around them. Malice is ever striving to stifle merit. From the moment they began to shine, they became enveloped in the shade of slander. Surmises were formed. Sarcasms banded about. Jacobinism suggested. Here a flaw was detected in their principles; there an inaccuracy in their language. Here they were deficient in sublimity; there in sense. Now they were too serious; now too lax. This moment they came flying upon the wings of the wind; the next they crept upon all-fours. Something, in short, was always either too learned, or too dull;—too tame, or too declamatory; too partial, or too presuming; too pedantic in its structure, or too democratical in its tendency; and it was charitably "hoped, for the honour of the nation, that the second volume of this occasionally able, and uniformly abusive, Journal was forgotten,* even before the *Antijacobin* could find leisure to treat us with a brief sketch of its contents.

It was with no small concern, that I beheld the brightest ornament of British literature thus cruelly wounded in its reputation by such whiffling opposers. And as, with a too intimate knowledge of our crabbed nature, the Poet had long since observed,

Diram qui contudit Hydram,
Notaque fatali portenta labore subegit,
Comperit invidiam supremo fine domari,†

* *Antijacobin Review*, 1804. † *Hor. Epist. ad. August.*

it, by parity of reasoning, pretty well seemed to follow, that the same ungracious fate might, one day, await even their illustrious labours, by which, in all likelihood, many monsters were destined to be crushed in the egg, and many Hydras of the dreaded race of the *Cacoethis scribendi* to be subdued. For, as the apothecary's mortar, it has been remarked, often rings the patient's passing-bell, so do their seasonable flagellations consign to oblivion the mis-shapen productions of the day, which had otherwise stolen both fame and pudding from the suffrages of the ignorant; and laid the whole world of letters under a disgraceful contribution.

The period, however, is, at length, arrived (and I will not blink the question) fairly to meet the matter at issue, and either, by a conviction of inability, to confirm the accusations of the malicious; or, by a full exposure of the inanity of these viperous attacks, to set the question at rest for ever. The Edinburgh Reviewers have hitherto, indeed, been doomed "to work against wind and tide, and to own Religion in her rags;"* but it shall go hard with us if we don't make a better business of it than did the late Commander in Chief; and as sure as ever we gain a verdict of acquittal, they shall henceforward "walk with her in her silver slippers, where the sun shines, and the people applaud her."†

Let it not be supposed, however, that I mean, like the Knight of La Mancha, to dip my hands up to the elbows in adventure, and, enthusiastic in my admiration, to go all lengths in their defence. No, I have none of the hypocritical suppleness; Heaven be praised! of the Poet's parasite about me, *Quidquid dicunt, laudo: id rursum si negant, laudo id quoque.*—*Negat quis, nego: ait, aio.*‡ And, indeed, were I unblushing enough to copy the premises, I don't know that I should be so lucky as to fall in with the conclusion. Possibly, for the sweet bit of the sweet penny,§ I might only come in for a bitter pill. Like an honest lawyer, therefore, I am determined to scrutinize my brief, before I plead, slap-dash, for my worthy clients, through thick and thin.

To clear the way, however, as we go, it may be necessary to premise why I have crammed my porridge with consecrated bread, so frequently drawn my allusions, and, in some sort indeed, my very language, from classical authority, and, in a more especial manner, from the *Edinburgh Review* itself; and, further, why I have herein made use of *only the four last numbers* of that admired publication.

Be it known then, that; having to defend a sublime work, I was mightily desirous of doing it in a sublime manner; for, as Sancho justly remarks, in the pleasant discourse between his master and the bachelor, Sampson Carrasco, it becomes every man to take care how he talks, or how he writes, of other men, and not set down at random, higgledy-piggledy, whatever comes into his noddle. It was necessary, therefore, to call in exotic assistance, to the support of indigenous genius. I have, with this view, laid all I could catch hold of under contribution, and compelled them, with one consent, to

* *Pilgrim's Progress.* † *Ibid.* ‡ *Terence Eunuch.* § *Ibid.*

worship the golden image, which King Jeffrey of the North has been pleased to set up. But even these powerful auxiliaries would very imperfectly have availed me, could I not luckily have gone to the fountain-head for my materials.—*Dulcius ex ipso fonte bibuntur aquae.* It will be found, therefore, that I have largely drawn upon the pages, of the Edinburgh Review itself, for the laud and commendation with which I have invested it, and have fairly buried it in a bed of its own roses. It might, perhaps, have been as well to emblazon their exploits in any other language; but “when we have done enough, there is no occasion, you know, to stuff the cushion with straw,”* and such an abundance of good things do their pages contain, that we may well afford to make them honey from their own stores. “None but *themselves* can be their parallel.” After indulging in the magnificent coruscations of the Edinburgh Review, there is, positively, no enduring the plain pike-staff phraseology of any other work. Besides, genius, they say, is of an infectious nature; and as Longinus was reported to have imbibed the Homeric spirit, while engaged in discussing the beauties of the Iliad; so, in treating of the energies of their critical Journal, have I, somehow or other, felt those energies infused into my own apology, and, treading in such splendid steps, have become, as I humbly conceive, by a sort of sublime contamination, occasionally splendid myself.

As to the circumstance of having, in many, and various, quotations, drawn only from the four last numbers of this blazing star of the first magnitude, I must honestly confess that they are the only numbers I have, hitherto, been favoured with the sight of. I take shame, indeed, to myself for having become so late a reader of so universally circulated a work, and shall patiently abide the reproach of offended dignity; “not to know me argues yourself unknown.” How I, at length, found out that the Edinburgh Review was worth reading, it is immaterial to mention. Suffice it to observe, that *No. 23, for April, 1808*, was the first these eyes were, alas! ever blessed with the sight of.

It is some consolation, however, that, though I have been, hitherto, destined to take up with ‘an universal blank’ for this ‘book of nature fair,’ having had access to none other than those pitiful publications, the Antijacobin Review, the British Critic, the Gentleman’s Magazine, and trash of a similar description; there is still, thank my stars! enough before me for the most riotous mental enjoyment. I ask not what has preceded Number 23, I am satisfied with the specimens already in my possession.—*Ex ungue leonem.* And if the Fabulist’s old woman was at no loss to judge of the quality of the liquor from the mere smell of the cask, I must be even somewhat below an old woman in sagacity, if, from the Corinthian fragments, I cannot conjecture the exquisite design of the whole wonderful structure. Isis, it has been somewhere observed, was accustomed to reveal medicine to the sick by dreams. But I will venture, *meo periculo*, to declare to those who are awake, that, from the *Brunn-*

nian system of the Edinburgh Review, are we alone to look for the vital re-integration of all British literature. And, as the eating of garlic was prescribed by Hippocrates, both to those who were, and to those who intended to get drunk; so may the perusal of their glowing pages be recommended as well to them who do, as to them who wish to cut a figure in the republic of letters. For, from my own experience, I can assert that, having, at length, been tempted to taste of this "tree of interdicted knowledge," a most wonderful acuteness has, some how or other, been operated upon my intellectual optics; for I feel that it is, indeed, "able to make gods of men," and, like mother Eve, I could almost find in my heart, in company so delicate, to fly "forthwith up to the clouds." Now as, in all cases, sauce for the goose is held to be sauce for the gander, I make no doubt but that every reader of the Edinburgh Review will, if gifted with a philosophical precocity, find himself cocketed and spirited up after the same legerdemain manner, and "feeling vigour divine within him," will be ready to exclaim, with the undaunted leader of the revolutionary host,—

"Our puissance is our own; our own right hand"

"Shall teach us highest deeds."—MILTON.

Having premised thus much, by way of introduction, I proceed to an investigation of the charges that have, at various times, and, by a variety of skulking and insidious means, been brought against the Edinburgh Review. And though I am not, believe me, vain enough to fancy I can give slander such a quietus as may settle her till doomsday, (for the tom-tit will twitter upon the Eagle's back, in spite of us) yet if she still finds courage to continue to blow her trumpet, I hope, at any rate, before I have done with her, to purify, in some measure, the bad breath she has hitherto sent forth; a task, let me tell you, of no small importance, in an age of talkative and brazen presumption like the present.

The first objection, then, which I observe made to this celebrated work, is, that it is not, properly speaking, a Review, but merely a collection of detached essays, having little connection with the subject under discussion, and being very confined in its selection. That further, a misnomer is fixed on the very face of the performance, for that what is called the *Edinburgh Review* "is now generally believed to be principally manufactured in London,"* and that the hireling writers thereof "are resident on this side the Tweed, eating their way to the English Bar, and laughing at the credulity of John Bull."†

Now, as far as this objection respects a confined selection, it must surely be deemed nugatory, inasmuch as the Edinburgh Reviewers themselves have, it seems, disclaimed the idea of any thing like a history of general literature: for I understand them to declare, that they "decline any attempt at exhibiting a complete view of modern literature, and confine their notice, in a great degree, to works that either have attained, or deserve, a certain portion of celebrity."‡

* *Antijacobin Review*, June, 1807. † *Ibid.* ‡ *Ibid.* Feb. 1804.

And, very proper, I think, is such a determination; for as a prudent physician prefers a few well-chosen remedies to the confused sarrago of the *Materia Medica*, so do they wisely select the choicest morsels of criticism, and leave the tag-rag tribe of their brethren to do as they will with the remainder. And, indeed, it is out of all character to suppose that they should condescend to identify their acuteness of remark with every vulgar thing vomited from the press in this prolific "Age of Publication."

As to the *Edinburgh Review* consisting of mere essays, having little connection with the work under discussion, where, I beseech you, is the sin, or shame, of Genius being so thoroughly absorbed in its own lofty doings, as to overlook the crude and disjointed speculations of others? What if they are now and then, as in the case of Bishop Warburton, "completely carried away from the book, by the title of which their observations were suggested," * would you stop them in the midst of their flaming energies with a whistle in their ears, *sub judice lis est*; and that the writer is mortified at their parading round and round with their own bright effusions, without its once entering their thoughts to notice the dulness of his? Very pretty indeed, if things are come to such a pass, that transcendent talents must be chained under the yoke of some stupid custom, and the ass's panniers hid across the back of the generous war horse. No, no, the *Edinburgh Reviewers* will, I hope, have spirit enough to despise such absurd accommodations to the public taste, and, like the sun shining in his strength, will continue, after their own fashion, to dispense light, and life, to a benighted world, who are doomed to gaze on the majestic orb, without ability to trace the line of its mysterious revolution.

In our old-fashioned Reviews, indeed, of the South, the work criticised is the prominent part of the entertainment. But they manage these things better in the North; and prudently considering that "Dionysius and Philip together are too much for one article," † though the author is, of courtesy, it is true, introduced to the audience, he is taught better manners than to figure upon the stage in the presence of his masters. They very soon, therefore, shove him behind the scenes; and when, after a due course of flourishing through the magnificent circle of their own dear ideas, he is coldly invited to make his appearance again, he may think himself pretty well off, if they condescend to say good by to you, without sending him away with a smart cut across the shoulders. Now, how much more dignified is this, than to suffer these culprits, at the bar of Apollo, to tell their own tedious tale, and to strut, and rant, and call names, if they but fancy you will hold from them the accustomed civilities of literature. I have no notion of indulging authors in these consequential airs. Let them pack off, and take their "miserable erudition" ‡ with them. It will serve well enough "to enrich the Gentleman's Magazine," § where, amid "solid masses of antiquated stupidity," || it may find a niche, probably, in *their Temple*

* *Edinburgh Review*, No. 26, p. 334. † *Ibid.*, No. 24, p. 479.

‡ *Ibid.*, p. 449. § *Ibid.* || *Ibid.*

of Fame.—Or, at any rate, *Noctes atque dies patet atri janua Didi*—there's the *Antijacobin Miscellany* open, night and day, for the reception of all comers and goers, if they do but produce their passport of having abused, or been well abused by, the Edinburgh Reviewers, or any of their infidel satellites,

Don't tell me that this is harsh judging—a writer is never neglected but when he is not worth notice. That this happens nine times out of ten is no fault of theirs. Can the Edinburgh Reviewers make ability where nature has not bestowed it? and, where it is denied, are they not very considerate to supply the deficiency by their own? And it is wonderful, by the bye, what they are enabled to perform in this way. Set them down but to an eighteen-penny pamphlet, and they will presently work you up from it an elaborate treatise, full of arguments founded on, be sure, nothing less than everlasting principles—for, like the immortal Raphael, their excellency may be said to consist in the “powers of invention, and the skilful accommodation of other men's conceptions, to their own purpose.” Be the subject what it may, they never fail, by hook or by crook, to demonstrate their omniscience before they have done with it; until, from the ashes of some poor crazy composition, arises a Phoenix to astonish the admiring multitude. And as Midas was celebrated for turning all he touched to gold, so from the vilest scribblings can our Reviewers extract matter for the sagest remark; and, like the fly in the tangle, look plump and well-favoured, even though they fed upon a——
Zibeta Occidentalis.

But indeed, they who censure this substitution of detached Essays for a regular critical Journal, may be said, like peevish brats, to quarrel with their bread and butter. For as the alderman's beef, the king of meats, comprehended in it the quintessence of partridge and quail, and venison, and pheasants, and plum-pudding, and custard,* so the Ed. Review, the king of Reviewers, contains within itself not only the heart and soul, where it has any, of the work under consideration, but a rich abundance of original sentiment into the bargain. In turning over its pages, you are disgusted by “no tame writing, no intervention of ordinary passages, no enervation of the high powers of the mind,” no “stooping of the wing”† and balking a strong conception; but all “bears the zeal and impress of genius.”‡ And though, in consequence of these “rapid and lofty movements,”§ we may occasionally be whirled into regions beyond the chrystalline orbs, and bewildered by speculations remotely connected with the subject, we are yet to remember that their very vagaries smack of invention, and that “the light that leads astray is—light from Heaven”!|| for, like the great and unhappy Lord Verulam, the Ed. Reviewers are “spirits of that high order that go ingeniously wrong, and who cannot even err without instructing.”¶

Though, therefore, to alter their plan would be, in effect, to

* Swift's Tale of a Tub. † Edinburgh Review, No. 23, p. 27, &c.

‡ Ibid. No. 26, p. 256. § Ibid. || Burns.

¶ Wood's Enquiry into the Life of Homer.

endanger their reputation; yet, aware that they have given a new character to review writing, and that the world is but little disposed to pardon any aberration from established customs, it may not perhaps be amiss to observe, in extenuation of this supposed offence, that as "the sin which most easily besets a translator, is that of grafting his own sense on that of his original,"* so the danger to which a Reviewer is most exposed, and, by the bye, "the temptation, is the stronger the more he is a man of talent and imagination,"† is the giving us his own opinions in lieu of those of his author. Besides, is the conjecture altogether unreasonable, that "the Public is apt to exaggerate a little the value of what it receives, without any previous expectation;"‡ and I dare say we every one of us read the Ed. Review with greater pleasure, for not knowing before hand where its train of thought may conduct us; like travellers in a romance, we are every moment deluded by a change of scenery. Heroic knights, love-lorn damsels, falling waters, hanging gardens, enchanted castles, clouds, comets, and armies in the air, all fit in delightful succession before us. *Græcia capta ferum victorem cepit, et artes intulit agresti latio.* The genius of the Reviewer hurries us, at will, through his magic pages; and, like men that have "eaten of the insane root that takes the reason prisoner," we have no power to controul the charmed spell, but, will-he nill-he, are conveyed "to Rome, to Athens, or the lord knows where," and are only recalled to the stupid dullness of plain common sense, by recollecting that all this is but "the baseless fabric of a vision," the work of minds wrought in the same mould with our own; and that, amid the delirium of our rapture, instead of escorting my Lady the Princess Micomicona, we have merely been hunting up Sancho's ass, and devouring the pages of — *the Edinburgh Review*!!

As to those who have no taste for this method of composing a critical journal, let them seek elsewhere for entertainment. I, for my part, love to behold the expansions of intellect, and the cloud, no bigger than a man's hand, to cover by degrees the face of the whole heavens. What! does an overflowing excellence lose its nature? If Chrysippus wrote a complete volume upon cabbage, need the Edinburgh Reviewers blush at producing a regular treatise from the flimsy ratiocinations of a Grub-street pamphleteer? But there are Goths and Vandals that spurn at every exhibition of native genius; and as those who have drunk of the Clitorean fount are said to contract an aversion to wine, so do these dull and insensate beings, bred up in the droning sentiments of the Antijacobin, or the British Critic, feel no rapturous union with "the voice of the charmer, charm he ever so wisely." Indeed, in vain will you attempt to electrify these clodpoles by the most daring and lofty speculations. They have souls of an uncouth growth, and had rather basely grovel in the dust, than "ride the whirlwind and direct the storm"—all we can do, therefore, is to leave them to their folly. *Qui vult decipi, decipiatur.*

* Ed. Review, No. 23, p. 56. † Ibid. p. 1. ‡ Ibid. p. 1.

Upon the whole, I hold it no objection whatever to this far-famed national work, that it is confined in its selection, and is, in fact, any thing in the world, rather than a Review. Call it by what title you please, you cannot impair its merit—it will still constitute, in the eye of reason, the admired standard of all that is great and excellent. Indeed, “we have not met with any thing nearly so good,”* since the revival of literature; and we cannot but regret that it should have fallen to the lot of the Edinburgh Reviewers to live in an iron age, when interest lords it over intellect, and when the glory of the Salamanca schools should have commenced Bachelors of Arts, and taken their degrees for nothing; for what is the composing a critical Journal, and serving the Booksellers, when they have “talents to serve the world?” I hope, however, for the honour of genius, that they will, somehow or other, be provided for in the end; and whether you make them governors of Asiatic provinces, Semi-Diplomatists, or “members for rotten Boroughs,” depend upon it we shall not find it thrown into an old sack; for, like squire Sancho, they have long ago felt their own pulse, and find themselves sound enough to rule kingdoms and govern islands.

O fortunate Empire of Britain! which hast the talisman of thy security; within thine own confines, ‘abilities so transcendent as those manifested by the Illuminati’ of the north, have indeed rarely been vouchsafed to “any mortal mixture of Earth’s mould.”

Præsentî tibi matoros largimur honores,
Jurandasque tuum per nomen posuimus aras,
Nil oriturum alias, nil ortum tale fatentes!

As for the remaining part of the slander, that the Edinburgh Review is generally believed to be manufactured in London, and that its hireling writers are eating their way to the English bar, and laughing at the credulity of John Bull, it is one of those *subterfugis ignorantie* that can only deserve to be treated with silent contempt. The mere *ipse dixit* of an anonymous scoffer can surely be entitled to little respect; and I have more serious business upon my hands than to waste my time in combating idle conjectures, which make nothing to the matter in hand, and which, were there even any grounds for them, could not subduct an atom from the intrinsic reputation of the work which they thus foolishly affect to depreciate. I dismiss it, therefore, to the tomb of the Capulets.

Voilà une fort belle entrée—so now to the second. There are certain cold and phlegmatic creatures, who, caring little about what is transacting on the grand theatre of the universe, affect to make it an objection to the Edinburgh Review that, taken all together, it is too much of a political cast, and that a Publication, professing to comprehend within its grasp the various departments of science and literature, should not allot so large a portion of its pages to one subject, and that too, to scholars, by no means the most interesting; and more particularly, as even in the opinion of its friends, “the advertisement of its first

* Edinburgh Review, No. 24, p. 401. † Hor. Ep. ad August.

number afforded no reason to expect that its pages should be dedicated to purposes of politics or party."* Nay more, that even articles where we should least look for any "favourable occasion to speculate on their darling topic, are yet so transmuted; during the process of discussion, as, somehow or another, to furnish out their contingent to the common stock; and that, by "animadversions conveyed in a sort of loose convenient generals, which free them from the minute restrictions of truth,"† these Reviewers are constantly in hot water, bawling out Politics, Politics, and prepared, like Knights errant in a romance to "run a muck, and tilt at all they meet."‡

Now, that the Edinburgh Reviews, taken in the gross, may, perhaps, be said to be of a political complexion, I will not deny; nor will, I even hold out against the accusation that a thread of politics may be discernibly traced through the whole body of its disquisitions. But I do, and ever must, contradict the hasty assertion, that "these subjects too much abound," and that these "favourable occasions," for the display of legislative powers, too frequently occur. What, has not the potter leave to mould his porcelain after his own form and fashion? and, in the projection of a Critical Journal, are not the conductors at liberty to consult "the signs of the times?" Now politics, we all know, is the pole star of English education, from the Statesman, brought up at the feet of Gamaliel, to the village Hampden, who imbibes his constitutional principles at the barber's shop, or the blacksmith's stithy. The Edinburgh Reviewers have no authority over the fates and destinies; and were people as fond of reforming themselves as they are of mending the State, the Journals of the day would soon chime in with the fashion; and treatises of politics would become as fusty as treatises of piety. But, so long as this world is a vast deal better thinking of than the next, so long as men are smitten with the rage of philosophizing, and fancy themselves better gifted to canvass the treasures of government, than the state of their own souls; and even the grand legislative council of the nation itself is almost as much delighted with sifting the evidence of a *Lady under Royal protection*, as with accompanying the Speaker, on a fast day, to explore the Divine assistance,—the watchful guardians of literature must swim with the stream; and, instead of aspiring to be "the makers of manners," must bow the knee to Baal, and humbly condescend to, "catch the manners living as they rise."

With infinite address, therefore, do the Edinburgh Reviewers fix with the full weight of their talents on this popular subject. They touch this grand main spring; and, more fortunate than Archimedes, having gained a footing, they instantly move the world. With the matchless pre-science of Napoleon himself, "in that vulnerable heart they plant the dagger;"‡ assured that "the remotest limb will quiver with the shock."§ Nor night, nor day, do they desist to lift up their voice like a trumpet, and "to tell a whole nation the whole of its faults."|| That it may please Heaven to enable them, by the force

* Antijac. Rev. June 1807. † Ibid, July 1808. ‡ Ibid. June 1808.

§ Edinburgh Review, No. 25, p. 230. || Ibid. No. 24.

of their own potent reasoning, "to endue the Lords of the Council with grace, wisdom, and understanding," is a petition that enters duly into the liturgy of their pious orisons; and could they but once clinch King William's scheme of a comprehension with the Dissenters, and emancipate the poor oppressed Catholics of Ireland, they would have a sweet sleep of it, I dare say, afterwards. But fair and softly, my Northern Hotspurs! we are not ripe for such high doings at present. You must "scale the cliff, and dance on hollow winds with antic shapes," a little longer, before the Devil and Doctor Faustus will be ready to join in the rigadon; for neither was Rome, you know, built, nor Quack Solomon's *Anti-Impetigenes*, though a "safe, salutary, and absolute specific," swallowed down in a day.

But your small politicians, who, as Swift observes, are mighty forward in forming profound conjectures, have somehow or other, 'it seems, taken into their heads, that the Edinburgh Review is little better than a fortress of Jacobinism;* that the tendency of its discussions is to free the mind from the wholesome restraints of government; that honest English patriotism would disdain to suggest, and experience, to sanctify some of its leading theories; that its writers, who "were, most of them, provided for by the late Ministry, who sought to render the King a cypher in the State,"† are, upon all occasions, forward to predict the ruin of their country, eager to traduce her councils, and, by consequence, not undelighted to palsy her exertions. And this Philippic they, very consistently, follow up by expressing their hopes, that "as one of the first glories of the Anti-jacobin Review was to silence the Analytical, it will be equally successful in silencing the Edinburgh, which croaks the same tune, though in a different key."‡

Alas! so incessantly will malice be twitching at reputation, that, as Falstaff observed of honour, "If it comes, it comes unlooked for, and there's an end."—But with respect to the calumny in question,—*Nos hæc novimus esse nihil.* For possessed, as the Edinburgh Reviewers occasionally may be, with certain "sublime doubts," § with a sort of *regicide* greatness of conception, as I suppose their enemies would term it, they are still Apostles of true, British, *Burdettite*, liberty, and have nothing so much at heart as the well-being of the Empire. They have no desire to remove the seat of government to the North; they merely prescribe, like experienced physicians, the doses of those "doctrines, in a recurrence to which the salvation of England is to be found;" || and provided they could only see virtuous men in office, and knaves out, would, for their own part, "care mighty little whether they were called upon to pay tribute to Cæsar, or to Pompey." ¶ Not, indeed, that they have any violent objection to a Whitbread, or a Wardle, at the helm, and a Spanish war, and the Income Tax, departing, like a vision of the

* Antijacobin Review, August 1804. † Ibid. June 1807.

‡ Ibid. August 1804. § Edinburgh Review, No. 24, 356.

|| Ibid. No. 24, 434, 438. ¶ Ibid. No. 24, 481.

night. "The prejudiced declamation of the Demagogue" they hold in abhorrence; and as for our Church establishment, far enough, dear, innocent lamb-like souls! are they from dreaming of its demolition.

(To be continued.)

MISCELLANIES.

On the authenticity of the Poems of Ossian; and observations on the opinions of Malcolm Laing, Esq. the Rev. Dr. Graham; and Professor Richardson.

As children sometimes sing before they can speak, so, it seems, rude nations have a turn for Poetry before they shew any talent for analyzing the principles of human language. It is, at any rate, a curious fact, that the genius of true poetry—that poetry which is most closely allied to the free energies of human feeling—has gradually withdrawn, as the languages, which he employed, grew more polished and technical. It would be going out of the way to tell the cause of this, and to mention, at length, how imagination is cramped and repressed by nice formalities; it is enough, in order to be convinced of the truth of the observation, to compare the works of fancy, which appeared in the easy days of composition, with those that have felt the squeeze of criticism, in these more correct, but more fastidious times. In the former, the whole production, the good and the bad, was natural; the good bearing the genuine mark of poetical inspiration, while the bad, it must be acknowledged, was very dress: in the latter, the great mass, with very few exceptions, is artificial, and confined to a tame mediocrity. From this it is not to be inferred that there were none, in ancient and early times, who thought themselves poets, without having received a commission from the Muses. Such have appeared in every age: but the obstacles to writing and transmission were then so great, that none but those lofty spirits, which were guided and impelled by the workings of rare genius, could effectually surmount them. Lord Bacon, indeed, in one of those unlucky moments, when authors will risk the imputation of speaking nonsense for the sake of saying a good thing, ventured to assert that, in the stream of time, as in other streams, all that was weighty and valuable had gone to the bottom, and that nothing of antiquity, but the sticks, and straw, had come down to us. We are rather of opinion, notwithstanding the high authority of Verulam, that we have, at least, pretty fair specimens of what the men of old times could do, both in oratory and philosophy, as well as in poetry; and we are, moreover, inclined to regard a considerable proportion of the poetry ascribed to Ossian, with all its beauties, and with all its faults, as a memorial of the genius and sentiment of the ancient Caledonians. We are not, however, prepared to assert, nor does Dr. Graham think it essential

to the general proof of authenticity to assert, that the epic poems of Fingal and Temora, as published by Macpherson, are exact and literal translations of two such regular, and heroic compositions, possessing all the critical requisites of epic poetry, which were originally composed in Gælic, and transmitted through more than a thousand years. Macpherson had collected abundant materials before he set down to translate and arrange; and, discovering what he thought the *discerpta membra* of an epic poem, he wrought them up into plot and episode; and, where a gap in the narrative occurred, which could not be supplied from his scraps of manuscript, he trusted to his own taste and invention to connect the kindred matter. But even in this exercise of his judgment Macpherson was not left altogether helpless, "for it is well known," says Dr. G. "that before the Highland reciter delivers his poem, he generally prefaces it with a short summary, in a kind of measured prose, of the principal events contained in the verses which he is about to recite. This outline of the poem is called the *Igenlachd*, or Tale. By the help of this outline, Mr. Macpherson seems to have been enabled to connect, at least, in regular order, the several detached pieces which he found in tradition, according to the series of events to which they related; and, when a poem occurred which could not, by this method, be made to coalesce with his larger work, he seems to have proceeded by two ways:—he either gives the poem in its detached state, as he found it, and as the lesser poems now appear in his publication, or he artfully introduces it as an episode, as he has done in the instance of the Maid of Craça, and in that of the expedition of Lathon, in the close of the seventh book of Temora. Of such episodes, indeed, skilfully introduced, and, in general, allied to the subject of the work, a great portion of the Fingal and Temora consists."

All that is conceded above, is, we think, wisely given up to the opponents of the authenticity of the poems in question; but it does not appear that there exists any necessity to yield one step farther. We would risk the proposition, that there were composed in the Highlands and isles of North Britain, at a very early period, a considerable quantity of tender, and heroic verse, which was preserved by tradition, partly oral, and partly written, until it was collected, and published by James Macpherson and others, within these last fifty years; and declare ourselves ready to meet and repel any objection that should be urged against it.

In the first place, admitting that the poetry is authentic, and, as Mr. Macpherson alleged, to be referred to the third century as its æra, ought we to expect, considering the extent of time, the means of transmission, and all the local and peculiar disadvantages of a thinly-peopled country, existing for many centuries in a state of comparative barbarism, that the evidence for their authenticity should be incontrovertible? Were any person to call in question the generally-received opinion that Homer, a man who is said to have been born in Asia Minor, or in some one of the Greek Islands, a

certain number of ages before the birth of Christ; a man, the honour of whose nativity several cities have disputed, and whose birth place still remains doubtful; were any one to call in question that this man wrote the Iliad, he might, we believe, remain for ever in his scepticism, if it could not be removed but by a direct and formal series of proof. Indeed there is no book that has outlived its author, about the authenticity of which doubts might not be started; and it is not many months ago that we encountered, in the work of an eminent writer on taste, a strong disposition to deprive Homer of the honour of having written the Odyssey. In every such case the onus probandi must lie upon those who oppose the opinions, that are commonly received, relative to the author of any literary performance: nor has Mr. Laing refused the task in the present instance, but, with a degree of industry, and learning, which would have done honour to him, had they been less contaminated with sarcastic petulance, he boldly submitted his shoulders to it, and has acquitted himself so well, that it must be confessed that the majority of those who interested themselves in the Ossianic controversy have yielded to his reasonings and his assertions. But that his reasoning is often inconclusive, and his assertions hasty and deniable, is clearly proved by Dr. Graham, whose work is written with much ability, candour, and politeness.

In entering upon this controversy, it naturally strikes us to enquire, whether the Caledonians of the third century were in that condition of society in which the human mind betakes itself to those pursuits, and indulges in those feelings which are congenial to poetry: for if they were, as Mr. Laing represents them, "a nation of naked, sanguinary, barbarians, armed with a shield, a dart, and a dagger; almost destitute of iron, which they prized like gold, and living promiscuously in wattled booths," we should certainly regard the attempt to prove that they were poets withal, as very absurd and ridiculous. On this subject Tacitus is the best authority, and Dr. Graham has accordingly quoted from him general passages which abundantly prove that their advancement in civilization was very considerable. "In speaking of Caledonia, he takes notice of simple states beyond the Forth, and bears honourable testimony to their skill in warlike operations. We find them previous to the celebrated battle of the Grampians, with the wisest counsels sending embassies to the surrounding states; forming alliances, and adopting every measure which prudence could suggest, or valour achieve, in order to repel the impending danger. About thirty thousand armed men, "besides the daily accession of young men, and of aged heroes famed in war," assembled under Galgacus; whom, by common consent, according to the usual manner of the Celtic nations, they had chosen for their leader. Immediately before the battle, Galgacus addresses his soldiers, in a speech full of good sense and knowledge of the respective interests of the contending parties; full of temperate valour, and patriotic eloquence. Making every

due allowance for the manner of the ancient writers, of framing speeches for the personages whom they introduced; it seems scarcely possible to suppose, that such a writer as Tacitus could, without some foundation, in fact, put such a speech as this into the mouth of a mere savage. The conduct of the battle, too, on the part of the Caledonians, evinces, notwithstanding their final defeat, very considerable judgment and military skill. Their masterly evolutions, and undaunted bravery had, more than once, by the acknowledgment of the historian rendered the issue of the day doubtful.

"To the generosity of the Celts, of whom the Caledonians are unquestionably to be reckoned a branch, Ælian, who wrote about the period under our consideration, bears the most honourable witness. To this contempt of danger," he adds, "they are prompted by songs in honour of those who have bravely fallen, and by trophies, and monuments dedicated to them, after the manner of the Greeks."

The truth seems to be, that we are not warranted by any just principle of reasoning, in forming conclusions beforehand concerning the various shades of distinction, which, under different circumstances, may mark the manners of any particular nation, or period of society. In order to conclude justly, a previous or collateral acquaintance with the particular nature or state of society is indispensably necessary. With regard to China, for instance, unless we had the indubitable evidence of historians and travellers, how difficult would it be to conceive that, for more than two thousand years, the state of society, of arts, of science, and of agriculture, has been stationary; whilst, in every other nation of the earth, these circumstances have undergone innumerable and incalculable changes! Who could predicate of the sequestered inhabitants of the Pelew islands, all the gentleness and humanity of European manners; or of the Otaheiteans, the dissipation of the latter ages of Rome, joined to the mildness and docility of the most polished people of modern times.

"On this ground, it would seem that we are not warranted to attribute absolute barbarism to our Caledonian ancestors, merely from the consideration of the country, and period in which they lived, and the state of society in some contemporary nations. We should allow its just weight to every scattered hint, furnished by writers of undoubted credit; and to every accidental circumstance which may have had any influence in characterising the manners and condition of the people."

We certainly derive very little knowledge of the state of society in ancient Caledonia from contemporary history; but every particle of information that can be called authentic is favorable to the supposition that there existed, among the inhabitants of the hills and valleys that lie beyond the Grampians, even at the time when Ossian is alleged to have lived, a sufficient share of that kind of heroic sentiment which is most closely allied to poetry. The evidence of Tacitus goes a great way to substantiate this; for the people who, by their skill and bravery, made the Roman Eagle hover over an obstinate and doubtful

conflict, were not strangers to arts and policy, which commonly are later in their appearance among men, than the inspiration of the muses. Nor is it difficult to account for that degree of civilization and knowledge which Dr. Graham pleads for, if we shall pay any regard to the account of the Druidical institutions and mysteries, which is given by Julius Cæsar, in the sixth book of his commentaries on his wars in Gaul. The Druids, he there informs us, maintain the immortality of the soul, as also the doctrine of its metempsychosis; and frequently enter into discussions concerning the nature and motion of the heavenly bodies; the magnitude of this orb, and of the universe at large; and even concerning the strength and power of the immortal Gods: and these inquiries and subjects of disputation they transmit to their pupils. He adds, what is more important, that this kind of science is supposed to have been imported from Britain into Gaul, and that those who wished to be more deeply learned in it, were in the habit, even in his time, of repairing thither for the sake of instruction. That these celebrated Druids found their way to the Highlands, and even islands of Scotland, is rendered unquestionable by an accumulation of all that species of evidence which is employed to prove their existence wherever they have been. Mr. Laing, indeed, denies this, but it is plain that he had not sufficiently studied the subject when he hazarded his objections.

“Here then,” as Dr. Graham observes, “we find in Celtic Caledonia an illustrious order of sages, who, during a long period, had poured a stream of light on these northern lands. Happily, before it was extinguished, the transcendent genius of Ullin and Ossian, of Alpen and Carril, had caught the irradiation of its departing splendour. They had imbibed, even from its declining lustre, a refinement of ideas, an elevation of sentiment, and an elegance of poetical composition, which we still admire, but which, when we take into account the discipline in which they were initiated, should not excite our surprise.”

Mr. Laing's grand argument against the antiquity and authenticity of the poems ascribed to Ossian, which is founded on the utter improbability that such a period of refinement as this, should have existed amongst the Caledonians, prior to that barbarism, into which they were found a few centuries afterwards to have sunk, will necessarily lose much of its weight. That any nation is now sunk in barbarism, or even was in that condition when it first attracted the attention of the philosopher and historian, is no argument that it never was civilized and enlightened. Indeed, such have been the changes and revolutions in every thing that respects human society, even since records became authentic, that the very fact that a people is now in ignorance and darkness, is a kind of presumption that it was once in possession of some learning and policy. But the object in view, in the essay before us, does not require that it should be proved that the inhabitants of Caledonia were as learned and polite as the Athenians, or as generous in valour, and romantic in love, as a Spanish

knight-errant. That tenderness, and elevation of feeling, which characterize the verses of the Gaelic band, have characterised the poetry of all nations in their first steps towards refinement. The smoothness and delicacy of highly-polished society have ever proved unfavourable to the expression of even the softer passions. For proofs of this, look to the novels which have been so freely poured from the English press during the last thirty years; and to the flimsy tales and romances of our neighbours on the Continent, which served us for models. Love and heroism are there represented, not so much as the calm and natural inmates of a great mind, as the disease of reason, the anarchy of passion, all roused and propelled by a mad sentimentality. Of this, there is nothing in the poems of Ossian; nor is there, indeed, any thing that is inconsistent with what we should have expected from a bard of sensibility, in the midst of a warlike people, proud of independence, and passionately desirous of fame.

"But admitting that there was a Highland genius in the third age, qualified to compose such poetry, as Macpherson published as translations; by what means, it may be said, was such a mass of versification transmitted through fourteen centuries, and finally collected, so as to enable the Editor to give epic poems to the world? At first sight it really appears no easy matter to give this question a satisfactory answer; and Mr. Laing seems willing to increase the difficulty, by recalling to our memory 'that three-fourths of the civilized world have been employed, since the era of Fingal, in the recitation of poems, neither so long nor so intricate as Ossians; and consider,' says he, 'how small a portion of the psalms or liturgy can be preserved by memory, much less transmitted by oral tradition, for a single generation.' After simply observing that the cases are not parallel in the most essential circumstances, we must revert to the usages of the druidical system for a complete solution of the difficulty in question.

"The Druids had a kind of inferior ministers, or disciples, called Bards, whose office it seems to have been to recite and preserve the compositions of their masters, who, it is well known, did not allow the use of writing to their pupils and dependants. 'The Bardic order is attributed, by all the ancient writers, to the Celtic nations; and it is extended by Tacitus, under the same appellation, to the Germans. *Sunt illis hæc quoque carmina, quorum relatu quædam Barditum vocant; accendunt animos, futuræque pugnae fortunam ipso cantu augurantur.* Posidonius also tells us that, when the Celts go to war, they take with them associates whom they call parasites, who sing their praises either in public assemblies, or to those who wish to hear them privately. 'These poets,' he adds 'are called Bards.' Now, it is a well known fact, that every great family in the Highlands had a bard attached to it, whose office it was, not only to preserve the genealogy, and to record the achievements of the family, but also to retain, by memory, like the disciples of the Druids of old, a vast number of verses which they recited at entertainments, to amuse the chieftain and his friends. Martin, in his *British Isles*, speaking of

the *Æbudes*, seems, in this view, to give the true idea of the relation which the Bards bore to the ancient Druids. 'The *orators*,' says he, were brought, after the Druids were extinct, to preserve the knowledge of families."

In all Celtic countries these Bards continued in uninterrupted succession for many ages. The barbarous policy of Edward I. is famed for having destroyed them in Wales towards the end of the thirteenth century. In the highlands of Scotland however, where no invader had succeeded in breaking the train of ancient institution, or in contaminating their language with the idiom of strangers, the succession of the Bards remained unbroken up to the year 1726, when Nial Macvarich, the last of that celebrated order, died; a large volume of whose manuscripts was put into the hands of Macpherson, while on his tour in the north, to collect the reliques of the Gaelic muse. The poems of Ossian, we are informed, constituted a favourite portion of their recitations; and honours and prizes were conferred upon him whose memory was best stored with the compositions of their national Homer. Even within these fifty years, Dr. G. observes, "that it was common for the Highlanders, little occupied in those days in the pursuits of agriculture and manufactures, to assemble together in one another's houses, and to pass the long nights of winter in listening to their national tales and poetry, and particularly to the poetry ascribed to Ossian. Those persons who could repeat much of this poetry were held in high esteem; they were welcome guests in every family; and their company was solicited and prolonged by the kindest attentions.

Taking all these things into consideration, then, and chiefly the very important fact, which is incontrovertibly proved by Dr. Graham, that the Highlanders have remained for at least the last 1500 years, an unmixed people, the possibility that a great quantity of detached pieces of poetry was transmitted from Bard to Bard for more than ten centuries, does not strike us as inadmissible. Because very few members of the English church can repeat the psalms, or any considerable portion of the liturgy without book, when there is no inducement for them to confide so much to their memories, it will not follow that, were the artificial means of transmitting these venerable compositions to posterity withdrawn, they could not commit them with safety to the power of reminiscence. The human mind does not possess a faculty of more extensive compass, in point of improveability, than that of memory. Instances of its power and fidelity, in persons who were, from necessity, compelled to improve it, are almost past belief. The writer of this article is well acquainted with a man, who has been blind from his infancy, and was of course never taught to read, who can repeat the whole bible with the exception of the catalogues of names in the books of Nehemiah and Ezra. The twenty years probationary discipline of the Druids, which were chiefly employed in committing to memory a great number of verses, afford a sufficient ground for believing that the more ancient bards did not neglect it.

improve the faculty of remembering. But the transmission of Ossian's poems was not left altogether to oral tradition; for, as Dr. G. observes; "the art of writing was practised at a very early period in Scotland. This has been undeniably proved by the existence of ancient manuscripts, of which the late Dr. Smith has given a very interesting account in the appendix to the report of the Committee of the H. Society. One of these, Dr. G. says he has seen; the beautiful Gaelic manuscript; written, as it appears, by a Monk of the eighth century; and also a volume of poems belonging to the H. Society of London, and written in the period of James IV. of Scotland. Of the poems contained in the latter, some are entitled in Latin, "Auctor hujus Ossian;" and others in Gaelic "Udair sho Ossian," "Udair sho Ullin." It is important to observe, that this ancient manuscript collection contains the episode of "the Maid of Crazeas," introduced by Macpherson into the third book of *Fingal*, and still repeated by many in the Highlands of Scotland."

Taking all the facilities and advantages which naturally suggest themselves from this state of things into account, and balancing them with the objections of Mr. Laing, we cannot help thinking that the scale would turn considerably in favour of Dr. G.; but Mr. Laing discovers *intrinsic* evidence of the modern origin of the poems called Ossian's, and enters into the wide field of poetry, both sacred and profane, to detect the steps of Macpherson's muse in her pilfering excursions, for the said muse, according to the allegations of her prosecutor, is, by habit and repute, an arrant thief. It is unnecessary here to enter into a minute examination of the particular charges of plagiarism which are urged by Mr. Laing; as they are ably repelled by Dr. Graham, both upon the general principles which guide human thought in all conditions of society, and particularly upon the consideration, that the most of those authors from whom Ossian, in *English*, appears to have borrowed, were, in point of refinement and local influences, in circumstances greatly similar to those of the Gaelic Ossian.

"In the poem of *Cuth-Lodh*, Mr. Laing specifies as, what he calls, unintelligible bombast, the following sentence of Ossian—"Whence is the stream of years? Whither do they roll? Where have they hid in mist their many-coloured sides?" I confess that all this imagery appears to me beautiful and appropriate. *The lapse of time*, and *the course of human affairs*, are expressions in ordinary use, in every language; they convey the same idea, and are founded on a similar metaphor with that of *the stream of years*. But who does not perceive that all these figures of speech originally arise, in the reflecting mind, from the common observation of human life? Must we wait to find their origin in the truly beautiful verses of Mr. Blair?

Son of the morning, whither art thou fled?

Where hast thou hid thy many-spangled head?

"I should not have been surprised, had Mr. Laing traced the above-mentioned imagery of Ossian to a source, which, had it occurred to him, he might, in the humour in which he wrote, have

been disposed to deem more appropriate. In the chronological chart of Dr. Priestley, the extent and duration of empires are represented by a stream, small and circumscribed in its beginnings, but swelling as it advances; and occasionally, as was the fate of empires, disappearing, and losing themselves in the 'mist of time.' In this same chart he might have detected even 'the many-coloured sides' of Ossian; he might have seen one empire distinguished in blue, another in red, and another in green.

"I come now, however, to consider a subject of higher import, the assertion of Mr. Laing, 'that ostentatious addresses to the sun, moon, and evening star, are alone a detection of modern poetry, to which they are peculiar.' If the learned gentleman had been able to establish this position in any other manner than by his ordinary manner of gratuitous assertion, it would have afforded, at least, a very important conclusion, though not a complete proof of his argument. Disclaiming the epithet ostentatious, whether applied to those addresses that occur in Ossian, or to those which I shall adduce from Greek and Roman antiquity, I cannot help expressing my surprise, that the gentleman should have hazarded such an assertion, when he knows, or at least before he made it, should have known, that such addresses abound in the poetry of Greece and Rome. Not to mention the odes of Horace, of Anacreon, and of Sappho, addressed to the immortals of Olympus, I observe that we meet with addresses, in the manner of Ossian, in that of Juno to sleep, *Iliad* XIV. ver. 180; to the same, in the *Orestes* of Euripides, v. 211; to night, *Orestes*, v. 174. to the air, *Aristophanis Nubes*, v. 263, and to the earth, *Sophoclis Philoctetes*, v. 403. All these addresses, though not direct to the sun, moon, or evening star, are made to similarly-striking objects of nature, and are in the same style of personification with those of Ossian; they shew, at least, that this manner of writing does not belong exclusively to modern poetry. But I proceed to observe, that the ancients furnish us with direct addresses to the sun, the moon, and the evening star.

"In the *Carmen Nuptiale* of Catullus, two most beautiful addresses to the evening star will be found; the one beginning

"Hespera, qui cœlo fertur crudelior ignis;"

And the other,

"Hespera, qui cœlo lucet jucundior ignis."

"In the hymns ascribed to Homer, and which, whether they be Homer's or not, are unquestionably of great antiquity, there is an address, or hymn, to the sun, Εἰς Ἥλιον, and another to the moon, Εἰς Σεληνὴν, both of which, Mr. Laing, should he take the trouble to peruse them, would perhaps be disposed to regard as ostentatious."

"But I would observe that it is in the chorusses of Seneca, the tragedian, that we have the most frequent and appropriate addresses to the sun and moon, in the manner of Ossian. Thus, in his *Hypophantes*, Act 2, to the moon,

Regina nemorum, sola quæ montes colis
Et una solis montibus coleris dea;
O magna sylvas inter et lucos dea

Clarumque coeli sidus, et noctis decus
Cujus relucet mundus alterna face.

And in *Hercules furens*, we have (Act III.) an address to the sun, which begins

O Lucis Alme rector, et coeli decus
Qui alterna cursu spatia flammifero ambiens
Illustre laetis exeris terris caput, &c.

"I would especially point out the address to the sun, in *Thyestes*, Act IV. as possessing many ideas in common with the beautiful address to that luminary, given by Dr. Smith, in the fragment entitled *Irrathal*. Seneca's begins with

Quo terrarum superumque parens
Cujus ad ortus, noctis opacæ
Decus omne fugit, quò vertis iter, &c.

And afterwards,

Quid te ætheris popolit cursu
Qua causa tuos limite cesto
Dejecit equos.

In the fragment alluded to, Ossian has

"The storms of the tempestuous seas
Shall never blow thee from off thy course."

These are instances sufficient, we think, to satisfy the unprejudiced that Mr. Laing had no ground whatever to regard an address to the sun, in Ossian, as a proof of the modern composition of the poems which are usually ascribed to that ancient bard. Nor do we admit that that learned gentleman has better support in the greater number of instances in which he alleges, that the materials of Ossianic poetry are borrowed from ancient productions. In some cases, indeed, the resemblance between passages that are collected, for the purpose of detecting plagiarism, is scarcely perceptible; and in others, where there is a parallelism of thought, and a similarity in the turn of expression, no allowance is made for the obvious and general nature of that thought, or for the many circumstances that were common to the two authors. For example, in the description of Cuchullin's car, Mr. Laing recognizes Solomon's chariot, and Ovid's chariot of the sun. Now, that the Caledonians of that period had their cars, we know from the testimony of Greek and Roman history; but I fancy, says Dr. Graham; it will be a difficult matter to identify Solomon's 'bottom of gold,' his covering of purple, and paving of love, with Ossian's 'seat of bone,' and the bottom the footstool of heroes; or that of Ovid's golden pole, his 'chrysoliths and gems,' with Ossian's simple beam of polished yew and embossment of native stones."

"To call the grave 'a house or dwelling,' is, I believe, a metaphor to be found in all languages. It is called in scripture the house appointed for all living. Ossian's 'dark and narrow house' is, according to Mr. Laing, a transcript of this Scripture expression. Had he consulted his classics, he might have found a much more apposite original in Horace. *Domus exilis Plutonia*; and in the same passage he might have seen how frequently common and obvious objects are

described under the same images, by writers of very different ages and countries, without any possible ground to suspect that the one had imitated or copied the other. In the ode of Horace, which has been alluded to, we find death, just as in the style of scripture, termed *night*; and the shortness of human life described in almost the same words with those of the Psalmist. The *vitaæ summa brevis* of Horace is the 'few and evil have the days of the years of my life been' of the Patriarch Jacob, or the 'thou hast made my days as an handbreadth' of king David. It were, indeed, an insult to the understanding of the reader to multiply examples of such coincidences of thought and imagery, which occur in writers who could not possibly have had any communication of ideas.

"It would be unfair, to conceal, however, that there are in Macpherson's Ossian such resemblances, both in thought and expression, to the finest passages in both ancient and modern poets, as could not proceed but from a previous acquaintance with these productions. But this is by no means inconsistent with the general argument for the authenticity of the Gaelic poetry, in the form in which Macpherson found it. There were chasms to be filled up and connected; the plot or fable of some of the pieces was to be sought for in manuscript, which had suffered from time or the carelessness of transcribers; and, upon the whole, the translator indulged in a freedom of paraphrase, when his author became obscure, which gave sufficient scope to that fund of classical ideas and associations with which his mind was richly stored."

This is a brief view of the leading objections which are urged by the opponents of the authenticity of Ossian's poems, and of the circumstances upon which they are commonly founded. We do not say that every ground of objection, and all difficulties, are removed by Dr. Graham's publication; for this, considering the nature of the subject, is impossible; but we can say, that the author has completely demolished some of the more popular and glaring arguments of his chief opponent; detected and exposed several groundless assertions, which were made a basis for important deductions, and, in short, restored to his side of the controversy so much probability and consistency, that it stands upon a more favourable footing, at this moment, than at any time since Macpherson's folly, pride, and obstinacy led the world into doubt respecting the nature and extent of his labours in preparing Ossian for the press.

This was less to be expected in the present instance, than in many others, where even more importance is attached to the determination of the dispute; for Mr. Laing has been occasionally led, by an unaccountable antipatriotism, or, at least, by a strong desire of discovering truth, which could not be agreeable to his countrymen. Dr. Johnson somewhere says, that a Scotchman must be a sturdy moralist who does not prefer Scotland to truth; but the present age has produced a Scotchman, so highly raised above the little feelings of nationality, that his greatest exertions have been employed in subduing national vanity among his countrymen, and in dashing into their eyes a glare

of light, on points concerning which, he knows, they would have no objections to remain in darkness. His labours to prove the guilt of the Scottish Queen Mary, as well as those to illustrate the supposed imposture of James Macpherson, in the case of Ossian, cannot fail to have rendered Mr. Laing unpopular in Scotland, and particularly in the Highlands. This circumstance we mention, solely with a view to exhibit, in its proper light, the gentle and dignified treatment which he has received from Dr. Graham.

Professor Richardson's Essay on the mythology of Ossian's poems is highly interesting. The proper understanding of the subject of this essay is of considerable importance, not only as an interesting picture of the strongest sympathies of our nature, leading captive the affectionate heart, even into the world of spirits; but also as comprising in it a material and unsuspecting source of evidence, that the bulk of Ossianic poetry was anterior to the age of Macpherson.

The general reasoning with which it sets out is calculated to discover and explain the origin of mythology in general, or of that universal superstition which engrafts itself upon the feelings of even the most barbarous and uncivilized of human beings. Such men have uniformly conceived, that there are many other intelligent creatures greatly superior to themselves, of a nature considerably different, and whom, as taking interest in their welfare, they were bound to adore. "Yet opinions of this sort," says the professor, "did not originate either in revelation, or in the deductions of a well-informed understanding. They were derived solely from the impulses of passion and sensibility, co-operating with those associations of thought which proceed from the influences of a prompt and ungoverned imagination.———What, then, are those dispositions, those affections, those passions, or those tendencies of sensibility, which exciling, promoting, or acting along with the combinations of fancy, produced such sentiments, and laid the foundation for a complex and extended system of religious, or superstitious, worship. What are those principles which have not their object within the visible sphere of creation; that, as it were, condemn the authority of the senses, treat their notices as imperfect, and, employing the guidance and vigour of imagination, connect visible with invisible beings; and subject mankind to the dominion of agents existing in a different state, and with whom they were hitherto unacquainted?" The principles and feelings which seem to the professor the most completely adequate to this effect, are *affection and admiration* for friends and heroic leaders, exciting such *sorrow* at their death, as induces their survivors to believe, that they are not really or altogether dead; and to imagine them in such a separate state of existence as is suited to their powers and virtues. These principles are illustrated by the actual state of human nature, as it is found in rude nations, in the present times; as well as by the poetry and works of fancy among the ancients. But the most interesting part of the essay is the application of the general argument to the poems of Ossian; in which appear at once the justness of the principles upon which it is

conducted, and a copious and varied exemplification of the striking phenomena which it respects. "It were indeed difficult, if not impossible," says the professor, "to point out, in the history of any people, a system of unrevealed and unphilosophical religion, so genuine, and so natural, so much the effect of sensibility and imagination, operating, unrestrained by authority, unmodified by example, and untinctured with artificial tenets, as in the mythology of the poems of Ossian. These poems, however, have not been supposed to exhibit, in the manners of the people whom they describe, any religious doctrines, or superstitious observances. It affords, in truth, no slight presumption, or even internal evidence of the authenticity, of these passages, at least, where religious opinions occur, that the editor, or translator himself, not discerning their real import, conceived and asserted, that they contained no mythology." But not only Mr. Macpherson, but also Dr. Blair, and the Abbé Cesarotti, the Italian translator of Ossian, failed in tracing any mythological ideas in these poems, and even took some pains to apologize for the want of them. Mr. Laing, on the other hand, could discover something like a clumsy superstition in Ossian; but without reflecting that, had Macpherson set about forming a system for his friends "of other times," we should have seen a theology of a more obvious and modern cast, or have met with a disguised Jupiter, a Mars, a Juno, or Minerva; heard of beings corresponding to Naiads and Dryads, to river-gods, and geniuses of the rocks; we should, in short, have had to encounter the complicated imagery of Homeric fiction, distorted and caricatured to accommodate and conceal.—Without adverting to these important circumstances, that gentleman compressed all his observations upon the subject of Ossianic religion, in the sarcastic denomination of it as a "*mythology of mist*."

An extract or two will illustrate the peculiar notions of the heroes in Ossian, with regard to the condition and influence of their departed friends.—The meteors and clouds of heaven, were both the palace and vehicle of kings and champions.

"A cloud hovers over Cona; its blue circling sides are high, the winds are beneath it; within is the dwelling of Kinga. His friends sit around the King, on mist, and hear the songs of Ullin. The lesser heroes, with a thousand meteors, light the airy hall."

'The contrast between the imbecility of departed spirits, so far as regard bodily exertions, and their power over storms and tempests, is strikingly illustrated in the following passage.'

"The blasts of the north open thy gates, O King! and I behold thee sitting on mist, dimly gleaming in all thine arms. Thy form, now, is not the terror of the valiant; but like a watery cloud, when we see the stars behind it with their weeping eyes. Thy shield is like the aged moon; thy sword a vapour half kindled with fire; dim and feeble is the chief who travelled in brightness before. But thy steps are on the winds of the desert, and the storms darken in thy hand. Thou takest the sun, in thy wrath, and hidest him in thy clouds; the sons of little men are afraid, and a thousand showers

decead. But when thou comest forth in thy mildness, the gale of morning is near thy course, the sun laughs in his blue fields ; and the grey stream winds in the valley."

They believed also that the spirits of their fathers had the power of taking away life by secret and unseen influences. An aged hero, tired of life, thus addresses the ghost of his ancestor :

" Spirit of the noble Garmallen, carry Lamor to his place ; his eyes are dark ; his soul is sad ; and his son hath lost his fame."

So, too, Inilmalla, apprehensive about the fate of her husband.

" Call me, my father, when the King is low on earth ; for then shall I be lonely in the midst of my woe."

The following passage is quite explicit.

" His hand is like the arm of a ghost, when it stretches it from a cloud ; the rest of his thin form is unseen ; but the people die in the vale." They were likewise supposed to possess the knowledge of future events, and were accordingly often applied to by their offspring.

" Come, (said the hero) O ye ghosts of my fathers, who fought against the Kings of the world, tell me the deeds of future times, and your converse in your caves, when you talk together, and behold your sons in the fields of the valiant. Trennmore came from his hill at the voice of his mighty son. A cloud, like the steed of the stranger, supported his limbs ; his robe is of the mist of Luno, that brings death to the people ; his sword is a green meteor, half-extinguished ; his face is without form, and dark. He sighed thrice over the hero, and thrice the winds of the night roared aloud. Many were his words to Oscar ; but they came only by halves to our ears ; they were dark as the tales of other times, before the light of the song arose."

The candid and unbiassed will give its proper weight to the fact, that Macpherson has given to the world, in the poems of Ossian, the outlines of a natural, a universal, and yet peculiarly modified, mythology——natural, as it arose from the same feelings and train of thought which have given birth to all superstition and all polythesim ; and peculiar, as it is marked with the distinctive characters which were impressed upon it by the majestic scenery of the Highlands, and the soft melancholy of their inhabitants——without discovering that there were any expressions of superstitious emotion in the whole mass of poetry which he collected and published.

Dr. Graham has given up the *integrity* of the two epic poems, by allowing to Macpherson such an exercise of skill and of taste in the arrangement of the materials which he collected, as amounts to all that this gentleman claimed before he began to amuse himself with the inquisitive and incredulous : he has pursued the enquiry, upon fair and philosophical principles, where he had to meet reasonings or presumptions against the probability of what he wished to prove ; and upon an accurate statement and examination of facts, whether they tended to increase or diminish the cogency of his argument. The execution of the whole is manly, and does honour both to the talents, and principles of the Author.

R.

CONTINUATION OF REMARKS ON DR. MILNER,

(From Page 447 of Vol. 32.)

We humbly conceive that Dr. Milner cannot accuse us of betraying any jealousy of his well-earned fame as a genuine Billingsgate writer. We are not conscious of harbouring a wish to tear off one twist from the fish-band fillet, which encircles and adorns his mitre,—a fillet, as we understand, of triple formation, and derived from the intestines of the sword-fish, the shark, and the dog-fish, and meant as an honorary indication of the style and manner in which the Popish Bishop is wont to indite his works. The sword-fish, we of course suppose, is typical of, and alludes to, that cutting and fiction-loving disposition described by the Psalmist under the similitude of the razor.—The meaning of a shark disposition is too obvious to require explanation, and may, with peculiar justice, be applied to that voracious lust of power, and those absorbing propensities at all times manifested by the disciples of the Court of Rome. In his writings, moreover, we always fancy that we behold the Popish Bishop with expanded jaws, ready to swallow and devour the very body and blood of his adversary, without any demand of merit for the still larger swallow of his faith. Without, however, doing violence to the usual standard of his faith, and in perfect consistency with his belief in transubstantiation, Dr. M. may at any time, if he pleases, without being suspected of an intention to worship them, cut out figures in wafers, representatives of Sir R. Musgrave, Bart. the faithful historical painter to the Pope, of Dr. Duigenan, the biter of his Holiness's great toe, and of Dr. Ledwich, the arch-enemy of the existence of the serpent destroying St. Patrick, and the male-shunning St. Bridget. The Dr. may then, with due hocus pocus and conjurations, transubstantiate these figures, and, after muttering certain horrid imprecations, may commit the aforesaid worthy characters to be consumed by fire and faggot, while his ghostly chaplains, at his elbow, may declare, like the Goths at seeing the combustion of Grecian literature, that they never beheld so glorious a flame. Or, perhaps, it might be equally delightful to the Popish Bishop to get some huge wooden figures, which he could also transubstantiate, *secundum artem*, into Sir R. M. Doctors D. and L. as the alchymist transmutes base metal into gold, and on which Dr. M. might periodically inflict severe corporeal punishment. Under such tortures, their cries would pierce the Doctor's ears, and their blood would flow, as the myrtle, into which Polydorus had been transformed, bled, when Æneas tore off its sanguineous branches:—

Nam, quæ prima solo ruptis radicibus arbos
Vellitur, huic atlo liquuntur sanguine guttæ,
Et terram tabo maculant. Mibi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.

Æneidos, Lib. iii. Line 27—30.

The Popish Doctor, we believe, would not quake with superstitious

horror on the occasion, but, like a true monkish conjuror, long accustomed to view Harlequinade changes, would superadd joy to the philosophic coolness of "Nil admirari;" for those who are in the secret of melting the blood of Januarius, are placed above emotions of wonder, though they triumph in the success of their deceptions.

Dr. M. has told us, in page 328 of his *Irish Tour*, of that prodigy of truth, sense, and pathos, St. Bernard, who, it seems, wrote most considerably, on the astonishing and mighty subject of "Consideration."—St. Bernard, according to Dr. M., was the great propagator of Ireland's Monachism—clarum & venerabile nomen. Now, we do not mean to impugn for a moment that this considerate Monk was a lusty propagator of the species, and that quite in a natural way, without the intervention of miracles. But if Dr. M. has time to spare from the fond contemplation of the powerful works of the vigorous and considerate St. Bernard, and his extraordinary and prolific efforts to propagate Monks and Nuns, let him look awhile into the pages of Virgil, where he may read many curious accounts of miraculous transformations, such as a fleet of ships being changed into nymphs, &c. each, no doubt, a delicious morceau to the miracle-enamoured mind of the Popish Prelate.—Above all, let him pay his acknowledgements to us for pointing out to him the story of Polydorus, as he may manage to twist it somehow into an argument for transubstantiation. We can pass over Bishop Watson's being inclined not to disbelieve the animality of shrubs and plants. But we hope, on this occasion, that Dr. Ledwich will not illnaturally interfere with his antiquarian touchstone, and deny the existence of Polydorus, as Bryant attempted to disprove the existence of Troy. Be this as it may, the Popish Bishop may, nevertheless, be inclined to consider the bleeding myrtle as in some measure analogous to an arsenic wafer transubstantiated, and may turn the instance to some account by the conjuration of a little sophistry. We beg leave here to tell the Right Reverend Dr. M. an anecdote of a worthy old lady, a second St. Bridget, who asserted, that after receiving the wafer (as Voltaire says) from the *ass who carried the Lord*, she actually tasted the blood of Christ. "Nothing more or less, Madam, (said a friend sitting by) than the scurvy on your gums." Dr. M. will probably reply to this story, that the witty friend was a surgeon, who was on the watch for a job.

All this time, however, we have lost sight of the third band in the emblematical fillet of Dr. M.'s mitre,—namely, that of the Dog-fish.—To explain its meaning is needless. The Dog-like attributes must easily have been recognised by those who have perused Dr. M.'s works, more particularly his *Irish Tour*. It might not be inappropriate for the Doctor to get a Cerberus painted on his episcopalia, especially as he is likely to dissent from the Heathen Mythology, and to assign a station to the three-headed monster at the gates of Heaven, instead of Hell, leaving the latter wide open to all but Papists, while it would be the exclusive privilege of the Papist to cast the infallible sop of salvation to the celestial sentinel;—

Mette soporatum, & medicatis frugibus offam
 Objicit, ille fame rabiâ tria guttura pandens
 Corripit objectam, atque immania terga resolvit
 Fusus humi, totoque : ingens extenditur antro.

We might, however, closely allegorize Dr. Milner himself, under the figure of Cerberus; but, strange to tell, though he has barked with three mouths at Sir R. M. Doctors D. and L. yet is he averse to the amusement of bull-baiting! Gentle Reader, do not forthwith form any hasty or high opinion of Dr. M.'s humanity and tenderness to the brute creation. We do not even know that he is a friend to Lord Erskine's famous bill, though he might wish to have a snug corner in it for the protection of his favourite cattle. Be it known, therefore, that as some are fond of Maltese asses, and others of Merino sheep, Dr. M. is most partial to the breed of bulls, from the fat pastures of St. Peter's at Rome. These furious and ungovernable animals were at one time let loose in Christendom by their keepers, the Popes, and roared aloud throughout the civilised world. They gored indiscriminately, and most viciously, the Princes of every state in Europe, and their subjects; but, thanks be to God, the wicked and mischievous breed has been greatly diminished, though not extinguished. We may venture to say that, comparatively speaking, the bulls no longer roam at large, to the terror of Europe, but are tied to a stake, and no one can desire better sport than to bait them historically;—and that they are well baited in this manner we must be conscious, when we recollect the names of those Herculean friends and champions of truth, Sir R. Musgrave, Doctors Duigenan, Ledwich, Hales, Elrington, Ryan, the Rev. Mr. Le Mesurier, and a constellation of other academic luminaries of the age. We feel great pleasure in placing Sir R. Musgrave at the head of these enlightened men, because we know that they look with pride and satisfaction to the energies and assistance of this accomplished scholar, whose great and versatile powers of mind have extended their researches into almost every branch of knowledge, but who, in historical information, has few equals, and is certainly surpassed by no man of the present age. His own work, the History of the Irish Rebellion, will be a deathless memorial of his fame—an eternal monument of his great ability, his indefatigable industry, and, above all, of his unwinking love of truth, alike unchecked by the frown of power, and undaunted by the menaces of the guilty.—A work of this original stamp, adamant texture, and exalted nature, could as little have been served by the ephemeral patronage of a time-serving and papist-courting Viceroy, as it has been injured by its insignificant absence. The sun of power might, by a momentary gleam, have gilded this fortress of truth, but, whether it shone or no, the bulwark remained equally impregnable. Posterity will, perhaps, hardly know, or be only amused to hear, that a Popish Bishop, fresh from the confession-box, and who had been engaged most of his time in prating about musty legends, should come forward, and presumptuously attempt to decry the history of

the Irish Rebellion. That he should do so is, indeed, quite natural, and highly complimentary to the historian, who, from the nature of his work, could not, with any conscience, have made it a bed of roses for, or less thorny to, such men as Dr. M. That a man, however, of a mind like Dr. Milner's, so poisoned with the grossest and darkest errors of Romish superstition and bigotry, can, in the smallest degree, be a judge of history, we utterly deny. He is as incompetent to the task, as a Russian boor is to square the circle. It is much to be regretted, that he was not bred an architect instead of a priest, who is so busy and meddling in his writings. On the subject of Legends, he is indeed harmless, and vastly amusing to the less credulous part of the world; here is his fort and tower of strength—*Ne Sutor ultra crepidam*.—Let him retire, therefore, to such occupations,—let him lay aside his cumbersome and unwieldy armour, and we would beseech him, in clemency to himself, to return his sword to its scabbard, if he had one; but unfortunately, in one of his late fierce polemic rencontres,

postquam arma Dei ad Vulcania ventum est
Mortalis mucro, glacies ceu futilis, ictu
Disailuit, solvâ resplendent fragmina arenâ.

Virg. Æneidos, Lib. xii. l. 739.

P.

THE AUTHOR'S DEFENCE OF "NUBILIA."

To the Editor of the Antijacobin Review.

SIR,

Permit me to observe, that you misconceived me when you stated, at p. 185 of your last number, that I have written against the *existence* of nobility. I believe, if you refer to those parts of my volume, which may have excited that opinion in your mind, you will perceive that I strongly insist upon the utility and necessity of the present distinctions of society; but I abhor, as every honest man must abhor, titled delinquency. I love my country, its constitution, and its orders; but I am indignant when I behold birth and wealth employed as a sanction to excesses which private men would blush to commit. Let us not, from a mistaken tenderness, foster the vices that are festering round the core of the nation; let us rather, in the language of Shakspeare, "be cruel, only to be kind."

Your accuse me also of "Wolstonecraftism." I wish you had specified the instances; for I would not willingly imitate what I have never yet learned to admire or approve.

I request the insertion of this letter in your next; and remain,

SIR, your obedient servant,

THE AUTHOR OF "NUBILIA."

London, July 11, 1809.

* * With the above just and virtuous sentiments, which are certainly much more explicit than those in the work alluded to, we

perfectly concur, and are pleased to hear them from a writer on whose labours we had bestowed such liberal approbation. We are; however, so conscious of the impartiality and justness of our review of "Nubilia," that, unless the Author particularly wishes it, we do not think it necessary again to return to it.

To the Editor of the Antijacobin.

Character of the French, from different authorities.

AT a time when all continental Europe is smarting under, or struggling against, the open aggression, or the secret art and influence of a restless power, which would never suffer their neighbours peaceably to enjoy their own domestic policy; it may not be irrelevant to produce, from historic records, different testimonies of that nation, all tending to prove, what any observer, possessed of common sense, may discern, that there is no safety with them, but in opposition and defence; and that they do not pretend to embrace, but in order to crush to death the unfortunate victims of their double policy.

To those indecisive palliators, who discover no strong outlines in any thing; who pretend that human nature is the same in all parts of the globe, and that it is illiberal to mark out any nation by peculiar characteristics, it may be replied, that nations are marked by peculiar features as well as individuals are, and distinguished by traits of character as well as by languages, and casts of countenance. That, though there may be many exceptions from, still there are strong outlines. If any one was to assert that the French were thinking, studious, and sincere as a people; that the English were ungenerous, dastardly, illiterate; the Spaniards cringing, cowardly, and indecisive; would not a boy of twelve years old laugh at them? yet there are undoubtedly persons of these different characters in each nation. The French are now, unfortunately for them, governed and led forth by a man who unites in himself all the most detestable qualities of every nation under the sun: and unfortunately also, finds in that country fit instruments for his diabolical machinations.

But let us refer to our characteristic memorandums.

Maria Theresa, in the early part of her reign, in reply to the solicitations of Cardinal Fleury for peace, having experienced the intriguing perfidy of the French, says, "I have acted with too much condescension to the court of France, which has, by promises and money, excited all the princes of Germany to crush me; I can prove, by documents now in my possession, that they endeavoured to excite sedition even in the heart of my dominions; that they attempted to overturn the fundamental laws of the empire, and set fire to the four corners of Germany; and I will transmit these proofs to posterity, as a warning to the empire." After these sentiments, so decidedly expressed in regard to France, it is truly mortifying to see the same Maria Theresa, at a subsequent period, in the eager hope of

being enabled to resent the wrongs she had suffered from the king of Prussia, and recover Silesia, suffer herself to be induced to enter into a secret alliance with France, totally against the advice of all her ministers, and the decided reprobation of the emperor her husband; who, when the proposal for that measure was produced by Kaunits in the council, rising up with great emotion, vehemently struck the table with his hand, exclaiming, "Such an unnatural alliance is impracticable, and shall never take place;" and instantly quitted the apartment. The empress afterwards with difficulty extorted the reluctant consent of her husband. The Archduke Joseph also ventured to ask her, "if she deemed herself safe in trusting to France, who had so frequently deceived her." Though often repulsed by the empress, he returned with spirit to the charge, and urged her not to separate from England, from whom she and her family had derived such effectual assistance. Though the empress had obtained in this instance the reluctant consent of Francis I. yet he was always averse to the French alliance; and among his papers was found this observation: "The less connection with France the better—the god of the French is convenience, they have been often tried, and have been always found unfaithful."

Count de Hordt, who was one of those Swedish nobles who adhered to Frederic Adolphus in his struggle to throw off the dominion of the senate, and was obliged to fly for his life, says, in his memoirs. "Since the days of my infancy I had witnessed an incessant scene of disasters in Sweden, and the unlimited alliance of France had proved the invariable cause and principle of every calamity. It was through French intrigues and instigations that the *chapeaux* faction had constantly laboured to strip the crown of its constitutional rights and privileges, under the plausible pretext of preserving the liberties of the nation from all infringement. I saw at that period the court insulted, and even most unwarrantably attacked, in the persons of the three princes, and the princess, whose right of succeeding Providence alone had established; and daily witnessed most unparalleled persecutions, which many of my friends had to encounter, for having declared in favour of the prince.* From my attachment both to my country, and to my sovereign, and my zeal for their true interests, I was little inclined to favour the projects of France, and march under the banner of the *chapeaux*." The character of the French nation, can scarcely be defined in more clear and explicit terms, than those which were used by Sir Wm. Cecil, the wise counsellor of Elizabeth. "When they make peace," he says "it is only that they may grow in strength, and renew hostilities with greater efficacy. As their natural resources are immense, they soon recover from disaster and defeat, and it is not possible for them to be poor and peaceable for many years."

It was undoubtedly the abhorred influence of French intrigue,

* See Letters of the Swedish Court, page 84.

that occasioned Paul I. to be murdered in his own bed-room, by his own subjects. One might suppose so striking and lamentable a lesson might be sufficient to deter his successor from pursuing, so inconsistent with his honour and glory, so dangerous a line of conduct.

Mrs. Carter, who travelled upon the continent in company with the famous Mrs. Montague, and Lord Bath, thus expresses herself, "you ask why I prefer the German character and manner to the French? because I believe the character more honest, and I find the manner less bustling, and less affected, but equally polite. Indeed, I always consider the French as the most pestilent corrupters of the human heart; and their writings more so than any I ever read; they tend to the subversion of all principle, sap the foundation of all morality, and stifle all right sentiment. You will not imagine me extravagant enough to apply all this to each individual, though I met an English lady at Spa who had resided in France, and she declared to me that she never met with any one person while she was there, who had either principle or sentiment: to her great surprize, she once thought she had discovered a character possessed of both; but, upon further enquiry, the lady proved to be a Canadian."

Doubtless many more instances might be produced by many others to the same purport as these I have cited.

Certainly much pacific communication with these our neighbours can never prove an advantage to us.

Should that nation be so happy, ere long, as to throw the demon that now bestrides them, the severe lesson which they have learnt may possibly teach them to be thankful for a legitimate, and peaceful sovereign, and may restrain, in a degree, that versatile levity, which murdered a Louis, and placed Buonaparte on the blood-stained throne.

I remain, Sir, with all respect,

Your's, ANTIGALLICAN.

To the Editor of the Antijacobin.

*Tarif of Popish Indulgences humbly submitted to the
Lord Bishop of Norwich.*

June 17, 1809.

SIR,—If you think the following sentiments, respecting the danger of giving the Catholics more power in the army, navy, and state, than they now possess, worth a corner in your truly valuable and patriotic Journal, I shall feel happy in, occasionally, becoming a correspondent.—They are chiefly the conclusion of an address, intended for circulation at the dissolution of the last Parliament: at that important æra, when a virtuous and beloved Monarch scorned to mock his maker, by violating his Coronation Oath; and by his conduct boldly proclaimed to the world, that he would ever make a distinction between virtue and vice, and not suffer the advocates of idolatry to be admitted into places of the highest power and authority.

It is well known that, in time past, the Roman Catholic religion was the established religion of this kingdom; and that our forefathers

were so fully convinced of the idolatry, superstition, and wickedness of the Church of Rome, that it was judged expedient, for the happiness of the nation, to abolish that religion, by enacting severe penal laws against the teachers and professors of it. The severity of these laws have been considerably mitigated, by the enactment of others, within a few years, in favour of the Catholics. But, it appears that their discontent increases in proportion to the indulgences granted them; not satisfied with equal protection of their rights and property, they vehemently cry out for power. The danger of granting which, will most clearly appear from an attentive consideration of the principles of their religion.

The Papists, particularly the lower orders, think themselves bound to confess their sins and offences to their priests, who pretend to have divine authority to absolve them from their sins, provided they pay certain sums, and submit to some punishments, which they enjoin, by way of penance. Money in time past procured absolutions and indulgences to a most infamous degree; and who can say that it would have no influence at the present moment?

The following account of the prices of indulgences, in the fifteenth and sixteenth century, is taken from Guthrie's Geography, and is an extract from an old book, printed by authority of the then Pope. The translation of this book into English, was, under the title of *Rome, a great custom-house for sin*.

ABSOLUTIONS.

	l.	s.	d.
For him that stole holy or consecrated things out of a holy place.....	0	10	6
For him who lies with a woman in the church.....	0	9	0
For a layman for murdering a layman.....	0	7	6
For him that killeth his father, mother, wife, or sister....	0	10	6
For laying violent hands on a clergyman, so it be without effusion of blood.....	0	10	6
For a Priest that keeps a concubine; as also his dispensation for being irregular.....	0	10	6
For him that lyeth with his own mother, sister, or god-mother.....	0	7	6
For him that burns his neighbour's house.....	0	12	0
For him that forgeth the Pope's hand.....	1	7	0
For him that forgeth letters apostolical.....	1	7	0
For him that taketh two holy orders in one day.....	2	6	0
For a King for going to the holy sepulchre without licence	7	10	0

DISPENSATIONS.

For a bastard to enter all holy orders.....	0	10	0
For a man or woman that is found hanged, that they may have Christian burial.....	1	7	6

LICENCES.

For a layman to change his vow of going to Rome to visit the Apostolic Churches.....	0	18	0
To eat flesh and white meat in Lent and other fasting days.....	0	10	6

That a King or Queen shall enjoy such indulgences as if they went to Rome.....	15	0	0
For a Queen to adopt a child.....	300	0	0
To marry in times prohibited.....	2	3	0
To eat flesh in times prohibited.....	1	4	0
Not to be tied to fasting days.....	1	4	0
For a town to take out of a church them (murderers) that have taken sanctuary therein.....	4	10	0

FACULTIES.

To absolve all delinquents.....	3	0	0
To dispense with irregularities.....	3	0	0

The book, from which the above extract was made, must have exhibited a most curious specimen of the horrid depravity of Popery.*

All atrocious crimes, committed in this happy country, are punished with death and transportation : our laws and constitution are so excellent, that the murderer is almost always detected and punished, howsoever secretly he perpetrates the horrid deed. This, I understand, is not the case in all countries : too many instances occur of assassins being afforded protection in the Catholic Churches abroad !!!

What a detestable religion must that be, which will appease the conscience of an assassin for money ! It may be said that the Catholics of this United Kingdom hold such absolutions in utter abhorrence. We will hope they do.—Still, however, they do not deny the validity of absolution for the less heinous sins and offences.

The Catholic Priests also exercise discretionary power of excommunicating those who offend them ; in proof of which it was affirmed, in the House of Lords, in May, 1805, by a noble Lord, who had been resident in Ireland, that he knew a gentleman who was prohibited joining a Protestant family in prayer, under the pain of excommunication ; and that the Catholic servants of a family in his neighbourhood were obliged to quit their master, for having joined him and his family in prayer. The Bishop assigned no other reason than that the prayers were read by an heretic. I remember also to have seen an account, in the public papers, some few years ago, of a Catholic Priest having excommunicated a person for refusing him a contribution beyond what he was *able* to give. These facts plainly prove, that a discretionary power of excommunication is vested in the Priests.

Again, the Pope, the Bishop of Rome, is acknowledged by all to

* The writer of this letter would be obliged to the Editor of the *Antijacobin*, or some of his enlightened correspondents, for a judicious list of books most proper to be read on the corruption and atrocities of the Church of Rome ; and particularly of those books which are become scarce.—He is of opinion that it would be of great public advantage, if some of the old books, printed and circulated at the time of the reformation, were re-printed, upon a cheap plan, so as to obtain general circulation at the present momentous period.

be the successor of St. Peter, the Prince of the Apostles, and the Vicar of Jesus Christ. By some, he, a mortal man, of limited understanding, is believed to be *infallible*!—To be possessed of an attribute, which belongs to the Deity alone!!! To give unto the creature the honour which is only due to the Creator, is most blasphemous, and abominably wicked. The infallibility of the Pope is so absurd a doctrine, that I cannot conceive any man of an enlightened mind, in any age, ever *believed* him so. Such a doctrine must have been inculcated for the sole purpose of increasing the power and influence of the Pope and his Clergy, by compelling the lower ranks of people to pay an implicit obedience to their commands, and to act in blind submission to their doctrines.

Wherever the doctrine of the Pope's infallibility prevails, his influence on the conduct and faith of such must be irresistible;—whatever doctrine he taught would be believed,—whatever commands he issued would be obeyed. Now, as long as the Pope resides in Italy, or any country subject to Buonaparte, he will be obliged to promote his ambitious views by his influence, otherwise Buonaparte will not suffer him to retain his authority of Pope. We cannot doubt that the man who pays no regard to the most sacred treaties, who destroys thousands of his fellow creatures every year, who dethrones his allies, whose blood and treasure have been at his command; we cannot doubt that a man, whose life is stained by the commission of every odious crime, would hesitate to dethrone, or to murder, the Pope, if he did not act in obedience to his commands; and in what way can the Pope act so as to satisfy the destroyer, but by fanning the embers of sedition, and igniting the flames of insurrection and rebellion, in our beloved Sovereign's dominions?

Now let us consider the *power* of the Catholic Clergy to do mischief, if they were *disposed* to attempt the subversion of the Protestant Church. When the ignorant are taught to believe that it is their duty to confess their sins, at stated intervals, to the Priests, and to submit to whatever penance they enjoin; when they are impressed with a firm belief that when they have received the Priest's absolution, they become acquitted of all their sins and offences in the sight of God; and when they are accustomed to tremble at excommunication, as a most dreadful punishment, how easy a task would it be for the Priests, by promises and threats, to excite a spirit of disaffection, and an active rebellion against Church and State! Moreover, if the Catholics were permitted to attain the highest rank and command in the army and navy, there would be a probability that some, in those situations, would imbibe the spirit of a disaffected Priesthood, and be disaffected at a time when they were invested with full command of a considerable Catholic force, in which event they would become truly formidable to the Protestant interest. If the *power* of the Priests may become so formidable, it is a matter of the highest importance, that we consider their *disposition* to befriend or injure the Protestants.

When we read in the papers such public declarations made in Par-

liament, from men of acknowledged worth, as the following:—

"That Catholic servants are forbidden, by their clergy, joining their Protestant masters in family prayer, under pain of excommunication."

"That the clergy, there was too much reason to apprehend, had never relinquished the hope of becoming the hierarchy of the country; that it is known, from high authority, that there exists consistorial courts in every diocese in Ireland; and that there has been a person residing at Rome, charged to watch over the interests of the Irish Catholic Church; nay, more, that there is not a dignity in the Established Church, which has not its counterpart in the Catholic Church." One gentleman affirmed, "that he never met with a jacobin, or blasphemer, who was not a steady friend to the Catholics.—Three weeks before the rebellion in Ireland, great numbers took the oath of allegiance; and the moment the rebellion broke out, they murdered all the Protestants they met with. Heretic and Englishman are said to be synonymous terms in Ireland." When we hear such an account of the Catholics from men of observation, and of exalted character and stations in life, we are, I think, perfectly justified in indulging unfavourable suspicions of the Catholic Clergy. No rational man can ever hope that they will be favourable to the Protestants, when they consider a Catholic polluted by joining a Protestant family in prayer.—Whatever rancour and hatred exists among the Catholics, it must be attributed to their Clergy, because, were they to preach union and brotherly love to their congregations, the powerful engines of auricular confession and excommunication would soon effect it. But who can doubt that the contrary is the case, when he reads the official correspondence between Mr. Canning and the French minister, *Champagny*, last year. The latter explicitly declares, that "France has been in communication with the Irish Catholics, has made them promises, and has frequently sent them succours."

This speaks more than volumes; it plainly shews to every man, who is not determined to shut his eyes, that to grant power to the Catholics would be, in effect, to open the gates of our citadel to an inveterate enemy, and to deliver up into his hands our own arms to destroy us.

I am, Sir, your's, &c.

A FRIEND TO OLD ENGLAND.

N. B. For a satisfactory answer to the enquiry of this *old-fashioned* Correspondent, who seems to entertain some of the *obsolete* prejudices of the revolution of the last century but one, we beg leave to refer him to the present Bishop of Norwich, or to the late Chancellor of Ireland, whose *minds*, if not their *libraries*, are amply stored with information on the important subject of the Popish controversy.—And we hope that one of these illustrious personages, whose orthodox principles, extensive information, and profound learning, are equally respectable, and respected, will convey his answer through the medium of this Work to which their attachment is so notorious.

EDITOR.

LITERARY INTELLIGENCE.

Mr. JAMES NORRIS BREWER has just commenced an interesting work of "Descriptions, Historical and Architectural, of splendid palaces and public buildings, English and foreign, with biographical notices of their founders, or builders, and other eminent persons."—The work will be handsomely printed in quarto, and the first number contain excellent engravings, by Porter and Storer, of Somerset House and Linlithgow Palace. It is intended that six numbers shall form a volume, and complete the work, unless the public encouragement should induce a continuation, comprehending every public building or palace worthy of notice, and consonant with the plan of the work. As the plates for the first volume are actually finished, and proofs at the publishers, the disappointment frequently experienced by subscribers to periodical works, from an unexpected cessation, or from an inferiority of the execution of the following numbers, cannot occur in this instance. After the completion of the volume, the price is to be raised to non-subscribers.

The Rev. H. J. KNAPP will shortly publish an abridgment of Universal History, adapted to the use of Families and Schools, divided into portions calculated for each day's learning; to which will be annexed appropriate questions for the instructor.

CORRESPONDENCE.

To the whole of *Incognito's* reasoning we most cheerfully subscribe, as the evident effusion of a liberal, enlightened, and virtuous mind, which never suspects the existence of any thing worse than itself. The premises, however, we fear are neither founded in fact nor in truth. Experience has too fully proved, that all those who *write* in favour of religion and virtue, do not necessarily *practice* either. This, after an investigation, stimulated by *Incognito*, we know to be the case with the character alluded to, which is as deficient in real practical virtue in the even, as of purity in the morn, of life. Justice, therefore, and the "strong antipathy of good to bad," are not to be construed persecution. We refer *Incognito* to a fact stated in an article of the present Number, which will be continued, for practical reasons against a certain species of reformed teachers of morality and religion.

We are much obliged to "*A Constant Reader*," for the very comprehensible extracts which he has furnished, as well as for directing our attention to a work certainly deserving notice; but we feel some reluctance in taking this duty out of the hands of a person apparently so well qualified to fulfil it, and must request him to pursue this useful task with the same zeal.

Juvenis, and several other communications, are received, and shall appear in course. We respect Mr. P.'s prudence; but if reason and justice prevailed, truth should be the only consideration of a writer.

THE
ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For AUGUST, 1809.

We may make this conclusion, that if ever that vast tract of ground shall come to be more familiar to Europe, either by a free trade, or by conquest, or by any other revolution in its civil affairs, *Africa* will appear quite a new thing to us, and may furnish us with an abundance of rarities, both natural and artificial, of which we have been almost as much deprived as if it had still remained a part of the *unknown* world.

SEAT.

An Account of the Empire of Marocco, and the District of Suse, compiled from miscellaneous observations made during a long residence in, and various journeys through, these countries. To which is added an accurate and interesting account of Timbuctoo, the great emporium of central Africa. By James Grey Jackson, Esq. illustrated with [13 large] engravings. Pp. 806, 4to. 2l. 2s. G. and W. Nicol, 1809.

IN this age of post-haste tours, when splendid 4to. volumes of travels issue from the gates of a prison with as much confidence as ever a brave garrison sallied on its discomfited enemies, it is some consolation to meet with a work, the author of which has actually visited the countries which he describes, and what is still more rare, positively understands the language of the people. Mr. Jackson, however, has not only visited, but resided in the empire, with an account of which he now presents the public. "The following sheets," he says, "have been compiled from various notes and observations made during a residence of sixteen years in different parts of the empire of Marocco, in the successive reigns of Cidi Mohammed ben Abdallah ben Ismael, Muley Yezid, Muley el Heshem, and Muley Soliman ben Mohammed; and which were originally intended merely as memoranda for his own use." But, at the suggestion of a noble Lord, (Mordaunt) he "determined to submit to the public such information as a long intercourse with the natives of Barbary, as well in a political as a commercial capacity, and a *thorough* know-

No. 134, Vol. 33. August, 1809.

Y

ledge of the languages of North Africa, had enabled him to obtain." The multiplicity of books pretending to describe that part of North Africa, called Barbary, was rather a stimulus than a discouragement to the author, who has very properly taken some pains to correct the errors of his less-informed predecessors. The number of those he ascribes to their ignorance of the language, their short residence in, or rather rapid march through, the country; and their being deceived by illiterate and jealous interpreters. Leo Africanus, with few exceptions, he considers the only author who has depicted the country in its true light. A Journey to Mequenez in 1725 contains some original matter. Lempriere's Marocco describes the harem, or seraglio; in other parts he has copied from Chenier, whose residence in the country, although he was too proud to associate with the Moors, enabled him to make many useful observations. We recommend the following remarks to such of our be-knighted travellers, who, from merely posting through a town, do not hesitate to pronounce the women all prostitutes, and the men fools!

"It must be obvious to every one, that a considerable portion of time and study is requisite to obtain a thorough acquaintance with the moral and political character of any nation, but particularly with one which differs in every respect from our own, as does that of Marocco; he, therefore, who would be thoroughly acquainted with that country, must reside in it for a length of time; he must possess opportunities of penetrating into the councils of the State, as well as of studying the genius of the people; he must view them in war and in peace; in public and in domestic life; note their military skill, and their commercial system; and finally, and above all, he must have an accurate and practical knowledge of their language, in order to cut off one otherwise universal source of error, misconception, and misrepresentation."

The deceptions of the sherreefs, (or princes) who are represented as very plausible and perfidious people; are also noticed with some of the errors into which they led Mr. Parke and Mr. Horneman. The author has suppressed his remarks on the journal of the latter, lest they should involve him in controversy; many will call this prudent and liberal; we prefer truth, sincerity, and correct information. Mr. J. recommends all African travellers to adopt the dress of the country, a plan so self-evident to common sense, that it must seem extraordinary how any Christian could ever venture to travel through such a country in an European dress. Generally speaking, wherever the people are not almost naked savages, their dress is quite as rational as ours, and as well adapted to their climate.

The present volume contains an account of the geographical

divisions of the empire of Morocco; its rivers; mountains; climates; soil; culture, produce; zoology; metallic, mineral, and vegetable productions; population, sea-ports and inland towns; descriptions of the inhabitants, dress, religious opinions, character, manners and customs, diseases, &c. Mohammedan religion; languages of Africa, and various dialects of the Arabic; general commerce of Morocco; annual exports and imports of Mogodor; importance of a trade with Morocco; present state of our relations with the Barbary powers; shipwrecks on the western coast of Africa; state of captives; internal commerce of Morocco with Timbuctoo and Grand Cairo; with an Appendix, describing the plague in 1799 and 1800, as witnessed by the author. These subjects are treated in thirteen chapters, which are to be followed by a sketch of "the political history of the country, in a future publication, should the present meet with the approbation of the public." As the geographical divisions of a demi-civilized country, which contains more inhabitants than Great Britain, are necessary to form just notions of its commercial value and physical resources, we shall quote them, although the author has not mentioned the length and breadth of this empire in miles, but only laid it down on his map about seven degrees in length, and varying from three to five in breadth.

"The empire of Morocco, including Tafilet,* is bounded on the north by the Mediterranean sea; on the east by Tlemsen,† the Desert of Angad, Sejm Messa,‡ and Bled-el-jerrède;§ on the south by Sahara (or the Great Desert); and on the west by the Atlantic Ocean. It may be divided into four grand divisions.

"1st. The northern division, which contains the provinces of Erreef, El Garb, Benibassen, Temsena, Shawia, Tedla, and the district of Fas;|| these are inhabited by Arabs of various tribes, living in tents, whose original stock inhabit Sahara; to which may be added the various tribes of Berebbers, inhabiting the mountains of Atlas,¶ and the intermedial plains, of which the chief clans, or kabyles, are the Girwan, Ait Imure, Zian,** Gibbellah, and Zimurh-Shelluh.

"The principal towns of this division are Fas, (old and new city, called by the Arabs Fas Jeddede and Fas el Balie) Mekinas or Mequi-

* * Commonly called Tafilet. † In many maps called Tremecin.

‡ Commonly called Sigelmessa. § Commonly called Biledulgerid.

|| Commonly called Fez.

¶ The Atlas mountains are called in Arabic, Jibbel Attils, i. e. the mountains of snow; hence probably the word Atlas.

** Zian is a warlike tribe; it lately opposed an imperial army of upwards of thirty thousand men. This kabyle is defended from attacks by rugged and almost inaccessible passes.

nas, Tetuan, Tangier, Arzilla, El Araiche, Sla or Salée, Rabat, Al Kasser, Fedalla, Dar-el-beida, and the Sanctuary of Muley Dris Zerone, where the Mohammedan religion was first planted in West Barbary.

2d. The central division; which contains the provinces of Dukella, or Duquella, Abda, Shedma, Haha, and the district of Marocco.* The chief towns being Marocco, Fruga, Azamore, Mazagan, Tet, Al Waladia, Asfie, or Saffee, Suerah, or Mogodor.†

“ 3d. The southern division; containing the provinces of Draha and Suse; which latter is inhabited by many powerful tribes, or kabyles, the chief of which are Howara, Emsekina, Exima, Idautenan, Idaultit, Ait-Atter, Wedinoon, Kitiwa, Ait-Bamaran, Messa, and Shtuka; of these, Howara, Wedinoon, and half of Aait-Bamaran, are Arabs; the other kabyles are Shellubs. The principal towns of this division are Terodant, Agadeer,‡ or Santa Cruz, Inoon or Noon, Ifran, or Ufran, Akka, Tatta, Messa, and Dar Delemie.

“ 4th. The eastern division, which lies to the east of the Atlas, and is called Taflelt; was formerly a separate kingdom. A river of the same name passes through this territory, on the banks of which the present Emperor's father, Sidi Mohammed ben Abdallah, built a magnificent palace. There are many other adjacent buildings and houses inhabited by sherreefs, or Mohammedan princes of the present dynasty, with their respective establishments.”§

The author enumerates twelve rivers, most of which are navigable for some distance in winter; others are impassable

“ * Called by the Arabs Maroksh. By the negligence of authors Marocco has been called Morocco, as Mohammed or Muhammed has been transformed to Mahommed, and Mohammedan to Mahomedan.

“ † Suerah is the proper name; Europeans have called it Mogodor, from a saint who was buried a mile from the town, called Sidy Mogodool, which last word from oral tradition has been corrupted to Mogador, and sometimes to Mogadore.

“ ‡ Agadeer is the Arabian name, Guertguessem, the ancient African name, and Santa Cruz is the Portuguese appellation.

“ § The modern Arabs divide Northern Africa into three grand divisions: the first extends from the Equator to the Nile El Abeede, or river of Nigritia, and is called Soudan, which is an African word indicative of black, the inhabitants being of that colour: the second extends from the river of Soudan to Bled-el-jerrède, and is denominated Sahara, from the aridity and flatness of the land: the third division comprises Bled-el-jerrède, the maritime states of Barbary, Egypt, and Abyssinia. Some authors have affirmed that Bled-el-jerrède signifies the country of dates; others, that it signifies the country of locusts; dates abound there, but the name does not imply dates. Jerad is the Arabic for locusts; but it is radically a different word from Jerrède, which signifies dry.”

during *liali*, or the 40 shortest days from Dec. 20, to Jan. 30. The *Mulurwia*, which falls into the Mediterranean, is not only fordable, but often dry, in summer, hence it is called *el baha billa ma*, or a sea without water. These rivers are almost all plentifully supplied with fish, particularly a kind of salmon-trout, called *shebbel*. On the mountains and climate the author is very brief, and no attempt is made to ascertain the height of that vast chain of mountains called Atlas, which runs north and south, and is perpetually covered with snow. This chain of northern and southern mountains of Atlas in some measure forms a natural barrier between the Arabian deserts, and the empire of Morocco, a valuable part of which, nevertheless, is situated east of them, as at Tafilelt. These mountains abound in metals and minerals, and the climate is said to be healthy and invigorating. The Shelluhs, or inhabitants of the mountains of Atlas are, however, a meagre people, owing to their abstemiousness in using only barley gruel, bread, honey, and seldom animal food. The Arabs, Moors, and Berebbers, on the contrary, live hospitably, and eat nutritious food of the farinaceous kind. A general view is given of the soil, culture, and produce of the different districts or provinces, (amounting to 14) of this empire. In describing of El Garb, the north-west province, Mr. J. relates the following tradition, which may please those physical geographers, who think the straits of Gibraltar a modern production.

"This is the westernmost province of Morocco northward, as its name denotes, El Garb signifying the West. There is a tradition among the Arabians, that it was originally united to Trafalgar and Gibraltar, shutting up the Mediterranean sea, the waters from which passed into the western ocean by a subterraneous passage; and at this day they call Trafalgar *Traf-el-garb*, i. e. the piece or part of El Garb; and Gibraltar *Jibbel-traf*, i. e. the mountain of the piece, or part of El Garb.

"The ignorance of the Mohammedans in geography, added to their vanity, induces them to imagine that the empire of Morocco is nearly as large as all Europe, and they accordingly ascribe to the various provinces the character of some European nation: thus the warlike Ait Imure are compared to the English, the people of Duquella to Spain, Shawia to Russia."

The province of Shedma is famous for the goat skins which are exported from Mogodor, for Morocco leather: there the merchants are so eager to purchase them, that they often "give as much for the skin as the whole goat was sold for." In the province of Haha, the Shelluhs express, from the kernels of olives, a kind of oil for lamps, a pint of which will "burn

nearly as long as double the quantity of olive or sallad oil." It is also used instead of butter for frying fish, but having a powerful smell, it requires to be boiled with an onion and a crumb of bread; without this preparation it is said to produce leprous affections. There is on the S. W. coast, a roadstead called Tomée, or the place of seven wells, where English ships frequently take in water, which the author inspected, and adds "concerning this remarkable sea-port I am not at present authorized to disclose more."

The provinces of Draha and Tafilelt, whose inhabitants are called *Drabawie* and *Filelly*, are the date countries. When a *Filelly* Arab has eaten too many dates, which are a very indigestible food, he has recourse to dried fish, to promote digestion. So productive, indeed, are the dates, as being the principal food of the inhabitants, that one plantation, near the imperial palace at Tafilelt, sold for 5,000 dollars, although three quintals were given for two dollars. From the ruins of Pharoah (which is about a day's journey from Mequinas) to Tafilelt is a journey of eight days on horseback, at the rate of thirty-five miles a day; the first three days carry the traveller to the eastern foot of the Atlas mountains, whence he proceeded through a vast desert plain, consisting of whitish clay, totally destitute of vegetation and never moistened by a shower, to the environs of Tafilelt. Through this plain a considerable river, of brackish water runs a course of four hundred and fifty miles, and is finally absorbed in the desert of Angad. On the banks of this river, which at Tafilelt is as large as the Thames at Putney, several castles have been built by the princes of the reigning family, and small quantities of wheat and barley have been lately cultivated near it. The principal meal of the Arabs is after sun-set, as the heat is too great to permit the use of any thing substantial while the sun is above the horizon. The following moral character of the *Filelly* inhabitants is very pleasing.

"The people have among themselves a strict sense of honour; a robbery has scarcely been known in the memory of the oldest man, though they use no locks. Commercial transactions being for the most part in the way of barter or exchange, they need but little specie; gold dust is the circulating medium in all transactions of magnitude. They live in the simple patriarchal manner of the Arabs, differing from them only in having walled habitations, which are invariably near the river.

"A considerable trade is carried on from Tafilelt to Timbuctoo, Houssa, and Jinnie, south of Sahara, and to Marocco, Fas, Suse, Algiers, Tunis, and Tripoli. Indigo abounds here, but from the ladolence of the cultivators it is of an inferior quality. There are

mines of antimony and lead ore : the Elkahol fillely, so much used by the Arabs and African women to give a softness to the eyes, and to blacken the eyebrows, is the produce of this country. The common dress of the inhabitants consists of a loose shirt of blue cotton, with a shawl or belt round the waist.

“ Woollen hayks* for garments are manufactured here of a curious texture, extremely light and fine, called El Haik Filelly.”

Although Mr. Jackson is not a professed naturalist, he has furnished a very interesting chapter on the Zoology of Morocco. The number and variety of animals in West Barbary appear to exceed those in most other countries, owing no doubt to the diversity of climates. Quadrupeds, birds, and fishes are found in the greatest abundance, and of the finest species. Horses, indeed, except about the city of Morocco, have been rather neglected, although they have in general stronger sinews than those of Europe. “ Geldings are unknown in Mohammedan countries ; a Mooselmin will neither castrate, nor sell the skin of the beast of the prophet, the noblest of animals.” Among the birds, ostriches and pelicans are sufficiently common. But two species of the red and brown fox, called *Thaleb* and *Deeb*, seem to be the animals which are least known in this country ; the latter has been compared to the Jackal, but its name is used metaphorically for craft, which alone allies it to the fox. The following particulars may contribute to remove many erroneous opinions respecting the Hyæna, some of which have even recently been promulgated by the French annalists of the Museum.

“ *The (Dubbah) Hyæna.*—The Dubbah, a term which designates the hyæna among the Arabs, is an animal of a ferocious countenance ; but in its disposition more stupid than fierce ; it is found in all the mountains of Barbary, and wherever rocks and caverns are seen ; this extraordinary animal has the opposite quality of the deeb,† having a vague and stupid stare, insomuch that a heavy dull person is designated by the term dubbah. The flesh of this animal is not eaten, except in cases of extreme hunger : those, however, who have tasted it assert, that it causes stupefaction for a certain time ; hence, when a person

“ * The hayk of the Arabs is a plain piece of cloth, of wool, cotton or silk, and is thrown over their under dress, somewhat similar to the Roman toga.”

“ † The dubbah and the deeb are so totally different, that I cannot account for the error of Bruce in saying they are the same animal ; for, besides various other differences, the dubbah is more than twice as large as the deeb.”

displays extraordinary stupidity, the Arabs say; (*kulu ras Dabbah*) he has been eating the head of a hyæna.

"The mode of hunting this animal is singular; a party of ten or twelve persons, accompanied with as many dogs of various kinds, go to the cavern which they have previously ascertained to be the haunt of the hyæna; one of the party then strips himself, and taking the end of a rope with a noose to it in one hand, he advances gradually into the cave, speaking gently, and in an insinuating tone of voice, pretending to fascinate the hyæna by words; when he reaches the animal, he strokes him down the back, which appears to soothe him; he then dexterously slips the noose round his neck, and instantly pulling the rope to indicate to those on the outside of the cave, who hold the other end, that it is fixed, he retires behind, throwing a handkerchief or cloth over the eyes of the hyæna; the men then pull the rope from without, whilst he who fixes the noose urges the animal forward, when the dogs attack him. Some of the *Shelluhs* are very expert at securing the hyæna in this manner, and although there may be some danger in case the rope breaks, yet the man who enters the cave always carries a dagger, or large knife with him, with which he has considerably the advantage, for this animal is by no means so ferocious as he appears to be: in the southern Atlas I have seen them led about by the boys; a rope being fastened round the animal's neck, and a communicating rope attached to it on either side, three or four yards long, the end of each being held by a boy, keep him perfectly secure. It is confinement that is inimical to a hyæna, and which increases his ferocity. There are other modes of hunting this stupid animal, either in the night with dogs, or by shooting him; but he never comes out of his cave in the day-time, but sits at the further end of it, staring with his eyes fixed. Their general character is not to be afraid of man, nor indeed to attack or avoid him; they will, however, attack and destroy sheep, goats, poultry, asses and mules, and are very fond of the intoxicating herb called *Hashisha*.* The hyæna is said to live to a great age.

* * *Hashisha*, and *Kief*.—The plant called *Hashisha* is the African hemp plant; it grows in all the gardens; and is reared in the plains at Marocco, for the manufacture of string; but in most parts of the country it is cultivated for the extraordinary and pleasing voluptuous vacuity of mind which it produces in those who smoke it: unlike the intoxication from wine, a fascinating stupor pervades the mind, and the dreams are agreeable. The *kief*, which is the flower and seeds of the plant, is the strongest, and a pipe of it, half the size of a common English tobacco-pipe, is sufficient to intoxicate. The insatiation of those who use it, is such, that they cannot exist without it. The *kief* is usually pounded, and mixed with (*El Majune*) an invigorating confection, which is sold at an enormous price; a piece of this, as big as a walnut, will for a time entirely deprive a man of all reason and intellect: they prefer it to opium from the voluptuous sensations

" The dubbah and the deeb resemble each other in their propensity to devour dead bodies ; so that whilst the plague ravished West Barbary in 1799 and 1800, these animals were constant visitors of the cemeteries.

" *The Gazel* (antelope).—The gazel is that pretty light and elegant animal, swift as the wind, timid as a virgin, with a soft, beautiful, large, and prominent black eye, which seems to interest you in its favour. In its general appearance, the gazel resembles our deer ; it is, however, much smaller, and has straight black horns, curving a little backwards. The eye and figure of the gazel, so well known to all Arabian poets, are emblematical of beauty, and the greatest compliment that can be paid to a beautiful woman, is to compare her eyes to those of the gazel.* Much art is employed by the Arabian females to make their eyes appear like those of this delicate animal. Eyes originally black and lively, are made to appear larger and more languishing by tinging the outer corner with *El Kahol filelky*, a preparation of lead ore [antimony ?] procured from Tafilelt, which gives an apparent elongation to the eye. The eye-lashes and eye-brows being also blackened with this composition, they appear peculiarly soft and languishing ; it is said also to improve and strengthen the sight. Every one who has accurately observed the eye of the African gazel will acquiesce in the aptness of the simile before alluded to. The word *angel*, so often employed by our poets to designate a beautiful female, is, with the Arabs, transformed to gazel : thus the Arabian sonnet :

" Say, thou *Antelope* in beauty,
Since permitted to return,
Say, what is a lover's duty,
Who with ardent fire doth burn.

which it never fails to produce. Wine or brandy, they say, does not stand in competition with it. The Hashisha, or leaves of the plant, are dried and cut like tobacco, with which they are smoked, in very small pipes ; but when the person wishes to indulge in the sensual stupor it occasions, he smokes the Hashisha pure, and in less than half an hour it operates : the person under its influence is said to experience pleasing images : he fancies himself in company with beautiful women ; he dreams that he is an emperor or a bashaw, and that the world is at his nod. There are other plants which possess a similar exhilarating quality, among which is a species of the *Palma Christi*, the nuts of which, mixed with any kind of food, affect a person for three hours, and then pass off. These they often use when they wish to discover the mind of a person, or what occupies his thoughts."

" * *Andik aineen el Gazel ia Lella. Beek zin el Gazel ia Lella.* You possess the eyes of an antelope, O Lady—You possess the beauty of a gazel, O Lady,—are irresistible compliments with the Arabs. Again, *Zin el mikkumule*, and *Zin el Gazel*, perfect beauty and gazel beauty, are synonymous terms."

Sympathize with him who loves you,
 Crown of all my hopes and joys,
 'Tis your constant swain approves you,
 His *Gazel* all his soul employs.

" Greet numbers of gazels are found in all those extensive plains situated at the foot of the Atlas mountains ; in the plains of Fruga, south of Marocco, after descending the Atlas, I have seen a hundred together ; they also abound in the plains of Sheshawa near Anek Jumel. Wild as the hare, and more fleet than the Barbary courser, they are seen bounding over the plains in large numbers. The antelope, however, soon fatigues, so that the horses of the Arabs gain on, and the dogs are enabled finally to come up with it ; it is hunted more for the meat, which is similar to venison, than for any regular sport, the Arabs having little desire to hunt merely for amusement."

Notwithstanding this respect for the gazel, the Arabs often take them by breaking their legs with a heavy stick. The *oudad*, an animal which inhabits only inaccessible cliffs, and similar in colour and size to a calf, but with horns and beard like a goat, is so difficult to catch alive that no description of it has yet been given, although it lives to a great age. The author affirms that the only two skins of this animal which ever came to Europe were sent by him to Sir J. Banks. Hunting wild boars is a favorite sport with the Arabs ; if a boar " be fired at and wounded by a man on foot, he will immediately make up to him, if he discovers whence the wound was inflicted," and unless prevented by other hunters, would instantly tear him to pieces. As to the existence of bears in Africa, the author thinks there is none in West Barbary, but has heard of their being in the upper regions of Atlas. The *Sihrib*, an animal between the rat and squirrel, is the only one which the Mohammedans torture before death by rubbing its back, in order, they say, to make its flesh eat tender, as it would not be palatable without it. " Being a subterraneous animal, it is prohibited food ; but the eating of any forbidden thing becomes lawful to the Mohammedan by ascribing to it some medicinal property ; it is then denominated (*Duah*) medicine, and not food ; by this evasion, wine is drank by many who are not rigorous Mooselmin." The following account of the animal which furnishes the bezoar stone, and of the supposed unicorn, may illustrate the progress of superstition.

" *El Horreh*.—This, as its name implies, (*Horreh* signifies any thing pure and free) is reckoned among the Arabs the prince of animals, and the emblem of cleanliness. It is an inhabitant of Sahara and its confines, and is not found north of the river Suse. It is somewhat similar to the gazel in its form and size ; the colour of its

back and head is of a light red, inclining to that of a fawn; the belly is of a beautiful and delicate white, insomuch that its brilliancy affects the eyes in a similar manner to the sensation produced in them by looking stedfastly at fine scarlet.

" This animal, according to the tradition of the Arabs, never lies down, lest it should deface the colour of its belly, of the beauty of which it appears to be conscious. The stone called in Europe, bizoar stone, is produced by the horreh, but whether it be a concretion formed in its stomach, or an egg, or the testicle, is probably not accurately ascertained. The Bide el horreh, or egg of the horreh, signifies also the testicle of the animal, and I am inclined to think it is either the testicle, or a peculiar concretion formed in its stomach, all those which I have seen being nearly of the same size and form, similar to a pigeon's egg. This stone is scraped and taken as an antidote against poison. Some whimsical people carry it about with them, taking it frequently in tea.

" From this rare and beautiful animal's being an emblem of purity, its skin (*Jild el Horreh*) is held in great estimation by the Bashaws, and men of rank, who prefer it to every other substance, to prostrate themselves upon at prayers. The bashaws generally have an attendant with them, who carries this skin, which is cured or prepared with allum and tizra, (a shrub of Atlas used in tanning) and assumes a white colour when it comes from the tanners.

" *The Rhinoceros*.—Reem is the Arabic name of the Rhinoceros. Various and contradictory have been the accounts of both the ancients and moderns respecting the beast with one horn, called the Unicorn, which is probably no other than the young Rhinoceros, the Reem being reported by the Arabs to have but one horn till a certain age, when a second appears, and some affirm that a third appears when the animal grows old. The horn of the Reem is called *Kirkadune* by the Arabs, and, figuratively, *gurn min gurn*, i. e. horn of horns, being extremely hard and fine-grained, and receiving a high polish; it is sold at a most enormous price, and is used for the hilts of swords. With regard to the animal called by our heralds the Unicorn, and represented in armorial bearings, I doubt if ever such an animal existed; the Reem* is called also *Huaddee*, which signifies the beast of one horn, *Aouda* signifies a mare, hence perhaps, by an easy corruption of names, the *Aouda*, has been mistaken for *Huaddee*, and the figure of a horse with a horn has been adopted as the figure of the *Reem* in our heraldic supporters; for I have frequently conversed with men who had been twenty years in the different countries of the interior of Africa, but never could learn that a beast with one horn existed, in figure resembling a horse. The Reem is also figuratively denominated *boh girn el harsh*, i. e. the father of the hard horn."

After treating of the wild cats and apes, of *Ceuta* or *Cibta*, whence the name *Gibbel D'Zatute*, or mountain of apes, (the

* Job, c. 39, v. 9, 10."

ancient Abyla,) and other wild animals. Mr. J. proceeds to notice the domestic ones. He modestly observes, however, that his observations will serve only as a clue to future travellers, who, having their names accurately given in the language of the country, may easily ascertain their respective species for the elucidation of natural history. The author's account of the desert camel would savour of the marvelous in a less judicious writer.

" *El Heirie or Erragual*.—Nature, ever provident, and seeing the difficulty of communication, from the immense tracts of desert country in Sahara, has afforded the Saharawans a means, upon any emergency, of crossing the great African desert in a few days: mounted upon the (Heirie) desert camel, (which is in figure similar to the camel of burden, but more elegantly formed) the Arab, with his loins, breast, and ears bound round, to prevent the percussion of air proceeding from a quick motion, rapidly traverses, upon the back of this abstemious animal, the scorching desert, the fiery atmosphere of which parches, and impedes respiration so as almost to produce suffocation. The motion of the heirie is violent, and can be endured only by those patient, abstemious, and hardy Arabs who are accustomed to it.* The most inferior kind of heirie are called Talatayee, a term expressive of their going the distance of three days journey in one: the next kind is called Sebayee, a term appropriated to that which goes seven days journey in one, and this is the general character; there is also one called Tasayee, or the heirie of nine days; these are extremely rare. The Arabs affirm that Sebayee does not always produce another Sebayee, but sometimes a talatayee, and sometimes a tasayee; and that its class is ascertained by the period which elapses before the young one takes the teat of the mother; thus, if it be three days, it is considered to be a talatayee, if seven days, a sebayee, and if nine days, it proves to be a heirie of nine days journey. If it prove a tasayee there are great rejoicings, it being an accession of wealth to the proprietor, as a tasayee is bartered for two hundred camels; the sebayee for one hundred; and the talatayee for thirty, or thereabout.

" This valuable and useful animal has a ring put through its upper lip, to which is fixed a leathern strap, which answers the purposes of a bridle; the saddle is similar to that used by the Moors, or what the mountaineers of Andalusia make use of. With a goat skin or a bakull, a porous earthen pitcher filled with water, a few dates, and some ground barley, the Arab travels from Timbuctoo to Tafillet,

" * These heirie riders will travel three days without food; or a few pipes of tobacco, or a handful of dates will furnish their meal; so that (a Mehella) a regiment of Arabs, consisting of a thousand men, would subsist on less than would be sufficient to maintain a company of one hundred Englishmen."

feeding his heirie but once, at the station of Azawad;* for these camels on an emergency will abstain from drinking seven days.

"The swiftness of the heirie is thus described by the Arabs in their figurative style: 'When thou shalt meet a heirie, and say to the rider, Salem Alick, ere he shall have answered the Alick Salem, he will be afar off, and nearly out of sight, for his swiftness is like the wind.'

"Talking with an Arab of Suse, on the subject of these fleet camels, and the desert horse, he assured me that he knew a young man who was passionately fond of a lovely young girl, whom nothing would satisfy but some oranges; these were not to be procured at Mogodor, and as the lady wanted the best fruit, nothing less than Morocco oranges would satisfy her; the Arab mounted his heirie at the dawn of day, went to Morocco,† purchased the oranges, and returned that night after the gates were shut, and sent the oranges to the lady by a guard of one of the batteries.

"The *Sh'rubah Er'reeh*,‡ or Desert horse, is to the common horse what the desert camel is to the camel of burden; this animal does not however answer the purpose so well for crossing the barren desert, as he requires a feed of camel's milk once every day, which is his only sustenance, so that there must necessarily be two she camels wherever he goes to afford this supply; for he will touch neither barley, or wheat, (oats are never given to horses in Africa) hay, straw, nor indeed any other thing but camel's milk.

"When the desert horses are brought to Morocco, as they sometimes are, they fall away; and if obliged ultimately from hunger to eat barley and straw, the Moorish provender, they recover, gradually, fill up, and become handsome to the sight, but lose entirely their usual speed: they are employed chiefly to hunt the ostrich, at which sport they are very expert.

"The men who ride these *Sh'rubah Er'reeh*, as well as the Arabs who ride the Heiries, have their bowels relaxed at the termination of their journey; for which, on leaving the Desert, they drink a draught of camel's milk,§ called *Hallib Niag*, which being rejected by the stomach, they drink again; this second draught, after remaining a longer time, is sometimes also rejected; the third draft, finding the tone of the stomach somewhat restored, remains, and turns to nourishment.

* Azawad is a watering-place or oasis, in Sahara, in the way between Timbuctoo and Tafilelt, or Morocco."

† Morocco is about one hundred miles from Mogodor.

‡ This term literally signifies Wind-sucker; the animal is so called from his hanging out his tongue at one side of his mouth, when in speed, and as it were sucking in the air.

§ A food of extraordinary and incredible nourishment, and a sovereign remedy for consumption.

The sheep, owing to their depasturing on aromatic plants, are said to yield most delicious mutton. They are very prolific, the ewes generally yearning twice a year, and bring forth two lambs each time. A ram sent to this country by the author did not degenerate. At Tedla, a rich province north of Morocco, sheep are very abundant, and their wool is so fine that no silk is softer. "The average price of a fleece of wool in Barbary is (wahtid drakim) one ounce, or fivepence English, that of a sheep is one Mexico dollar." The exportation of wool from Morocco is at present prohibited; but at a time when either the effects of war, or of Buonaparte's power, must diminish our supply of Spanish wool, the author's suggestions are certainly deserving of public attention. As to the goats skins, we shall soon be able to rival the Morocco tanners in making leather.

Notwithstanding the length of the account of the *Camelion*, we shall lay it before our readers; as the natural history of this animal is yet very imperfectly known, and the author appears to have bestowed much attention on this singular creature. The disparity in the dimensions of that here described, and those given by Dr. Shaw is striking. The latter naturalist says "the size of the full grown Chamæleon is sometimes nearly a foot, exclusive of the tail, which is at least of equal length;" Mr. Jackson gives only half this length.

"*The Camelion*.—Tatta is the Arabic, and Tayth the Shelloh name of this extraordinary and complicated animal; its head resembles that of a fish, the body that of a beast, the tail that of a serpent, and the legs and feet are somewhat similar to the arms and hands of a human being; the tongue is pointed like that of a serpent, and is so instantaneous in its motion, that the human sight can scarcely perceive it when it darts it out to the length of its body, to catch flies, (its ordinary food) in doing this it never misses its mark, so that I imagine there must be some glutinous substance which attaches the fly to the tongue, or else it pierces the insect with its point, which is very sharp. I have often admired the velocity with which the camelion thus secures its food, but never could discover whether it were to be attributed to the former, or the latter cause,

"The length of the camelion when full grown is ten or twelve inches, including the tail. When suddenly discovered and pursued, it runs fast, forgetting its wonted caution, which is never to trust to the tread of the foot, the toes of which grasp the object they tread on: in its ordinary movements, its step is geometrically exact; it looks carefully around to discover the state of the surrounding place, and to ascertain if every thing be safe, one eye looking behind, the other before, and in all transverse directions; for this organ is a perfect hemisphere, projecting from the head, and moving in various and

independent directions: having ascertained that its feet are safe, and that the substance on which they are fixed is firm, the camelion disengages its tail, and proceeds on, with the same caution, again fastening the tail, by twisting it round some branch or twig, till it has ascertained the safety of the next step.

"Many doubts have arisen with regard to the camelion's mode of changing its colour; from the various and repeated observations which I have from time to time made on this most extraordinary animal, in a confined, as well as in a free state, I have been enabled to ascertain, that in gardens, (its ordinary resort) it gradually changes its colour, assuming that of the substance over which it passes, and to do this it requires two or three minutes; the change beginning by the body becoming covered with small spots of the colour of the substance over which it actually passes, and which gradually increase, till it is altogether of that particular colour; green appears its favourite, or at least it assumes that hue more distinctly than any other, for I have seen it on vines so perfectly green, that it was scarcely distinguishable from the leaves; when it assumes a white or black colour, these are not clear, but of a dirty hue inclining to brown. When irritated, it will gradually assume a dirty blackish colour, which it retains whilst the irritation lasts, swelling its sides, and hissing like a serpent; when asleep, or inclined to rest, it is of a whitish cast. In the course of the various experiments which my curiosity and admiration of the camelion induced me to make, I discovered that it never drinks, and that it always avoids wet and rain. I kept three in a cage for the period of four months, during which time I never gave them any food: they appeared withered and thin. Others, which I kept in a small confined garden, retained their original size and appearance; consequently it is to be supposed that they feed on the leaves of vegetables; those confined in the cage did not vary their colour much, appearing generally that of the cage; but if any thing green, such as vegetables, were placed near it, they would assume that hue; those confined in the garden assumed so much the colour of the object over which they progressively passed, as to render it difficult to discover them. Various medicinal qualities are assigned to the flesh of the camelion; and many whimsical effects are attributed to fumigation with it when dried; debilitated persons have recourse to it, and it is accordingly sold in all the drug shops at Morocco, Fas, and other places, which shops are named *Habute El Attari*: the smell arising from the fumigation is by no means grateful; but what scent will prevent an African from using that remedy which credulity or superstition has persuaded him will give strength to the impotent?

"The Arabs assert, that the camelion is the only animal which destroys the serpent,* and it is said to do it in the following manner: It proceeds cautiously on the bough of some tree, under which the serpent sleeps, and placing itself perpendicularly over its head, discharges a glutinous thread of saliva, having a white drop at the end;

* It is called (*Adû el-hemsh*) the serpent's enemy."

which falling on the serpent's head, soon kills him. This assertion, being general and uncontroverted, among the Arabs, I have mentioned it, as a hint to future travellers, who may be desirous of investigating its truth.

"The camelion is, by some persons, said to be venomous; but I never knew any harm done by them, though the boys sometimes carry them in their bosoms for a whole day.

"*The Dub or Saharawan Lizard.*—This animal always avoids water; it is about eighteen inches long, and three or four inches broad across the back; it is not poisonous, being an inhabitant of Sahara, which, like Ireland, contains no venomous animals: * it lays eggs like the tortoise; it is very swift, and if hunted, will hide itself in the earth, which it perforates with its nose, and nothing can extricate it, but digging up the ground. The similarity between the name of this reptile, and the Arabic name of the bear, (Dubb) has probably led some persons to assert, that there are bears in Africa."

By the immunities of Sahara it should seem that there were more venom-destroying saints than St. Patrick, unless General Vallancey can prove that this desert was visited by some Hibernio-Milesian. Mr. Jackson, during his residence in Barbary, witnessed the destructive power of the Locusts, and has given a correct drawing of one of these extraordinary insects, (the *Locusta* or *Gryllus migratorius* of Fabricius and Linnæus, we presume) which, by common observers, cannot be distinguished from grasshoppers, except that they are about twice as large. They stay sometimes in Barbary from three to seven years, and are sure to create both a famine and a plague, as they consume every vegetable, and afterwards die in such numbers as to taint the atmosphere.

"They have," observes the author, "a government among themselves, similar to that of the bees and ants; and when the (Sultan Jeraad) King of the locusts, rises, the whole body follow him, not one solitary straggler being left behind to witness the devastation. When they have eaten all other vegetation, they attack the trees, consuming first the leaves, and then the bark, so that the country, in the midst of summer, from their unsparing rapacity, bears the face of winter. In my travels, I have seen them so thick on the ground, as sometimes actually to have covered my horse's hoofs, as he went along; it is very annoying to travel through a host of them, as they are continually flying in your face, and settling on your hands and clothes. At a distance, they appear, in the air, like an immense cloud, darkening the sun; and whilst employed in devouring the produce of the land, it has been observed that they uniformly proceed one way, as regularly as a disciplined army on its march; nor will it be possible to discover a single one going a different

* * Even the Bo'ah, or desert serpent, is not venomous."

way from the rest. In travelling from Mogodor to Tangier, before the plague in 1799, the country was covered with them : a singular incident then occurred at El Araiche ; the whole country, from the confines of Sahara to that place was ravaged by them, but after crossing the river El Kos, they were not to be seen, though there was nothing to prevent them from flying across it ; moreover, they were all moving that way, that is to the north ; but when they reached the banks of the river, they proceeded eastward, so that the gardens and fields north of El Araiche were full of vegetables, fruits, and grain. The Arabs of the province of El Garb considered this remarkable circumstance as an evident interposition of Providence.

" This curse of heaven can only be conceived by those who have seen the dismal effects of their devastation : the poor people by living on them, become meagre and indolent, for no labour will yield fruit, whilst the locusts continue increasing in numbers. In the rainy season they partially disappear, and at the opening of the spring the ground is covered with their young : those crops of corn which are first mature, and the grain which becomes hardened before the locust attains its full growth, are likely to escape, provided there be other crops less forward for them to feed upon.

" Locusts are esteemed a great delicacy, and during the above periods dishes of them were generally served up at the principal repasts ; there are various ways of dressing them ; that usually adopted, was to boil them in water half an hour ; then sprinkle them with salt and pepper, and fry them, adding a little vinegar ; the head, wings, and legs are thrown away, the rest of the body is eaten, and resembles the taste of prawns. As the criterion of goodness in all eatables among the Moors, is regulated by the stimulating qualities which they possess, so these locusts are preferred to pigeons, because supposed to be more invigorating. A person may eat a plate full of them, containing two or three hundred, without any ill effects.

" When the locust is young, it is green ; as it grows, it assumes a yellow hue, and lastly becomes brown. I was informed by an Arab, who had seen the (Sultaan Jeraad) king of the locusts, that it was larger and more beautifully coloured than the ordinary one ; but I never myself could procure a sight of it."

The reader may conceive what are the comforts of living in Morocco, where, in addition to musquitoes, gnats, and bugs, scorpions get into the beds !

" *The Scorpion (El Akarb).*---The scorpion is generally two inches in length, and resembles so much the lobster in its form, that the latter is called, by the Arabs, (Akerb d'elbahar) the sea-scorpion : it has several joints or divisions in its tail, which are supposed to be indicative of its age, thus, if it have five, it is considered to be five years old. The poison of this reptile is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buck-

thorn tree; the curve being downwards, it turns its tail upwards when it strikes a blow.

" The scorpion delights in stony places, and in old ruins ; in some stony parts of the district of Haha they abound so much, that on turning up the stones, three or four will be found under each. Some are of a yellow colour, others brown, and some black ; the yellow possess the strongest poison, but the venom of each affects the part wounded with frigidity ; which takes place soon after the sting has been inflicted.

" During the summer, the city of Marocco is so infested with this venomous reptile, that it is not uncommon to find them in the beds ; all persons, therefore, who visit Marocco at this season of the year, should have the feet of their bedsteads placed in tubs or pans of water ; this precaution will also prevent the attack of bugs, which in summer are a perfect nuisance ; but the inhabitants are accustomed to all these sorts of inconveniences, and care not about them.

" Most families in Marocco keep a bottle of scorpions infused in olive oil, which is used whenever any person is stung by them ; for although the scorpion carries an antidote in itself, it is not always to be caught, as it often stings a person whilst asleep, and disappears before he awakes, or thinks of looking for it ; in which event the body of the live scorpion cannot of course be procured. It is necessary to bind the part, if possible, above the place stung, then to cauterize, and afterwards to scarify the puncture, to prevent the venom from pervading the system ; this method is sometimes effectual, and sometimes not, according to the situation of the part wounded, and the nature of the scorpion, some being more poisonous than others ; but where the flesh of the reptile can be obtained, the cure is certain and effectual.

" Without speaking of all the various kinds of serpents which are either timid, harmless, or not venomous, I must observe, that the *Domestic Serpents* claim some attention. In the city of Marocco these animals abound ; there is scarcely a house without its domestic serpent, which is sometimes seen moving along the roofs of the apartments : they are never molested by the family, who would not hurt them on any consideration, conceiving them a benediction on the household ; they have been known to suck the breasts of women whilst asleep, and retire without offering any further injury. They are so susceptible as to be sensible of enmity towards them, and it is thought imprudent to incur their displeasure ; for this reason the inhabitants of Marocco treat them kindly, and as members of the family, not wishing to disturb an animal that claims the rights of hospitality by settling in their house."

(To be continued.)

Anatomico-surgical Views of the Nose, Mouth, Larynx and Fauces ; with appropriate Explanations and References. By John James Watt, Surgeon. The engravings executed by Hopwood, from original drawings by Baxter ; together with an additional anatomical description of the parts, by Mr. W. Lawrence, demonstrator of Anatomy at St. Bartholomew's Hospital. Pp. 34, folio, 4 plates, with 4 of outlines ; plain, 1l. 11s. 6d. coloured 2l. 2s. Highley, 1809.

IT may seem extraordinary that, hitherto, so little attention has been given to the organic structure of the inferior part of the head, while so much has been devoted to that of the superior, although the former only contains those organs which distinguish man from brutes. Numerous drawings and dissections have been made of the brain, and almost every physiologist and anatomist of distinction has attempted to elucidate its structure and functions ; but those organs in which are seated the senses of taste and smell, as well as the peculiar faculty of uttering articulate sounds, have been comparatively neglected. Mr. Watt ; therefore, in attempting to bring this subject before the public, has justly merited their thanks and approbation, as appears by such a respectable list of subscribers, to a work of so limited a nature ; this, indeed, may be considered as a presumptive proof of their conviction that it was necessary, or that the subject was by no means pre-occupied or exhausted. Of all the parts of the human body, professional men have most neglected the diseases incident to the mouth and its adjoining members, although catarrhs and tooth-aches are the most general of all complaints ; nay, so shamefully have surgeons neglected the latter, that they have tacitly given an ephemeral, (we had almost said a necessary) existence to a distinct race of illiterate quacks, ycleped dentists, who, to the great prejudice of the public, profess to cure, or remedy what they do not understand. It is evident that all the diseases of the teeth are merely symptomatic of other affections which are only known to, or can be cured by, the regular practitioner. The same may be said of catarrhs, and all the cynanche genus of diseases ; did medical men study the nature and effects of inflammation in the mouth, nose, and fauces, more profoundly, we might then hope to see that fatal malady, *phthisis pulmonalis*, at least arrested in its progress, if not absolutely limited to those subjects in which it found an organic defect. But hitherto, unfortunately, this subject has been very little attended to, and instances of the most culpable ignorance might be given in the practice of many of our most distinguished physicians of the present day, by their absurd

prescriptions for what they call gargles. How little, indeed, is really known of inflammation in these organs appears by the ingenious little tract of Dr. Badham. With such facts then before us, we must acknowledge our obligations to the author for his well-meant endeavours to make the structure of the organs of the voice, taste, and smell, better known to all classes of medical practitioners, and thus enable them to extend and improve their knowledge of the nature of the diseases of those parts of the head.

Mr. Watt, however, is very brief in his illustrations, confining himself to a dry, numerical description of the different parts, after informing his readers of the process adopted for exhibiting the sections or views in his plates. The mucous membrane is the only organ on which he indulges any observations.

" The internal mucous membrane of the pharynx is not only connected with each of the organs of sensation, but those of respiration and digestion are also most intimately united with it. As this membrane has a direct continuation into the œsophagus, its course through the whole intestinal canal may be traced even to the orifice of the anus, where it is gradually lost among the common integuments. It afterwards passes from the duodenum through the ductus communis choledochus to the gall-bladder and *pori biliarii*, and along the pancreatic duct to the substance of the pancreas. The same membrane not only covers the posterior surface of the larynx, but, after including the epiglottis, enters the cavity of that organ through the *rima glottidis*, passing along the trachea and its ramifications, even to their termination in the substance of the lungs.

" There is a difference in appearance between the membrane of the mouth, and the mucous lining of the pharynx; but the structure of both parts is the same. [Qr. ?] It proceeds from the *velum palati*, and root of the tongue, into the cavity of the mouth: having invested the tongue, and afforded a covering to the internal surface of the cheeks and salivary glands, whose ducts it permeates, it is again lost in the external integuments at the lips. This membrane also enters the cavity of the nostrils, where it forms the pituitary membrane; and, proceeding along the apertures of the Eustachian tubes, lines the internal surface of the *membrana tympani*, as well as the cavity of the *tympanum* itself. It is then extended over the cavity of the nostrils, covering the *septum narium* and turbinated bones; and entering the frontal, ethmoidal, sphenoidal, and superior maxillary sinusses, it is again lost in the external skin about the nostrils; but is previously continued into the nasal duct with its sac and lacrymal ducts, and through the *puncta lacrymalia*, is once more united with the common integuments. Here the *tunica conjunctiva* commences, and not only covers the anterior surface of the eye-ball, but is continued through the secretory ducts, even to the substance of the lacrymal glands, and

affords a covering to the Meibomian follicles, and caruncula lacrymalis.

" If, when we observe the continuations of this membrane, we also consider the distribution of its nerves, its lymphatics, and blood-vessels, we shall have no difficulty in admitting the existence of a principle of sympathy, by which the diseases of one organ are transmitted to another; and in recognizing the advantages which may be derived from this source in the employment of remedies.

" The muscular structure of the pharynx, the contiguity of the carotid arteries, jugular veins, sympathetic nerves, as well as of the paria vaga, accessory, lingual, hypoglossal and glossopharyngeal nerves, are so many additional motives for considering the share which this organ bears in the process of gargling, in coughing, spitting, deglutition, sneezing, laughing, weeping, inflation of the cheeks, singing, and other actions, especially if we advert to the motions performed by the pharynx under these circumstances, and the various degrees of contraction and dilatation which it experiences."

We must be permitted to doubt the accuracy of a part of this statement, as the mucous in the nose never becomes fetid, whereas in the mouth fetor is very common, and the most frequent cause of what is called bad breath. Nor is the action of the nitrogen or carbonic acid gas disengaged by the lungs sufficient to account for this fetor, as the breath is equally impregnated with these gases in passing through the nostrils as well as through the mouth, although the mucous in the former does not thence become fetid, as it sometimes does in the latter. It is true, this effect may be owing to other secretions, and, if so, it was the more necessary that the author should have noticed them. But, of the various appearances on dissection, Mr. Watt has furnished very intelligible and useful views, which will be found worthy the attention of the practicing surgeon.

Mr. W. Lawrence, however, in order to atone for Mr. W.'s conciseness, has written 20 folio pages of "description," certainly as dry as ever were the bones of a weather-beaten skeleton. Yet his design was not "to enter into minute and laboured anatomical descriptions," but merely "such a general sketch of the organs and their functions, as would be sufficient to render the plates intelligible." With this view he begins his description by taking a general survey of "the cavity of the mouth," in which we have the following account of the lips, after stating their situation and use.

" They consist (says Mr. L.) *externally* of skin remarkable for its thinness, as well as for the hairs which grow on it, and form the beard, one of the great characteristic differences between the male and female subject. This is succeeded by a large assemblage of muscular

fibres, giving to the part a power of motion in every direction. The muscular layer is followed by a considerable number of mucous glands (*glandulæ labiales*) forming small granular bodies, projecting towards the mouth, where they are covered by the mucous membrane, and possessing excretory ducts, which perforate that membrane. The mucous lining of the lip resembles that of the mouth in general : it is very vascular, and becomes of a general deep red from minute injections. The red swelling part, which forms the very opening of the mouth, is distinguished from the common skin, externally by a clearly-defined line, and from the mucous membrane on the inside. It is this part which forms, by its clear transparent redness, so beautiful a contrast with the pearly whiteness of the teeth. It possesses cuticle, which often separates in dry and ragged portions, particularly in cold weather. The cutis at this part is furnished with numerous villi, indicating a *high degree of organization*; and the *pleasurable physical sensation*, experienced in *kissing*, corresponds with this structure."

We fear that our optic nerves are not quite so good as Mr. Lawrence's, as we have hitherto been unable to discover that "remarkable thinness" of the skin on the *outside* of the lips, of which he speaks; nor did we think that skin so *extensible* as that on the lips necessarily must be, could be very remarkable for thinness. As to the fine hair or down on them, which the author considers as "indicating a *high degree of organization*!" we had, no doubt ignorantly, attributed it to temperature, especially as this down (or *villi* if he prefer it) is found to increase on the lips of females after a certain age. Now, however, that we are taught the mysteries of *high* and *low degrees of organization* (very explicit and definite terms) we shall henceforward conclude that all *bearded* old-maids possess *high* degrees, and smooth-faced matrons, *low* degrees of organization!

We wish we could pay the same deference to all the opinions of our grave demonstrator of anatomy, but we are really apprehensive that he has confounded *artificial* with *natural* sensations, when he speaks of "the pleasurable *physical* sensation experienced in kissing." We did not know that lips so often bitten, rubbed with a rough tongue, and exposed to such diversity of hot and cold food, as they generally are, could retain a very high degree of sensibility, especially, too, where such acute sensibility was in no way subservient to the general purpose of the animal economy. If, indeed, the contact of lips be attended with a "pleasurable *physical* sensation," it is very odd that our neighbours, whose whole business of life is to study *pleasure*, have not yet discovered it, and that they should continue to ridicule the English for practising it. But Mr. L. is not the first philosopher who mistook artificial acquirements for natural laws, and reasoned accordingly. Doubtless the con-

figuration of the lips may be indicative of the influence of pride or vanity on the mind, without their possessing any peculiar *physical* sensibility in themselves, as such a quality is not required either for tasting, smelling, feeling, or any other purpose of nature: they are only the shield of the more delicate organs, and are not themselves the organ of any one sense. If, therefore, any "pleasurable sensation" be excited by the contact of lips, it has not its source in these members, but in the imagination or the faculty of associating ideas. It is, like many other of the fancied pleasures of fashionable life, the mere creature of artificial habits, manners, and customs, and not to be accounted for by any supposed thinness of skin, high degree of organization, or any other *physical* cause. The indulgence, too, in this imaginary pleasure, like in that of the fictitious horrors of the stage, soon carries its votaries *bors de la nature*. A little more attention, indeed, to the true economy of nature, would soon convince man that good health, good morality, and right reason, are much more inseparable companions than half-informed philosophers would induce us to believe.

The structure and functions of the *cheeks* are next considered by our author, and also the *tongue*, that organ of mischief often both to body and mind. To the tongue, indeed, *hypochondriacs* and domestic quacks always have recourse; the former to discover the source of diseases which are mental, the latter of infirmities, which are only the effect of consuming powerful drugs. As the observations on *mastication* contain some practical information we shall extract them.

"The food, whether solid or fluid, is retained in the mouth by closing the aperture, and applying the lips and cheeks against the teeth. It is propelled into the back part of the mouth by means of the lips or cheeks pressing on it, and is moved about into every part of each division of the cavity, by the wonderfully quick and varied motions of the tongue, which, by the elevation of its sides, is formed into a sort of cup for that purpose. Or its point is passed between the teeth to clear the food from the corners and sides of the cavity. At the same time the teeth are either brought together perpendicularly, so as to divide the food by the act of biting; or the inferior molares, by the lateral motions of the lower jaw, grind the alimentary substance against the superior ones, which remain immoveable. The different portions are collected, and repeatedly subjected to this action by the motions of the tongue and cheeks; and when sufficiently reduced, it is placed in a mass on the superior surface of the tongue, previously to swallowing. This mechanical trituration is of the greatest importance in preparing the food for the action of the

digestive organs. For there is no force applied to the aliment in the stomach or intestines, that can be at all considered as equivalent to the effect of mastication. It is well known that the skin of a grape is not broken in its passage through the whole alimentary canal. Imperfect mastication must therefore much injure digestion; and hence old persons digest badly, unless they cut their food minutely, so as to resemble the effect of chewing. 'I can easily believe,' said Haller, 'that a much smaller quantity of food would afford a sufficient proportion of nourishment, if it were more completely chewed. Hence nature has attached a great pleasure and enjoyment to the performance of this process; and I have found the driest bread become sweet and grateful to the palate, when long and thoroughly chewed.'

The functions of the *salivary glands* which yield moisture to soften the food and assist deglutition are next described; with the "passage of the food into the pharynx;" "cavity of the nose," and the "antra or maxillary sinuses." From an anatomist so experienced as Mr. L. we certainly expected some original observations on the organs of the voice, but have been unfortunately disappointed. MM. Humboldt, and Bonpland, made some curious observations on the larynx of birds in South America, and surely something yet remains to be done respecting the human larynx, and the auxiliary organs which form the voice; there is, perhaps, no other part in the animal body where the immediate or direct action of the will on the material organs is so sensible, and, consequently, none more worthy of the most minute investigation. "The voice," observes Mr. L., "receives a peculiar modification in the windings and hollows of the nasal cavities; this effect is not produced when the velum palati is elevated, nor when the nostrils are closed in front; and the alteration of the sound in either of those cases, is absurdly called, by the vulgar, speaking through the nose." In the cavity of the nose the sinuses of the cranial bones terminate, and this termination of the cranial sinuses seems particularly calculated to increase and modulate the voice. A little attention, indeed, to the features of our public singers, would shew, that the depth of the voice, or intensity of sound, depends principally on the structure of the nose. But our demonstrator of anatomy, as might be expected, is more accurate in describing the situation and appearance of the dead, than the functions of the living organs. There is, too, a new very common species of inflammatory disease in the cavity of the nose, occasioned, most probably, by extreme anxiety of mind, which affects the voice, but with which Mr. L. appears not to be acquainted.

The authors elucidations, however, of the process of mastication

tion and deglutition are copious, even to verbosity. But, some important practical information is communicated by the description of the 4th plate, which is well calculated to instruct the surgical student how to introduce a tube through the nose into the oesophagus, and displaying "an extremely simple and ready method of conveying food into the stomach in paralysis of the oesophagus, or in the wounds inflicted in attempts at suicide." Upon the whole the plates are neatly executed: those coloured present tolerably faithful views of the natural subjects; and the work is highly creditable to the talents of Mr. Watt.

Nightingale's *Portraiture of Methodism.*

(Concluded from p. 253.)

WE have already had occasion to notice the mechanical popish discipline introduced by the Wesleys, particularly in what relates to fasting. Among the "peculiar business of a superintendant," the following direction occurs as one of the "instituted means" of grace.

"Do you fast every Friday? The neglect of this is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the holy spirit by the habitual neglect of a plain duty! [what constitutes fasting on Fridays a duty? why not rather fast on Sundays than Fridays?] Let us amend from this hour. There are several degrees of fasting which cannot hurt your health, [This is demonstratively false; the health of the body, as well as Christian temperance, requires a moderate, uniform, and regular supply of simple food.] Begin next Friday, and avow* this duty wherever you go. Touch no tea, coffee, or chocolate in the morning; but if you want it, a little milk or water-gruel. [What an admirable moralist, who makes virtue or vice consist in tea, coffee, or milk!!] Dine on potatoes; and if you want it, eat three or four ounces of flesh in the evening. [So this is Methodist fasting!] But at other times eat no

* This is so directly contrary to the admonition of St. Matthew, that we are surprized some Christians did not revolt at such abominations, and repel them with scorn. From fanatics, indeed, we should not expect it; but those possessing sufficient rationality and faith to be Christians, should guard against all such corruptions. "When ye fast, says the Evangelist, be not as the hypocrites, of a sad countenance; appear not unto men to fast, but unto thy father who is in secret; and thy father who seeth in secret shall reward thee openly." Isaiah, c. 58, has admirably described fasting, but in a manner very different from John Wesley's milk, gruel, and fleshmeat. Rev.

Meat-suppers. These exceedingly tend to breed nervous disorders." p. 294.

Thus, we see Methodists, according to their canon, are to *fast* on Fridays by using milk or gruel instead of tea or coffee, in the morning, and to take *meat-suppers* in the evening! Seriously, we have never seen as much absurd nonsense in so few words; and it is difficult to determine whether the moral, or the medical advice is more erroneous, preposterous, and contemptible. Many other regulations and rules are also laid down for the guidance of the superintendents, nearly as foolish and immoral; his attention to band-meetings, love-feasts, quarterly meetings, and certificates, as well as various other *inquisitorial* acts, are solemnly enjoined; but above all, *fasting* is repeatedly commanded. Friday, too, appears with the Methodists to share the same honors of *fasting*, and very nearly in the same manner and spirit, as with the Papists. One would think that the Galatians had never received the admonition "turn not again to the weak and beggarly elements of the world, observing days and months, and times, and years;" or, that it had not been revealed "Christ hath blotted out the hand-writing of *ordinances*, that was against us, which was contrary to us, and took it out of the way," so that we are no longer "subject to *ordinances*, which *all* are to *perish* with the *using*;" nor are we tied up, as the Jews were, "in meat or in drink, or in respect of a holy-day, or of the new moon, which were a shadow of things to come." Still less should we suppose that any real Christian would make a distinction in food, after it had been declared to the salacious Corinthians and Romans, that "meat commendeth us not to God. For neither if we eat, are we the better: neither if we eat not, are we the worse. For the kingdom of God is not meat and drink, but righteousness and peace."

But, however we may despise the directions to superintendents respecting fasting, we must acknowledge the prudence of the advice, to "converse sparingly and cautiously with *women*, particularly with *young w men*," as it is admitted that "circumstances of rather a disagreeable nature have sometimes taken place among the preachers!" These men, we believe, have followed this direction pretty literally; for, as experience has taught them caution, notwithstanding their artificial sensuality, they have found *adultery* much more *economical* than fornication! In this, no doubt, there is *methodism*, which has also been a productive source of finance, as the purses of married women are generally better furnished than those of spinsters. An

example of this kind has recently occurred in Hertfordshire, where the husband of a methodistic wife finding her laying aside half a guinea to give to the Methodist-preacher every time he visited her, thought proper to take the gold and substitute a farthing in its place neatly rolled in paper. This was given to the Methodist-teacher, who, in consequence, preached so pointedly against "the woman who deceived the man," and who doomed her to "drinking of boiling copper in hell-fire," that she became dreadfully alarmed, sent for the preacher, inquired and was informed the cause. The husband, being in expectation of the artful preacher, detected him, demanded to know how much money he had received from his wife; the Methodist at first denied having received any; a horse-whip, however, was applied till he confessed the truth, acknowledged a very considerable sum, and received a most severe and merited chastisement, for lying, from an injured and indignant husband. So much for the freedom of methodistic converse with married women!

Mr. Nightingale makes some very judicious remarks on several other methodistic regulations, particularly on the unjust disqualifications of preachers before they are admitted into full connexion; during their probationary state of four years they have no votes or influence, can be elected to no office, have no share in the profits of the sale of the society's books in their circuit, and are liable to be dismissed by the superintendent without that formal trial which the other preachers may demand. But the most reprehensible law is that prohibiting marriage, which originated in the poverty of some preachers who were too much attached to their wives, if not too honest, to propagate the work in the manner of the Hertfordshire preacher before noticed.

"A person, observes our author, cannot marry among the travelling-preachers, until he is admitted into full connexion [that is till he has spent four years on trial]. This may be sound policy with Methodists; but it is both unjust and unscriptural. It savours too strongly of popery; and it is no wonder that effects of a most scandalous and disgraceful nature should sometimes be the result of so cruel a law. I have the honor to know a very respectable dissenting minister, who once travelled among the Methodists, but was expelled for marrying before the expiration of his years of probation. The language of St. Paul is very strong against the doctrine of forbidding to marry. How far it will apply to a certain law of methodism, the reflecting mind will judge."

That "ignorance is the mother of devotion" appears a maxim

as strictly inculcated by the Methodists as the Papists; and, notwithstanding Wesley's "Christian library" in fifty volumes, the great majority of the lower classes of preachers are incorrigibly ignorant. On this subject we quote the following:

"It never was Mr. Wesley's intention to make scholars of his lay-preachers. The great bulk of Methodists, to this day, have a sort of dread of human learning. The preachers may raise an outcry against this charge; but it is nevertheless just, as every one who has been at all conversant with the private manners of this people must acknowledge. The majority of Methodists, notwithstanding the present much improved and refined state of the connexion, are still to be sought for among persons in the lowest ranks of life, and these have nearly as strong an aversion to what they call *head-knowledge*, as any of their brethren in the lifetime of Mr. Wesley. A local-preacher whom I know, was a few years ago forbidden to preach at one of the places in his circuit, because he spoke rather better English than did the rest of his fellow-labourers in the same place!"

Many of their preachers, indeed, men who profess much and should know better, still declaim against learning and knowledge, without ever considering that if knowledge be sinful, then the knowing this must be a sin, as it is the result of knowledge. If this doctrine were true, God himself must be an infinite sinner, as infinite knowledge is one of his most common attributes. Real knowledge, however, it was well observed by the author of a "theological survey of the human understanding," in religious matters, is the same thing with conscience; the more perfect and extensive the former, the more pure and correct the latter. It is equally sanctioned by divine authority, and the great author of christianity, so far from prohibiting knowledge and learning, in many instances encouraged them as far as necessary. He ordered the apostles to unite the "wisdom of the serpent, with the innocence of the dove;" forbade them to call their "brother a fool," which was desiring them not to be foolish; and even the illiterate men whom he chose to be the first promulgators of his gospel were not suffered to remain so, but were miraculously endowed with the gift of *tongues*, of *wisdom*, and of *knowledge*. Neither do we find, among all the causes which choked the good seed, in the parable of the sower, that knowledge is enumerated in that deadly catalogue. Perhaps, indeed, some of our sage Methodists may retort these authorities, by referring to the tree of knowledge in Paradise, but let them remember that the knowledge thence acquired was of good as well as of evil. But however they may rail against that knowledge which they do not possess, they certainly are not deficient in *cunning*, as the

apostle of methodism himself acknowledged, when he declared that "the Presbyterians say I am a Presbyterian; the people who go to church, say I am a minister of theirs; and the Catholics are sure I am a good Catholic in my heart." By this artifice of saying something in favor of all sects, he augmented the number of his followers, at the expense of sincerity and truth. The same system is still pursued by his successors; and if Methodists manifest any partiality towards the church discipline, it is much less from attachment either to her doctrines or establishment, than from a conviction of its being the most effectual method of gaining proselytes among churchmen who are still more numerous than dissenters.

In narrating the success of Whitfield's theatrical preaching, Mr. Nightingale makes some very just observations on the general insincerity of free-thinkers and Deists, and exposes their flagrant inconsistency when speaking of religion. He also alludes to the conduct of the infamous Wheatley, who, although a doctor and preacher, was so abandoned that on one occasion the "mayor of Norwich was employed a whole day in taking the affidavits of the women whom he had tried to corrupt!"* The conscientious scruples of Charles Wesley, who always paid great attention to "his ordination oaths," in adhering to the church discipline, and his pointed censure of his brother's assumption of authority to consecrate bishops, do him great honour. The same may be said of our author's candour, in defending the establishment from the vulgar abuse of fanatic Methodists and ambitious dissenters. After stating

* The following facts evince, we hope, a rather singular instance of depravity. A Methodist, said to have preached more than once in the Pantheon, took up with, or became the husband of, a woman who had been bribed by her master to swear a child to his shopman. The preacher opened a school not a day's journey from the Foundling-hospital. The old master of his real or pretended wife, once a tradesman in O—— street, out of which he was hissed for his infamy, and being a coadjutor of Richard Andrews, of swindling notoriety, became an inmate of this preaching-schoolmaster. The O—— street adventurer finding his finances low, thought proper to manufacture a book-debt of 50*l.* against a very old woman, and her two infirm daughters. In this nefarious conspiracy, the Methodist-preaching schoolmaster first personated an attorney in order to intimidate a dotting old woman, and make her *acknowledge* some debt, and afterwards became a *witness* to prove it! The debt thus fabricated was accordingly recovered in the court of Common Pleas, and this worker of iniquity, we believe, still continues a schoolmaster and Methodist-preacher!

the little success of methodism in Scotland, and the intemperate conduct of some preachers in pointing out the errors of the clergy, he asks,

“ Who made these Methodists judges in Israel ? Who gave them authority to abuse, in public and private, the character of a body of men whose learning, piety, and morality, are in a great degree the honor of our island ? Although myself a dissenter, I am constrained to acknowledge, that the great bulk of our national learning is to be found among the clergy of the establishment. In the practice of morality in general, what body of men in the world exceeds that of the regular clergy of these kingdoms ? I am persuaded, not any. Pray who are the great promoters of those public charities, those learned and beneficent institutions which are at once the glory, the happiness, the bulwarks, of our country ? Not the Methodists ; but the bishops and clergy of the established church. Were they to withdraw their patronage and support from every charitable institution in the kingdom, the widow's heart that now sings for joy would droop within her ; the poor, now raised by their munificence and public spirit would fall to rise no more. Let us only look at the lists of names which are printed with the periodical reports of almost every literary and charitable institution in these kingdoms, and we shall find this feeble testimony to the worth of our national clergy confirmed in the amplest manner. Considered as a body, they are, doubtless, the ornaments of the religion they teach, and of the country that supports them. And shall a few mistaken Methodist preachers take upon them, without censure, to vilify these men as “ dumb dogs ? ” as unenlightened, worldly, unregenerate, unconverted sinners, without hope and without God in the world ? Is it to be tolerated, that because the regular clergy are disposed to act soberly in their public ministrations, and to read their discourses, instead of pouring out upon the people a heap of crude, undigested, extemporaneous matter that, therefore, they shall be considered as blind leaders of the blind ?

“ It is in vain for the Methodists to pretend to be of a spirit different to the one I have been here alluding to, concerning their respect for the clergy. Every Methodist in the kingdom knows, if he would confess it, that those clergymen who do not preach extempore, are looked upon as unevangelical, unconverted men. Nothing is a surer test of a clergyman's being an *unenlightened man*, than his using notes in the pulpit. The exceptions to this illiberal notion are very few indeed. Else, whence is it that those clergymen who preach extempore are alone called gospel, evangelical, and enlightened ministers ? Many aged and truly respectable ministers of the established church may now say : ‘ Those who are younger than I, have me in derision, whose fathers I would have scorned to have set with the dogs of my flock ! ’

“ I am aware, Madam, that the praise I have here bestowed on the ministers of our church, must be given with some painful exceptions ;

that pluralists, and non-residents, do still disgrace the establishment, and that some of the clergy are immoral men, regardless of the flock, while they secure the fleece; but I repeat it with pleasure, the bulk of the clergy is composed of men of profound learning, sincere piety, and extensive liberality. I should be sorry to see these men removed from their livings, to make room for their calumniators. I should be sorry to see our ecclesiastical establishment reduced to that state of barbarity from which it has long been emerging. It has been said, that we have an Arminian clergy and a Calvinistic liturgy. Admit this: but we had better have only one evil than two; and if we let them alone, the time will come, I make no doubt, when the evil will be purged away by the growing influence of the good.

"At any rate, such serio-comic-episcopo-dissenting clergymen as the author of *The Sale of Corates*, are not the men to reform the church; but rather to augment the number of her blemishes, and to re-barbarize her ministers and supporters. Under their hands she will be

"Worse for mending—wash'd to fouler stains."

The admirers of John Wesley will doubtless be grievously offended at our author's interesting reflections on his *ordaining* lay-preachers, and making Dr. Coke a Methodist bishop! Such a scandalous violation of his ordination-oaths is censured as it deserves, and it is truly remarked, that "Mr. Wesley could, occasionally, remember to forget," as in his controversy with Dr. Evans. The whole of this business shews how easily this pretended *perfect* man could sport with conscience, how little he regarded, notwithstanding his brother's remonstrances, his most solemn obligations to the church, whenever they tended to obstruct the progress of his ambition. With equal justice and spirit has Mr. N. exposed the Methodists pretensions to liberality and toleration, and proved that they are "all false and hollow!" Methodists are as intolerant as any other sect. Persons holding the opinions of every different sect, he observes are retained and supported in the church, "and yet we are sometimes told of its intolerance, and of persecutions for righteousness sake. Truly, I think our national church is the most liberal of churches, and her pale every way the most extensive." The following observations, as coming from a dissenter, are worthy of attention, and particularly interest the followers of the religio-comic mountebank of Blackfriars' road.

"Were the *letter** of our canon laws agreeable to the *spirit* and

* Here the author forgets that there were always enemies to the church, that no regularly-constituted body was ever without laws to protect itself from its enemies, and that the original non-conformists were evidently more influenced by worldly pride and obstinacy

general practice of their present supporters, I should have very few objections to uniting in fellowship with the Church of England, neither do I see how any reasonable man could object to such an union. The *example and influence of Dissenters** have made it unfashionable to persecute for conscience sake; and hence it is that a great majority of our regular clergy have imperceptibly imbibed that spirit of toleration, which prevents the laws against Dissenters being put into execution. I look forward with pleasure to the time when even the *letter* of our ecclesiastical laws shall breathe a perfectly mild and liberal *spirit*, when the pious wish of Archbishop Tillotson shall be accomplished; and we shall no longer hear of Christians "perishing everlastingly" for any venial error of judgment. To the light of science, and the humanising influence of reason and philosophy, I look for that spirit which will counteract the growing authority of Calvinian bitterness, and finally triumph over puritanic barbarity. Yet while we hear men, and those calling themselves the only true sons of the church, pleading for persecution, by the vindication of Calvin's affair with the unfortunate Servetus, there is certainly something to dread from the spread of this branch of Methodists, especially when we consider how many of their preachers have found their way into the church. This alarm is not a little strengthened when we see the crowds that attend the ministry of these pretended evangelicals."

Again we find our author arguing very persuasively and ably in defence of the magistrates who faithfully discharged the duties of their offices in preventing Wesley's conventicles.

"While the church and state" says Mr. N. "continue to be united, it is the business of the civil magistrate to see that the ecclesiastical, as well as all the other laws, are duly kept and obeyed; and surely it must be allowed, that the church of England has as much right as other churches to make what laws she chooses for the government of her own members; and such the Methodists professed themselves

than christian charity. Their real want of the true spirit of toleration was the primary cause of their non-conformity; as dissenters they obtained a certain consequence and distinction, but as conformists they would have been lost in the multitude.---Rev.

* Surely Mr. N. is here writing most cutting irony! The *example and influence of dissenters* against persecution! Where are there such envying, bitterness, wrath and strife, as prevail in almost all the official meetings of dissenting teachers? Has not Mr. N. himself proved the intolerant spirit of the Methodists and their envious strife? Is it not the persecuting spirit of the dissenters which has divided them into nearly as many sects as preachers? Have not the "Independents," as they arrogantly call themselves, been long striving in vain to organize themselves into a church? And are not the author's favorite Socinians also divided among themselves? In one thing, however, they all agree,

to be. If any do not like those laws and regulations which she has enacted, they are at liberty to dissent; after which neither the church of England, nor any other church, has a right to interfere with them: But while they continue in membership, they ought to pay proper deference to all established rules of her communion. The Methodists may thank the lenient spirit of the churchmen of the present day, that they are not forcibly expelled as unruly members. This they would think a hard case; and so it would be: But law is law, said the facetious George Alexander Steevens; and I wish the Wesleyans would imitate the forbearance of their brethren of the church, when any one of their own members sees fit to violate the conventional acts of Methodism. "Whoever ye would that men should do to you, do ye even so to them."

Of John Wesley's general character we have already spoken, and for an account of the Methodist doctrines, bibliomancy, scripture-cards, women-preaching, street and field-ringing, controversies with the Calvinists, &c. on all of which Mr. N. writes with candour and perspicuity, we must refer to the work, which deserves the perusal of all those who wish to know the general economy of methodism, the art of governing the multitude, and the artifices and passions of men.

In the course of our examination of this "Portraiture of Methodism," we have adduced facts and arguments proving, that the opinions and practices of Methodists are grossly immoral, irrational, and highly inimical to genuine Christian piety. It were easy to multiply facts and arguments on this important subject, but our limits prevent us from entering into details; some, however, of the more generally pernicious operations of Methodists must here be noticed, and, first, of their incessant and public religious conversations. This subject has been very ably and conclusively discussed by the Rev. W. Ludlam, (Ess. 9. vol. i.) who very justly observes, that, as to "the making so awful a thing as Christ, and his salvation, the subject of com-

that is in abusing the church, not for its errors or defects, but merely because they, for the welfare of society and the honour of true religion, are deprived of power to domineer over the others. That they would be much less tolerant than the church, even their most sanguine friends will admit, and our liberal author himself, by acknowledging that "there is *certainly* something to dread," from the increase of Calvinism, inculcates the necessity of enforcing the letter and spirit of the laws against such "dreadful" sectaries! If any proof, indeed, were wanting to show, that it is not from the example and influence of Dissenters that persecution has become unfashionable, but from the genuine influence of the meek and truly christian spirit of the church, the above observations of the author would fully supply it.—REV.

non erat in a mixed company, (as the Methodists are ambitious of doing) to be bandied about from one to another, or dealing out *rhapsodies* on the love of Jesus in public, men of true piety cannot but look upon this as grievous *profanation* of that sacred name, which is above every name, and could no more endure this, than they could endure to stand praying in the corners of the streets." The methodists, indeed, have merely revived the Jewish practices of praying at certain hours, and the popish one of telling their rosary, or repeating their *Ave Marias* before the images of saints in public places, without any efficient virtue, piety, or devotion. Every observer of man, all who have attentively examined the moral and religious conduct of Papists, and Methodists, must be convinced of the injurious effects of a too indiscriminate use of the language and forms of religious devotion. But lest we should be accused by puritanical devotees of inclining too much to the opposite extreme, we shall quote a remarkable expression from Bishop Butler. "Going over the theory of virtue," says that pious divine, "in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form a habit of it in him who thus employs himself, that it may *harden the mind* in a *contrary* course, and render it gradually more insensible, i. e. form a habit of *insensibility* to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated, grow weaker. Thoughts, by often passing through the mind, are felt less sensibly; being accustomed to danger begets intrepidity; i. e. lessens fear; to distress, lessens the passion of pity; to instances of others' mortality, lessens the sensible apprehension of our own." If these observations be founded in nature and truth as applied to morality, how much more so are they when applied to religion? Talking of religion does not necessarily make people religious; repeating prayers, mechanically, does not beget a spirit of piety; on the contrary, it has a direct and uniform tendency, as the bishop has well shewn, to substitute the semblance for the reality, the letter for the spirit, of devotion. Methodists exhibit their piety every where to be seen by men; yet, perhaps, the human mind is, generally speaking, incapable of any genuine devotion, except in the church, in domestic privacy, or in retirement. Deluded and ignorant people, indeed, may set off their numerous and long prayers against their other vices; but this only proves the injurious effects of such formal piety, and the distracted state of their wandering minds while performing such eye-service. On other occasions, however, they do exercise their feelings, and display a system of *passion-worship*, which has no more analogy

to the spiritual or intellectual worship taught by Jesus Christ, than the devotion of untutored Indians has. God is a spirit, and must be worshipped in *spirit* and in truth, and not by the raving effusions of vulgar and licentious passions.

But, to the profanation of religious worship they add an irrational abuse of the doctrine of providence, by which means they have gained many followers, each one thinking himself a peculiar favorite of heaven, a *chosen one* called into light and life for the conversion of sinners! Hence the origin of their instantaneous conversions and relations of their particular experience. With all these fanatics, whether Calvinistic predestinarians, Socinian necessarians, or Deistical fatalists, it is a received and established creed, that *every* event is by the *particular* and *immediate* appointment of God, although this shocking tenet would render him the author of all *evil*! Misconceiving that passage of scripture which describes the omniscience of Deity, as numbering the sand of the sea, and the hairs on our head, they arrogantly and blasphemously conclude that every thing which they do or say comes of God, that the divine interposition in their favour is manifested to them, and that a particular and special providence will always direct them aright. With equal, and even more, reason might Mohammed and Buonaparte conclude that they were chosen instruments in the hands of Deity, that they acted by necessity, and consequently were guided by a *particular* providence. There is, we fear, not a few weak or unthinking persons, who occasionally entertain such sentiments; but Christians should remember that this is a probationary state, that our will, as far as relates to ourselves, is free, that it is our duty to exercise both our intellectual and physical faculties, that we have always a *choice* of good or evil, that all our knowledge of the divinity conduces to the belief that he acts only *mediately* and by *general*, not particular laws; that revelation was given for a general purpose, and that miracles were wrought only in subservience to the establishment of the truth of this general design, and not by individuals of every sex, age, and nation; and that we ought not to ascribe actions, which are perfectly within the compass of our own powers, to the agency of either a good or evil influence. There is indeed no doctrine which appears so consonant with scripture, and so flattering to human vanity, as that of a *particular* providence; and none, perhaps, which is oftener abused, or productive of greater evils to society. In good minds it is superstitious, in bad ones, blasphemous; it is the worst consequence of predestination or fatalism. If man is admitted to be free, the actions of a free being are no marks of the dispositions or intentions of God, unless positively

declared, on the authority of divine revelation, *so to be*; and to consider them so, without such authority, would render the proof of both natural and revealed religion impossible, would set Mohammedanism and Paganism upon as sure a basis as Christianity, and subject God to be truly deemed the author of every evil work! But, observes a writer whom we have before quoted, "what if it should have pleased God to appoint, not *particular* effects and *particular* events, but *general* effects and *general* events, and should have left it to that *reason*, with which he has thought fit to endue his intelligent creatures, to determine, according to that power of *choice*, which he has also given them, what they themselves should think proper to do? Would not submission to, and acquiescence in, this appointed *order* of things, be as much their duty, and as deserving of his favor, as submission to, and acquiescence in, *events* which may *not*, for aught any man can tell, be of divine appointment? In a world of free agents, (and over none other can God be a moral governor) many events must arise from that free agency, without which there can be no religion; *permitted*, indeed, by God, because no event can happen but by his permission, yet certainly not appointed by him, because what he permits *may*, or *may not*, happen, what he appoints *must*." Did we indeed admit the doctrine of a *particular* providence, as presumed by Methodists and Papists, the Gospel would be quite unnecessary, as miracles, and revelations, and prophecies, would be every day promulgated by all those lawless ruffians who had impudence sufficient to obtrude themselves on public attention, and the miracles of the amorous St. Francis, St. Clara, John Wesley, Winifred White, Joanna Southcote, and innumerable other impostors and deceivers, would serve as infallible guides to their deluded followers. Fortunately, Christianity has been interposed to preserve human reason, (to say no more) from such lamentable degradation.

The last methodistic practice which we shall notice, is their singing salacious love-songs, some of which we have quoted from the work before us. After observing attentively the effects of popish and methodistic music on the mind, we are convinced, that it is, of all human inventions, that which most universally and irrecoverably corrupts the human heart, and most effectually extirpates all female virtue. To the reflecting observer, the very nature of music will be sufficient to account for its injurious effects. Hearing is nothing more than *feeling* with the *auditory nerve*; from this sentiment, or, as the word implies, *feeling*, the imagination is called into action, ideas are produced, and the reader may judge what must be the

nature of those ideas and sentiments, which are generated by "the most melting strains of luscious music." If we refer to the manners and customs of those countries where music is most generally studied, we find that chastity is not included in the list of their virtues; the physical cause is already explained. Hence too, perhaps, the reason why methodists, in general, are much less addicted to stealing than to licentiousness. There is nothing, indeed, in nature which produces such strong emotions as the effects of feeling in the auditory-nerve; this feeling immediately operates on the imagination, it is the sentiment-mover, and renders the mind either pure or impure, according to the nature of the subjects presented to it. For this reason, the author of Christianity, whose knowledge of human nature was as superior as his morality, often inculcates the necessity of having a *pure imagination*, as when he observes, that "he who looks at a woman and lusteth after her, hath already committed sin." Truly, the amorous music of the Methodists, to adopt their own language, must be considered as the most masterly device of the arch-enemy of mankind. It is to be regretted, however, that men, in general, are by no means aware of the fatal effects of practising what is deemed an elegant, and (we are sorry to say) at present an almost necessary accomplishment in genteel life; music is to the mind what ardent spirits are to the body, to be used as medicine but not as aliment. Much more caution, however, is necessary in the use of the former than the latter, as its effects are so much more irremediable; for the imagination once polluted with certain kinds of music, can never again be purified; the mind broken down by such arts, will never more attain its pristine energy in a state of unadulterated nature. The fascinating and electric influence of the feeling of soft sounds vibrates on the imagination, awakens ideas and passions which extend themselves to the heart, and superinduces a morbid sensibility, which soon degenerates into habitual sensuality. In this respect the songs of the Methodists are, if possible, much more corrupting than the music of the Sunday Opera; but whoever becomes a follower of either will soon find their religion and their morality converted into something very remote from rational or true piety, and energetic virtue. Whenever an illicit affection finds a place in the mind, it will soon change the lawful propensities. "The least voluntary indulgence in forbidden circumstances, though but *in thought*, will increase this wrong tendency, and may increase it further, till, peculiar conjunctures perhaps conspiring, it becomes effect, and the danger of deviating from right, ends in actual deviation from it." Such is the consequence, such the danger

of suffering the imagination* to be vitiated, and evil propensities formed. Let the teachers of youth, of religion and morality, beware of this facility of generating vice, this source of impurity, and act accordingly.

In conjunction with the other anti-christian artifices of Methodism, they have adopted a kind of intoning accent, as a measure of Methodistic sanctity. Like the quakers, whose orthodoxy may be estimated by the breadth of the brims of their hats, so may the devotion of a fair Methodist by the languid, amorous, and plaintive tone with which she salutes in the streets her "fellow-helpers in the holy cause." As we cannot, like our brethren of the "Eclectic," speak from our own experience of these things, we must depend on the veracity of Methodists themselves; of course we have only their authority for the accuracy of the following method of "holy accents." A novice just become sensible of the operations of the methodistic word, must utter first a "deep sigh, pause awhile, then a slight suscitation of hope, and finally articulate a word:" a member of a class, "to put forth two long, but mellowed aspirations of holy desire, and then measure out some soft syllables;" and an attendant of the band-meetings "to preserve inviolate the most tender cadences of ardent love, self-confidence, and sanctimonious zeal for propagation," accompanied with those gesticulations and delicate motions of the eyes, which must remove all doubt that the confirmed Methodist is perfectly qualified to be translated to the paradise of Mohammed. By these means, we are assured the Methodistic community can at all times make known their respective qualifications and progress with the greatest facility, at the same time that they inspire emulation to excel in the great work of methodistic regeneration. All caballers have their watchword, and, it seems, intoning articulation is that of the Methodists.

Before taking our leave of Mr. Nightingale, whose work has afforded us so much agreeable, useful, and authentic information

* The following fact will, perhaps, illustrate more intelligibly the influence of the imagination on persons not inured to correct reasoning. A man of an uncultivated mind, but active imagination, declared his conviction that there never was an atheist; but on being assured that Anacharsis Clootz died under the guillotine, declaring his disbelief of a God, it struck his imagination so forcibly, that for several months he was tortured with reiterated doubts respecting the existence of Deity, until another, and to him unforeseen, incident restored his mind to Christian faith and tranquillity.---REV.

respecting a sect of religious fanatics and enthusiasts, which, like vice, "to be hated need but to be seen," we must not omit to mention their efforts to injure or suppress this "Portraiture." Unable to refute or deny the statements which it contains, they *cunningly* resolved, we are informed, not to publish any answer to it, as they have unfortunately attempted to do to the Barrister's Hints, but to endeavour privately to depreciate its contents, and lull curiosity respecting them. Since we began our analysis the author has obtained a verdict in a court of justice for a libel, in which he was charged with *malice*. The reader will perceive that we have read it attentively, and we must declare that we have found no trace of *malice*, or any other *evil design* whatever; we have indeed noticed a little partiality towards Socinianism, which we hope time, and a little more right reason will remove; to this conclusion we are led by the manifest candour and good sense which prevails throughout the work, a new edition of which we hope to see corrected and circulated wherever the virus of the Methodist mania may have insinuated itself. If Mr. N. would but promulgate those facts with which he appears to be acquainted, we could almost hope that no modest woman of respectability and sense, would ever after set a foot in a Methodist conventicle; and we submit it to him whether it is not the interest of society, of morality, and of true religion, that such nefarious abominations should be publicly and generally exposed. Mr. N. has furnished facts, and the Barrister arguments, which surely must command attention, even in this thoughtless age.

Tour through Cornwall in the Autumn of 1808. By the Rev. Richard Warner, of Bath. Pp. 363, 8vo. 9s. Wilkie and Robinson, 1809.

AFTER the great variety of tours, through different parts of the island, which have been offered to the public attention, and the few recommendations from novelty which they in general possess, we cannot but acknowledge that we take up every new performance of the traveller, with a considerable degree of distrust. Mr. Warner, indeed, is not unknown to us, but he is of that doubtful character, as by no means to prepossess us with the hope of either amusement or information enough, to repay us for the trouble of conversing with him. On former occasions we have found him flippant in his remarks, bombastic in his descriptions, ostentatious of his learning, dogmatical in opinion, and in his account of places, (whether historical or traditionary) almost

invariably inaccurate. And, we are fearful that the pages now awaiting our inspection, instead of atoning for his mistakes, impertinences, or faults, in preceding publications, will rather furnish matter for fresh censure, and add to the weight of his condemnation. As we entered Cornwall with this reverend tourist, we could scarcely help exclaiming, what a coxcomb! "The hinds cheer the oxen with conversation—a sort of chaunt of very agreeable modulation"—through two whole pages! (pp. 83, 84.) At p. 85 we are told, that "all the valuable *gifts* of Cornwall lie concealed from view!" The following description, we suspect, is exaggerated.

"The road, about seven miles from Tor, pointed directly to the cliff, and led us to an abrupt descent of some hundred feet in depth, inviting us down its precipitous face by a zig-zag track, which seemed calculated only for the agile goats of the country, or the steady feet of an experienced mountaineer. We dismounted from our horses, and led them, not without sensations of dread, down a declivity, in some parts of which a false step must have inevitably been fatal, accompanied by a hind of the country, who, with fearless jocularly, laughed at our alarm, and told us, he himself had trotted the whole way when it was as dark as pitch; he added, that he had more than once seen gigs descend this fearful road. We would not affect to doubt his information, but only begged leave to observe, that their drivers must have possessed a much larger portion of nerve than prudence. We continued ascending and descending with this capricious track for about six miles, sometimes at the edge of precipices, and at others pent up between two hedges, till within half a mile of Looe, when, by a sudden bend, it introduced us to a point from whence a scene was suddenly exhibited, equally singular and beautiful. Immediately under us, but at the same time at such a depth that it did not appear how we could reach it, lay the town of East-Looe; its long bridge, river, and West-Looe on the opposite bank." p. 87.

Now for a little common-place invective: "As West-Looe was the first specimen we had seen of the pure representation of Cornwall, we regarded it with mingled feelings of indignation, pity, and contempt!" [p. 88.] Proceeding on his route, he had determined, it seems, to call on Philip Rashleigh, Esq. at Menabilly; but "unfortunately, (says he) I overshot his house," [p. 95.] "Charles-town," he tells us, "was built by the said Philip Rashleigh." [p. 96.] Mr. Brayley says: "It was built by Charles Rashleigh, Esq. of St. Austell." From the 106th to the 110th pages are occupied with the Penryn tragedy, which gave occasion to Lillo's "Fatal Curiosity." It would be an ill-compliment to Brayley, to say that, in telling this story, he has infinitely the advantage of Warner. "Falmouth," our Tourist has discovered, "has no friend at court;

though its dirty little opposite neighbour, St. Mawes, a mean village, with no house of God in it, and few houses fit for the residence of man, enjoys the privilege of being represented in Parliament." [p. 113.] Though, according to his own confession, Borlase had exhausted the subject, yet we are pestered with Warner's impertinences on Druidism, from the 120th to 131st page. At St. Ives, his ears were assailed by a Methodist preacher, "who was generally drunk, and at his intervals of inebriety, always mad." [p. 140.] We are now treated with a very pretty story—told in Mr. Warner's very best manner! We cannot deny our readers the gratification it will afford them.

"The Cornish people, you know, are remarkably fond of pies; indeed, they have a proverb expressive of this partiality, for it is said, 'If a Cornish man were to catch the Devil, he would put him in a pie.' A cockney traveller, who had a mind to see the world, strayed down as far as St. Ives in his tour. He entered a public house there in the evening, and called for supper; 'Have you any beef for a steak?' 'No!' 'Any veal for a cutlet?' 'No!' 'Any mutton for a chop?' 'No!' 'What no meat?' 'No! an please your honour, except a nice lammy-pie which was baked to day.' The traveller, ravenous as the grave, licked his lips at the prospect of so nice a thing as a cold lamb-pie, and ordered it up. Hunger was his sauce; he ate heartily, and relished his meal exceedingly. He passed the night in horrors; but had no idea they arose from the indigestible quality of his supper till the next morning, when he was about to mount his horse. 'Well, sir,' said the ostler, seeing he was a stranger, 'how did you like mistress's lammy-pie last night?' 'Excellent;' replied he, 'it was the best lamb I ever tasted.' 'Lord love ye,' returned John, 'it was not that: lammy-pie is not made of lamb.' 'Why, what the devil was it then?' exclaimed the horrified traveller. 'Why, our poor kiddy to be sure,' returned the other, 'who died yesterday of the shab.'" p. 142.

The *shab*, it seems, is a cutaneous disorder to which kids are liable. Qu. Does not the author mean "the scab?" This story instantly brought to our recollection a scene in the "Mountaineers" of Mr. Colman, where Tocho the host, and the muleteers at a Spanish Inn, are introduced in conversation. "Me thinks, mine host," says one of the muleteers, "the 'kid you gave us at supper, had somewhat of an unsavoury smell with it; it did, as it were, stink most abominably. Tocho.—"I know not well how that could be, Signior, for I have bestowed wondrous pains upon it these three weeks past, to keep it sweet."

We cannot pretend to follow our traveller, step by step; to hail his port of dignity; applaud his festive humour; or pursue him through all his changes, from philosophical gravity, to

airy jocularity. We shall, therefore, pass at once to his 183d page; where we meet with a note which somewhat concerns ourselves.

“ At the time I was writing this part of the present little work, the miscellaneous History of Cornwall, published by Mr. Polwhele, accidentally fell into my hands. It is enriched by a copious supplement from the pen of ‘ the Historian of Manchester,’ including remarks on St. Michael’s Mount, Penzance, the Land’s End, and the Scilly Isles. In the course of these remarks Mr. Whitaker considers the passage which I have quoted from Milton’s Lycidas, and, with very little regard to courtesy, accuses our great poet of ignorance, deficiency of learning, want of antiquarian and geographical knowledge, and confusion of ideas with respect to the subject in question. The charge, I confess, excited my indignation, and I had prepared for vindication, when I saw by the papers, that Mr. Whitaker was removed into that state, where the interest of all human controversies, as well as the ability of maintaining them, must for ever cease. Instead, therefore, of disturbing the ashes of the departed, I would rather pay that tribute of gratitude which is so justly due to the memory of a man whose writings afford the information and entertainment which Mr. Whitaker’s confessedly do. His talents were of the first rate, though he occasionally dishonoured them, and diminished his respectability by writing for such a Review as the Anti-Jacobin !”

We cannot but say, that we think Mr. Whitaker by no means added to the dignity of his character, by entering so largely into a refutation of this author’s antiquarian notions, as the pages of our Review too plainly prove. It was an eagle engaging in fight with a wren; we have often seen a cur snarling, and barking at the British bull-dog, and ready to snap at his heels; the British bull-dog condescends not even to look at the cur; he passes on, and keeps his course with perfect indifference;—so should our much-lamented coadjutor have treated Mr. R. Warner. We shall merely add, for ourselves, that we conceive the most effectual way to *disbarour* and to *diminish the respectability of such a Review as the Antijacobin*, would be to *enlist the talents* of Mr. Warner in its service.

From p. 187 to 197, we have an account of the pilchard-fishery. Surely, if Mr. Warner possessed the slightest regard for himself, he would not have thus grossly imposed upon the public, a narrative inferior every way to what the public have already before them, for the sake of swelling out his volume to a reasonable size. In short, it is incomprehensible to us, that, after such a complete description of the pilchard as Mr. Brayley has given us, after so many accurate accounts of the commodities of Cornwall, as we already possess, Mr. Warner should

have ventured to touch upon these points at all. Dr. Maton's book has opened to us a clearer view of the process of mining in that county, than we were ever before favoured with: accordingly, of Dr. Maton, Warner makes a liberal use. But, by quotations from authors immediately preceding him, can Mr. Warner conceive that he is either raising his own reputation, or gratifying his votaries of the circulating library? Maton and Brayley are both accessible to us, and, upon much easier terms than Warner. They are good writers. They are well-informed, without arrogance, learned without an obtrusion of science, and lively without impertinence. Mr. Warner is either the owl, or the monkey. He at one time assumes a deep solemnity, at another, is full of grimaces. In short, to pass the slightest censure on his book—(what, in truth, will recommend it to his fair subscribers) it seems a very fanciful performance without any traits of original genius or invention. To this character of the work, indeed, he has himself favoured us with a very good clue. “We discerned,” says he, [p. 158.] “the celebrated Scilly-isles, or imagined we discerned—for Fancy, you know, is an excellent helpmate to inclination.”

We shall, however, lay one extract from the author's account of the mines before our readers, as a specimen of that faithful description, which we naturally expect from minds deeply imbued with the love of truth. Doubtless it is from this noble sentiment that the reverend tourist has employed such definite terms, as “innumerable,” “stupendous,” “prodigious,” “wonderful,” and the like, which occur in the following vague account.

“Dolcooth mine lies about three miles to the westward of Carnbre, in a country whose very entrails have been torn out by the industry of man, stimulated by the *auri sacra fames*. Here every thing is upon a great scale, and gives a wonderful idea of the results which human powers are capable of producing when concentrated into one point, and directed to one end. The works of the mine stretch upwards of a mile in length from east to west; an extent of ground penetrated by innumerable shafts, and honey-combed by as many subterraneous passages. Its depth is 1200 feet. Five engines are occupied in bringing up ore and rubbish, and three in freeing the mine from water. The largest of these, made by Bolton and Watts, is upon a stupendous scale; but contrived with such ingenious mechanism, that its vast operations are performed with an ease and quickness truly wonderful. The construction of the beam, upon whose strength the whole success of the machine depends, is particularly admired. It was quite an awful sight to contemplate this prodigious body in action, bowing and elevating alternately its enormous crest, executing the work of 200 horses, and bringing up at every stroke (seven of which it makes in a minute) upwards of fifty gallons of

water. Darwin's animated description of the steam-engine, naturally suggested itself to our minds, and we confessed that 'imagination might be listed under the banner of science,' without endangering the *truth* or accuracy* of her mistress.

"The unceasing rattle of this gigantic engine, the deep and dark abyss in which it works, and the smoke that issued from the horrid mouth of the pit, formed a combination that could not be regarded without terror by those who are unaccustomed to such scenes.

"The persons employed at Dolcooth mine, including men, women, and children, those who are above and those who are under the earth, amount to about 1600.—Its produce is from sixty to seventy tons of copper per month, and about 30*l.* worth of tin. The copper is worth, when dressed, 90*l.* per. ton. But in order to give you a clear idea of the magnitude of the works, as well as of the expence at which they are carried on, the following items of monthly charges in different articles used in its operations, will, perhaps, be more satisfactory than the most laboured description. The mine consumes (per month)

" In Coals, to the amount of.....	700 <i>l.</i>
Timber.....	300 <i>l.</i>
Cordage.....	300 <i>l.</i>
Gunpowder for blasting.....	150 <i>l.</i>
Candles.....	200 <i>l.</i>
Iron.....	150 <i>l.</i>
Sundries, about.....	2500 <i>l.</i>

"The whole business of this vast concern is under the superintendence and management of a purser, or book-keeper, at eight guineas a month; a chief captain, at thirteen guineas per month; eight inferior captains, at six guineas per month; and an engineer. The miners provide tools, candles, and gunpowder, are paid no regular wages for their labour, but receive a certain proportion of the profits of the copper, when it is purchased by the merchants. The pro-

* Mr. Warner is neither a man of science nor a metaphysician, and therefore, we must, *à priori*, deny his ability to decide on this question. There is, however, a characteristic disingenuousness (more worthy of the partizan or demagogue than the candid and liberal inquirer) in referring the above sentiment to Darwin's "apology," where no such expression occurs; and in his advertisement only the design of his poem is stated to be "to inlist imagination under the banner of science," without any allusion to "truth or accuracy." On the contrary, he observes in the first interlude that "science is best delivered in prose, as its mode of reasoning is from stricter analogies than metaphors or similies," which are within the province of the imagination. If the author, indeed, means to "confess," that the "imagination" may without danger usurp the place of truth, we shall have as contemptible an opinion of his morality as we now have of his accuracy.

prietors are at this time working five lodes or veins of ore. But, however considerable the business of Dolcooth mine may be at present, still the season of her greatest prosperity is past, (I use the feminine pronominal adjective, as the Cornish men, with a gallantry peculiar to their country, have applied that gender to their most valuable possessions;) she has heretofore employed 2000 workmen, and cleared on an average 6000*l.* per month. But copper was then 180*l.* per ton; it is now 90*l.*! *Another pleasing instance of the blessed effects* [what vulgar blasphemy!] *produced on the commerce of a country by the war-system.** The largest sum ever cleared by her monthly produce, in the term of forty-five years, during which she has been worked, was 7040*l.*"

We shall leave it to the reader to determine, whether falsehood, folly, or wilful ignorance are most conspicuous in the above reflection. Before the war the average price of copper was 78*l.* per ton, during the war it has risen to 180*l.*; and in France to about 250*l.* Now we would ask, what ought to be the feelings of miners after enjoying "the *blessed effects*," of "the war system," when that system has produced them 5*l.* where they formerly had only 2*l.*? Truth and nature will sooner or later overwhelm with shame the boldest contemners of their laws.

Notwithstanding the multiplicity of our reverend author's read and unread publications, we could, however, still wish to see another issue from his prolific pen, one which we understand is admirably adapted to the display of his antiquarian learning; we mean a scientific and professional inquiry in the style of his his best discourses, into the origin, and progress of a certain, noble, and ingenious art, which is a good substitute for the exploded science of alchymy, by which, our readers will recollect, *brass*, as well as purer metals, was transmuted into *gold*. Would he in the "immeasurable expansiveness" of his "intangible humanity," condescend to associate with him in this important undertaking, the experienced author of "the Bank of Faith, W. Huntington, S. S." we might confidently expect a work of inestimable value to future generations, which would most assuredly eclipse Lewis XIV.'s celebrated *Métier de Roi*, or the *Code Napoleone*. Should he feel disposed to adopt this hint for an embryo volume, perhaps he may in future "forgive us as he hopes to be forgiven," whilst we in return, may discover that he actually has some talents for illustrating "the double affinity" between the verbal *love of peace* and the real *love of money*.

* "Since writing the above, I understand that the price of copper has again risen to 110*l.* per ton."

A few Remarks, explanatory of the Motives which guided the operations of the British Army, during the late short Campaign in Spain. By Brigadier-General Henry Clinton, Adjutant-General to the Army late under the command of Lieutenant-General Sir John Moore, K. B. pp. 30; 8vo. Egerton, 1809.

Observations on the Movements of the British Army in Spain: in Reply to the Statement lately published by Brigadier-General Henry Clinton. By a British Officer, Second Edition. pp. 40, 8vo. Murray, 1809.

IN proportion as the public became acquainted with the circumstances of the campaign of 1808 in Spain, they have also evinced their dissatisfaction at the manner in which it was conducted. Brigadier-general Clinton felt this, and with more zeal than judgment or success, has attempted to teach the British public what opinions they should entertain on the subject. We cannot but respect his motives, although his reasons rather excite pity than beget conviction. Had he been more successful in his attempt, indeed, we should have admired his spirit, however we might differ from him in opinion.

"The public," he sagaciously observes, "appear to have received [perhaps he meant conceived] so erroneous an opinion, and to be still so imperfectly informed, in regard to circumstances which may be considered as having led to the unfortunate termination of the late campaign in Spain; and as the light which may be thrown upon the measures pursued by the late Sir John Moore, during that part of the campaign which immediately preceded the retreat, will serve to justify his conduct, and to clear his reputation from that shade which by some has been cast over it; I feel myself called upon by motives of duty, and the high respect which I owe to the memory of that great soldier, to publish the following short statement."

As to the "motives of duty" for publishing, we cannot distinctly conceive how they exist, unless the author meant these remarks as useful and even necessary instructions for military officers in future, who might be placed in similar circumstances. Respect, indeed, to the memory of Gen. Moore, may be highly honorable to the private feelings of the man; but it has nothing to do with the duty of the soldier; and if it induces him to conceal errors, or misrepresent facts, it is a crime against his country. If, however, the adjutant-general can prove that the conduct of the British army, from Salamanca to the point of embarkation, under the existing circumstances, was the most judicious and best possible, was calculated to do more good to our allies, less injury to ourselves, and inflict

greater misery on our enemies than any other which could have been adopted, then we shall admit the pretext of "motives of duty to publish the following short statement." But the brigadier must excuse us if we cannot take an apology for a proof, nor imaginary fears for physical difficulties, and pardon us for questioning the discretion which vindicates the memory of Gen. Moore by such adverse means.

From the "Correspondence between Sir John Moore and Mr. Frere," the Brigadier admits, "it has certainly, with seeming probability, been assumed that Sir J. Moore yielded his own judgment to the opinion of the British minister," and that he was induced to advance "entirely at his instigation." This admission, however, contradicts Gen. Moore's own declaration, that he would not submit to Mr. Frere's opinion in military affairs, and, is supposed derogatory to the general, consequently must be rejected by our author. We believe, nevertheless, that but for the spirited and patriotic remonstrances of Mr. Frere, Gen. Moore would have retreated to Lisbon without hesitation, and thus led Buonaparte to fulfil his promise, by replanting his standard on the forts of the Tagus. Gen. Moore's letters, indeed, remove all doubt on the subject; and, notwithstanding Morla's treason, and all the vulgar or prejudiced clamour which has been propagated respecting this matter, events have fully confirmed the propriety of Mr. Frere's advice. But, as this most duteous defender will have it otherwise, let us hear what he says. The circumstances which "determined Sir J. Moore to retreat upon Portugal," had changed; the "whole of the enemy's force which, after the defeat of the Spaniards at Burgos and Reynosa, might have been employed against the separated British corps, had been carried into Catalonia,* or against Madrid; by this move on the part of the enemy, Sir J. Moore found himself at liberty† to make the junction with Sir D. Baird." Now this very change of circumstances rather furnishes a satisfactory argument for retreating into Portugal, as less hazardous, than for advancing to

* Here the Brigadier forgets the fact; the French, who defeated the Spaniards at Reynosa and Burgos, were *not* "carried into Catalonia," till after the fall of Madrid, and the expulsion of the English! The French troops in Catalonia had entered Spain from Perpignan.—Rev.

† There never was the least *rational* motive for delaying this junction; on the contrary, there were many urgent ones for accelerating it. Sir D. Baird's advances and retreats betray the most lamentable imbecility and indecision.—Rev.

Corunna, where the enemy from Reynosa, or Benevente, certainly might have been before him. When the English commander in chief first proposed retreating on Portugal, then the enemy was only in front of him; when he determined to proceed to Corunna, the enemy, for any thing he knew to the contrary, and what we shall afterwards see he really believed, was not only in his front, but on his right and left, consequently the sole open rout was in his rear. Yet Brigadier-General Clinton pretends to shew, that it was the change of the enemy's position which determined the unfortunate commander to direct his rout towards Corunna. That General Moore, after receiving Mr. Frere's letters, felt the honor of his country, and a desire to effect a diversion in favour of the Spaniards, need not be questioned; that he acted on no general system or knowledge of the country, is equally certain. His adjutant-general, however, here assures us, that "he never lost sight of the consideration, that so soon as the enemy should direct his attention seriously to the advance of the British army, he must immediately commence his retreat, and therefore he determined not to commit himself so far, as not to be able to reach either the point of Astorga, or the frontier of Portugal, according to the direction in which he should immediately chuse to retreat, before the enemy could come up with him." Never, surely, was a retreat so uniformly meditated, and so badly conducted. When such a measure was deemed inevitable, why were not officers and commissaries dispatched along the practicable routs to prepare provisions, if not accommodations, for the troops? why were not the stout pedestrians, the leading men of each division, who always advanced before the others, accompanied by some officer capable of speaking Spanish, and restraining them from plundering, and consequently alarming the people so that they fled their habitations, and thus created an artificial scarcity? was ever a premeditated retreat conducted in such confusion as that of the British army to Corunna? did ever a general direct an army to retreat through a friendly country, which he must or should have known was destitute of provisions, without sending some caterers to make the necessary preparations? If the adjutant-general, as a military man, will declare that such measures were either unnecessary, useless, or impracticable, he will fully answer the implied accusation; but if not, we must consider all the innumerable horrors of this precipitate retreat as the consequence of want of judgment and common discretion. We readily acquit the British general, indeed, of incurring any risk of having his retreat intercepted by a superior force at Sahagun.

The adjutant-general states, that the direct roads from Sahagun to Astorga being impassable, from various causes, the English army was obliged to pass by Benevente,* whence it might have proceeded to Vigo or Portugal, as originally designed, quite as easily as to Corunna. At Astorga the Marquis of Romana wished Gen. Moore to attack the enemy, but the scarcity of provisions is alleged as an apology for the refusal; the truth, however, appears to have been, that the English general was terrified and alarmed lest the enemy, by some other rout, should reach Corunna before him. Under such a ridiculous and groundless apprehension, it is more than the adjutant-general can account for why the retreat was not directed to Portugal to avoid such a danger, unless it were wished to evacuate Spain at the nearest port. From Benevente to Vigo was not a greater distance than to Corunna; but neither at Benevente nor Astorga was it determined either to fight or run away; although the military and topographical knowledge of the Marquis of Romana was not sufficient to dispel the apprehension of the almost ubiquity of the French, and the probability of their reaching Corunna, by the Asturias, before the English army. In the mean time our troops were exhausted by advancing and retreating; according to every idle hope or fear, generated by an affrighted fancy, till the actual presence of the enemy taught us that

“ He who fights and runs away,
May live to fight another day.”

The brigadier, feeling the force of the complaint which we urged against the destructive and “unnecessary haste” of the retreat, acknowledges the charge fairly, that “the loss which the army sustained on the retreat is solely to be ascribed to its precipitancy.” But, says he, “had this expedition been used, without *sufficient cause*, it might be difficult to defend it, but *no such blame* is imputable to Sir J. Moore.” Now we shall see how this is proved. When Gen. Moore found “Buonaparte with so large a force against him, he naturally expected that every effort of which his [Buonaparte’s] energetic mind was capable, would be employed for the destruction of the British army.” What, it may be asked, would be those efforts of an “energetic mind?” Why, that Buonaparte would dispatch brigades with artillery in balloons, to take possession of Corunna

* For an account of the depredations of our troops at Benevente, see *Antijac. Rev.* Vol. 33. p. 283.

before the British troops arrived. It is true, the adjutant-general has given those brigades a terrestrial and not an aerial rout, but the former is really much more probable and possible than the latter. "I know," continues the brigadier, in a tone of returning courage and abashment, "that the *possibility* of corps of the enemy marching by roads on the *right and left* [where are there such roads?] of that by which the British army was retiring, was repeatedly and strongly urged [by whom? certainly not by Romana, or any other *Spaniard*] to Sir J. Moore. He had not the means of ascertaining whether or not the enemy had actually detached corps upon *those* roads, [what a prudent and skilful general!] and *impressed*, as I *believe* him [we also readily believe this] to have been, with the *probability* of *such an attempt*, he felt it incumbent upon him to gain, as expeditiously as possible, that point in the road of his retreat where he would no longer be exposed to the danger of such a manœuvre." Sir J. indeed, appears to have believed every thing possible to the French, and every thing impossible to the Spaniards. Yet the brigadier either perverts facts, or represents his general as acting in the most foolish and inconsistent manner ever known. The commander in chief felt it incumbent on him to gain a certain point (suppose Lugo) "as *expeditiously* as possible," yet he halted with his whole army one day at Villa Franca, and for what? to collect the plundering stragglers! What a melancholy, what a disgraceful picture of British discipline does the adjutant-general here give!

"The *disorders*," says he, "committed by the stragglers at Villa Franca, and indeed *all along the road*, were such, that the people were *flying in consternation* from their habitations! These disorders are, as I conceive, to be ascribed to the following circumstances: during the night-marches several men fell out, others pushed on ahead, their numbers became more and more considerable, and not being with their regiments, no arrangement could be made for issuing to them the provisions which were procured by the commissary; necessity impelled them to obtain provisions by any means; one act of depredation led to another, and as there was no pause, [what was the day at Villa Franca, and the two days at Lugo?] during which it might be possible to re-establish order, the mischief continued to increase, until the arrival of the army at Corunna, and *four-fifths* of the loss which the army sustained, may be justly attributed to this cause!"

If the adjutant-general of the army could assign no more insuperable causes of such want of discipline and infamous conduct, he should have remained silent, and not confirmed, by his official knowledge, what was only before conjectured, that above 4000 men were sacrificed by the most culpable negligence

of their officers ! The atrocities so committed will long be remembered in Galicia ; yet they ought not to be attributed to any brutality or ferocity in the ignorant soldier, but to their commanding officers. Soldiers and servants naturally imitate their masters ; but, instead of a likeness, they generally produce a caricature ; proud masters make insolent servants, as licentious officers have abandoned soldiers. The British troops saw and heard the abuse and contempt of the whole Spanish nation by their officers, and they consequently thought themselves justified in treating such a people in any manner they pleased. This is the fact, and Brigadier-General Clinton does not attempt to deny it. As to the futile allegation, that order could not be re-established till they arrived at Corunna, it is directly contrary to the facts stated by the brigadier himself. From him we learn, and it is almost the only explicit statement which he makes, that Gen. Moore had never determined on embarking until he retreated to Lugo, and after arriving there he discovered that the direct road thence to Vigo was not merely impassable to artillery, but was also double the length of that to Corunna ! This discovery no doubt displays wonderful talents and forecast ! If General Moore was uniformly impressed, as the brigadier states, and we believe, with the inevitable necessity of retreating whenever noticed by the enemy, why did he not directly proceed by the great road from Benevente to Vigo, where he knew his transports were ? for what did he advance to Astorga by a rout previously exhausted by the march and counter-march of Sir David Baird's troops, and thus aggravate the cause of his most serious fear of having his retreat intercepted ? Had he adopted this most safe and obvious course, he would not have left the passes into Galicia open to the enemy, nor drawn him to Ferrol before the shipping was removed ; neither would he have lost 4 or 5000 men in a most harassing retreat, nor been obliged to wait for the arrival of the transports. From Benevente he might have marched regularly, and been full eight days before the enemy to Vigo, where he could have embarked in safety, and landed in any other part of the peninsula which might have been deemed expedient ; or, if he preferred it, returned home more fatigued and frightened than hurt. Unfortunately, the British commander appears never to have decided on any one measure, till impelled by circumstances ; and ere he could persuade himself to retreat before a much more numerous army, he waited till the mounted riflemen of the enemy were rapidly cutting off his rear-guard ; then, indeed, he ran with the most thoughtless precipitation.

Thus far we have proceeded in our own remarks on the ex-

rors and flagrant inconsistencies which Brigadier-General Clinton has attempted to palliate. We have now to notice the second edition of the very able and manly "observations" which his very impolitic* and confused publication has called forth. The spirited writer of these observations justly thinks the "Remarks," should have been suppressed; had their author acted with greater tenderness to the memory of the commander in chief; and he expresses his disappointment at not finding "some hidden causes, some secret springs of action, which were known only the head-quarters of the army," as the "military character of Sir J. Moore was once the object of his warmest admiration."

"Great, indeed, (he declares on reading the Remarks,) was my disappointment. I discovered nothing which was not known to almost every individual of the army: I perceived that some *facts* were *misrepresented*, many circumstances *suppressed*, and the whole so strangely *distorted*, that the most ordinary occurrence is sometimes *unintelligible*, even to the best informed reader. I am yet to learn more substantial reasons, though I strongly fear they do not exist, which shall satisfy my mind, and remove the sad impressions, occasioned by our *strange* and *unaccountable* conduct. General Clinton has voluntarily stepped forward, with a view to direct the opinion of the public, by laying before them the motives which actuated our Commander-in-chief. His name and office carry with them a high stamp of authority; and, unless his opinions be examined, and his assertions contradicted, the *cause of truth must suffer*; and the *world will be deceived*.

"That the members of the Houses of Parliament should expatiate on the ability and foresight, with which the retreat of the British army through Galicia was conducted, does not at all surprise me. *These men have spoken, as best suited their political opinions*; for they seem to have been *wholly ignorant* of the subject; but when we find General Clinton, a man of rank and experience in the army, endeavouring to impress upon the public the idea that our melancholy and disastrous retreat, was the result of *consummate skill and prudence*, I certainly feel that I may do some service by a candid explanation of facts. I should, indeed, have preferred to have drawn the veil of

* This charge of impolicy applies solely to the author, who declares that his motives were to vindicate General Moore only; but the public are nevertheless greatly indebted to him for developing some facts which perhaps otherwise would never have been investigated. The misfortunes of the campaign can no longer be attributed to adverse circumstances, but solely to bad management and a want of judgment, which, considering the commander in chief's military character, can only be accounted for by supposing that his mind was impaired by some presentiments of his impending fate.—REV.

silence over the whole of these transactions, from motives of the respect which everyone, who had personal knowledge of Sir John Moore, must entertain for his memory; my admiration of the high temper of his courage, and the amiable qualities of his heart, have hitherto restrained me from adverting to his conduct.

"I shall, like the author of the Remarks, not enter into the general history of the campaign, nor attempt to repel the *illiberal* and *unfounded accusations*, with which the Spanish nation has been charged:—As if we could palliate our own *misconduct*, by adopting a vulgar style of *calumny* and *abuse* towards our allies:—by such language we only betray our ignorance and folly, and add insult to injustice: *Arrogant* and *contemptuous* in our manner, because the officers of the Spanish army did not possess such extraordinary military talents as ourselves; instead of exerting our influence to prevent, we did not even seem to *pity* their misfortunes. The brave, high-spirited Romana was treated as a *dotard*; without sense or feeling: while, in consequence of our flight through Galicia, he was compelled to destroy the whole of his artillery, and effect his retreat, as well as he was able, without any sort of co-operation or assistance from ourselves [us]:—I shall omit to explain what might have been done, *if we had felt a cordial interest in the cause*; neither shall I dwell upon the *baneful effects*, which our operations have produced throughout the whole Peninsula.

"Many, indeed, have compared our retreat to that of Xenophon; and have dilated on the able and masterly manner in which it was conducted. Let me ask, however, any military man, of the slightest observation, in what consisted this highly-applauded conduct?—Where shall we look for either *enterprise* or *judgment*? We depended, for our safety, on the *rapidity* of our flight; not on the vigour of our arms. We *fled* with *precipitation*, through the strong and very defensible passes of Galicia, and *sacrificed*, without remorse, our *men* and *reputation*. I shall say no more on our blasted hopes and expectations; the subject is truly painful. I must, however, take leave to add, that the author of the following observations accompanied the army, as well as the Adjutant-general; and, though not in so high a situation, he had the opportunity to gain a knowledge of the facts which he intends to produce; and which, he believes, General Clinton himself will not attempt to disprove."

The British officer confines his observations to the same period as the Brigadier-General, from the beginning of December till the middle of January, and exposes his misrepresentations and false arguments with great energy and perspicuity. The first of these, is the confused kind of inuendo, that Gen. Moore determined to retire on Portugal before the junction of Gen. Hope's division; but the author proves that no preparations were attempted to be made for this retrograde movement,

nor were there any cause for the apprehensions at head-quarters respecting the safety of that army.

“ General Hope, with the infantry of his division, arrived at Villa Castin, and the neighbourhood, on the twenty-seventh of November; so that General Hope's communication with Sir John Moore was never seriously threatened by the enemy. It is true that 300 or 400 cavalry had entered Valladolid, and even pushed patrols as far as Olmedo and Arevalo; their grand operations, however, were confined to the defeat of Castanos, and to the dispersion of San Juan's force in the pass of Somosierra, previous to the attack on the capital. Neither was the junction of the corps under Sir David Baird with the troops at Salamanca ever really menaced by the enemy; though it is a fact that towards the end of November, that general actually commenced his retreat, because the French had practised a very common stratagem, and had ordered rations of provisions for fourteen thousand men to be collected in the villages of Leon. The enemy, at this moment, were in full march, in a contrary direction.

“ On the fourth of December Sir J. Moore held a conference with General Hope at Alba de Tormes; and it was resolved to retire without delay upon Ciudad Rodrigo: on the fifth of December the artillery actually began their retreat, and it was understood that the infantry would immediately follow: thus then it would appear, that Sir John Moore did not direct the retreat upon Portugal to take place before the arrival of General Hope's corps at St. Alba, according to the statement of General Clinton: no, he waited, and I believe with great anxiety, for the arrival of that corps, and immediately after its arrival made dispositions for the retreat. Here, however, General Clinton palpably misleads the public—he states that the junction of General Hope's corps with the troops at Salamanca was one of the reasons which induced the Commander-in-chief to move towards Valladolid: a most extraordinary assertion, when it is a known fact, that preparations for immediate retreat were made on the very day, the fourth of December, when that corps arrived at Alba de Tormes.

“ I am unwilling to discuss the movement towards Valladolid; Sir David Baird's marches and counter-marches through Galicia; his *intended* retreat upon Vigo, and the almost *daily changes* in the plan of the campaign; I shall leave to the sober judgment of military and thinking men, whether or not, after the events, which had occurred in Biscay, at Burgos, and on the Ebro, the British army was justified in engaging in offensive operations; and if defensive war ought to have been our object, whether we should not have contributed more to the cause, which our countrymen at home had so warmly espoused, by retiring to the Southern part of the Peninsula: why did not Sir John Moore, instead of remaining at Salamanca, move towards General Hope, and then fall back upon Madrid, or to the other side of the Tagus; where our army would have acted in a country fertile in resources, and well adapted for defensive operations? In the mean time Sir David Baird might either have retired upon

Corunna, and have re-landed on some other part of the Peninsula; or, what I conceive very practicable, notwithstanding our flight through Galicia, and our abandonment of that strong country, he might have carried on an intelligent system of defensive warfare; and in those difficult and almost impracticable mountains have defied a very superior force of the enemy. Thus should we have spread a fresh confidence throughout the country; while the dispersed armies of Blake and Romana might have been rallied and re-organised under our protection; at the same time, the presence of Sir David Baird in Galicia would have created an important diversion in favour of the united armies in the southern part of the Peninsula.

"Unfortunately there was *never any fixed plan of operations*: we were the creatures of accident: we were led by circumstances from one corner of the country to the other: instead of endeavouring to command events, we hesitated—we delayed—we had *no confidence in the Spaniards*, and, I believe, very little confidence in ourselves: our movements were generally the result of intercepted dispatches: what we should have done, if these dispatches had not been intercepted, I am at a loss to conjecture."

The projected attack on Soult is here much more distinctly stated than by the Adjutant-General; and it is hinted that as we were placed "in a dilemma, from which we were only extricated by a *most sudden and precipitate movement*," we should be more grateful to the insulted Marquis of Romana who communicated to us the intelligence of the rapid advance of Buonaparte with his whole army, to surround the British, and thus prevented the inevitable destruction of all the English forces. Notwithstanding the meditated retreat mentioned by Brigadier Clinton, "it was," says the observer, "confidently asserted, in the higher ranks of the army, that Sir J. Moore, intended only to withdraw his troops from the plains of Castille and Leon, and then make a decided stand in the almost impenetrable country of Galicia." How far this was practicable, may be inferred from the following statement by the British officer.

"After reaching Astorga, the face of the country assumes a very different appearance from that to which we had hitherto been accustomed: the grand communication leading to Corunna, crosses the summits of mountains, which were at that time covered with snow; then perhaps suddenly descends into a deep and narrow valley, watered by a shallow torrent, and confined on either side by lofty precipices; the road is often formed along the slope of a mountain, and generally from forty to fifty feet in width, and is, in almost every part from Astorga to Corunna, an extent of one hundred and eighty miles, worthy of the most improved ages of society; though at this season of the year, on account of the snow or rain, and continual

communication, it was in many parts very indifferent. The descent from the *Puerto de Manzanal, a difficult pass, over the summits of a lofty mountain, about four leagues from Astorga, is a *surprising instance of the labour and ingenuity of the people*. In some instances, in the elevated plain on the right bank of the Minho, between Lugo and Betanzos, and in the neighbourhood of the former, the ground is rather favourable for the operations of cavalry; but in general, from the continued enclosures, the woods, the mountainous nature of the country, and its rocky soil, the movements of cavalry were impracticable; and their operations were confined on most occasions during the retreat, to the breadth of the road, upon which the enemy advanced, and our army retired. It should be also observed, that the mountains of Galicia were intersected by numerous torrents and deep ravines, over which solid bridges of masonry have been constructed.

"From this description of the country, and of the road upon which the British army retreated, it will not, I think,—it cannot, be denied, that we made our *retrograde movement* under the *most favourable circumstances*; though I am yet to learn the *necessity of such a movement*; when almost every part of the road offered a strong and difficult pass, and every inch of ground might have been *successfully disputed*. By a judicious arrangement, it would indeed have been almost impossible, at that season of the year, for the enemy to have gained our rear by turning either of our flanks; in such a country we had ample means in the numbers and gallantry of our troops for a stout and effectual resistance against any army far more numerous than ourselves; but as we did decide to abandon Galicia, *why so much precipitation?* We were never *compelled* to shew a large front to the enemy, unless we ourselves were desirous to engage them; and the French cavalry, which in point of number so far exceeded our own, was, from the nature of the country, rendered almost entirely useless; we had also the *opportunity of checking the pursuit* of our adversary, by a well-timed destruction of the bridges and artificial causeways, which so frequently occur in the road between Astorga and Corunna. Before, however, leaving the former, all stores, which were deemed unnecessary, were destroyed, and every preparation was made for a rapid retreat, on account of the near approach of the enemy; ammunition waggons were burned; an entire depôt of intrenching tools was abandoned; and thus were we deprived of the most effectual means of seriously impeding his progress."

With respect to that reputed, consummate skill displayed in the subordinate arrangements of the army, and the management of supplies, we have here a specimen.

"We are first told by General Clinton, that Sir J. Moore intended

* A pass in a mountainous district is always termed by the Spaniards *Puerto*.

to give battle near Astorga, and with this view he waited at Benevente, for the arrival of his artillery stores, rather longer than he intended: the Commander-in-chief, however, when he arrives at Astorga, suddenly discovers that the resources of the country were completely exhausted; because, forsooth, the Marques de la Romana's army had been stationary during the last six weeks between that city and Leon: Gracious Heavens! was not this known at Benevente, and even at Sahagun, before our army began their retreat; or were head-quarters informed of the circumstance by accident as they entered Astorga?

"With regard to provisions, the army was never really in want of them; the detachments from different corps might occasionally have not received their regular rations; though this circumstance must be wholly imputed to the rapidity of our movements. There were cattle in the country; and if the necessity of our retreat must be ascribed to the want of provisions, such a *necessity arose entirely from our own defective system in the subsistence of our troops, and a want of an improved organization in the commissariat*. The retreat, says the Adjutant-general, became a measure of necessity; because the army was without supplies. In reply to this assertion, I shall only state that the immense force of the enemy, said to be in pursuit of us, must have found ample means of subsistence; they never halted; they did not cease to follow us on that account: notwithstanding the *swiftness* of our *flight*, they were always at our heels, and could not, therefore, have met with any sort of difficulty, because the resources of the country had been exhausted. I am not, however, of opinion that Astorga was the point most favourable for opposing the enemy; I only desire to shew that there *could* not have been, as General Clinton states, a *total want* of provisions; and that this circumstance made the retreat indispensable."

"The partiality which General Clinton entertains for his departed friend, has induced him to defend, and apparently approve a measure, which his better judgment would have led him to condemn. Let any military man coolly and dispassionately contemplate the events, which have recently taken place in the North of Spain: let him consider the theatre of those transactions, and every circumstance that attended them: let him forget that Sir John Moore, once so idolized by the nation, was the Commander-in-chief of the army: let him, I say, after mature reflection, pronounce his judgment upon those lamentable occurrences: if he be an *honest, upright character*, neither the friend nor the enemy of Sir John Moore; neither warped by *partiality* in his favour, nor by *prejudice* against him; he will, I am persuaded, declare, that *our retreat through Galicia was a disgraceful flight*; and, at the same time, deplore the circumstance, that, if the Commander-in-chief of that fine and gallant army did resolve to abandon the defence of Galicia, he did not, at least, attempt to earn a reputation by *able and judicious arrangements* during our retreat, powerfully aided as he was by the nature of the country."

As to the visionary pretext for the precipitancy of our retreat, in the danger of the enemy pushing advanced parties to Betanzos, the writer of the "Observations" very properly denies its practicability, and asserts that many staff-officers well knew that there was no other passable road for artillery than that occupied by our troops. At "Lugo the army halted *three* days," that is one day more than we had estimated, and for what purpose we have not been able to learn. A position on the hills, in an open country, about three or four miles from Lugo, was taken, as if to shew the enemy that we actually knew how to form a military line; and our troops were thus exposed "to sleep on the wet ground," till the French appeared, and we decamped! "Even after arriving at Lugo, there was still an anxiety at head-quarters with regard to the road by Mondonedo, as if the enemy, at that season of the year, could have penetrated the snowy barrier of mountain, which separates the Asturias from Leon," and gained the road to Corunna before us.

"The unnecessary celerity of our marches, was doubtless the cause of all the disorder, and all the losses which the British army sustained. We were, in fact, during our flight, no longer an army; we lost the advantage of being a single and efficient machine. The colours of a regiment frequently arrived at the halting place, while the greater part of the men, which composed that regiment, were still straggling on the road, equally exhausted in mind and body.—I cannot, however, here omit to pay a just tribute to the innate courage, to the noble spirit of our soldiers. Notwithstanding their extraordinary fatigue, and the unhappy effects produced upon the minds of the men, by the rapidity of our movements, they were always prepared, unless absolutely exhausted, to oppose the desultory attacks of the enemy; and I do not believe, that an individual soldier fell into their hands, except in those instances where, overcome by fatigue or hunger, he was utterly incapable of resistance."

On the Adjutant-general's remarks about the length of the roads from Lugo to Vigo, or Corunna, and the former being impassable to artillery, as well as the fluctuating opinions of the Commander-in-chief, the British officer observes,---

"In the name of common sense, let me ask, whether, or not, all these facts ought not to have been known, and amply discussed, before the point of re-embarkation was decided upon? Was it not well ascertained, that the route to Vigo was much more circuitous than that to Corunna? The most ignorant peasant in Galicia could have given us the information. With regard to the resolution of Sir John Moore not to abandon his artillery, I should be wanting, in truth, if I did not broadly state this important and extraordinary fact.—

When the Commander-in-chief ordered the leading columns to march to Santiago, and from thence upon Vigo, it was his intention that the artillery should march direct upon Corunna, while the infantry re-embarked at Vigo; so that we here find, notwithstanding General Clinton's assertion, with regard to the determination not to abandon the artillery, *even under more pressing circumstances*, that the General-in-chief had decided to separate it entirely from the army; and that, in pursuist of this plan, General Frazer's column had actually proceeded as far as the Convent of Sobrado, through a most deep and harassing road, when he was suddenly recalled, compelled to measure back his steps, and the whole division, in a most debilitated and exhausted state, to take post in front of Lugo, with Sir David Baird and General Hope. According to the Adjutant-general, it appears that Sir John Moore changed his intention of re-embarking at Vigo, while at Las Herrerias, on the evening of the third of January.—On the morning of the fourth of January, General Frazer's corps marched from Lugo, according to the first arrangement. Lugo is about forty miles from Las Herrerias; the road first ascends the side, then traverses the summit of a lofty mountain, at that time deeply covered with snow, and is, in other respects, exceedingly difficult; so that I do not believe it possible, if the order were not forwarded before the evening of the third of January, that it should have reached General Frazer before he commenced his march from Lugo. Our delay, therefore, in the position before that town, may be accounted for in the sudden change of the plan of the Commander-in-chief. As General Frazer's division was recalled, it became absolutely necessary, unless we intended to sacrifice this column of the army, that the other divisions should wait, until General Frazer returned from Sobrado. The advanced part of his corps had even reached Santiago.

"Happy, indeed, was it for the reputation of the army, for the interest of the nation, that such a change did take place in the councils of the Commander-in-chief! We should otherwise have infallibly incurred the disgrace of losing, not only our baggage, our military chest, and all our artillery, but, what would have been a grievous loss to the country, all our artillerymen, had they been separated from the infantry at Lugo.

"General Clinton observes, that, when the arrival of the transports at Corunna afforded the opportunity of embarking the army without fighting, Sir J. Moore gave orders for its embarkation. I must remind the Brigadier-general, that the fleet anchored in the bay of Corunna on the afternoon of the fourteenth of January; the following day was particularly favourable for our purpose, and yet no steps were taken even for re-embarking horses and baggage, until the morning of the sixteenth: so that *more than thirty hours elapsed before any active measures were taken for the removal of the army!!!*"

The author of these valuable observations concludes with the following declaration: "I do not write with spleen or bitterness; and though it was my intention never to have thus pub-

licly adverted to the subject, I cannot, nor will not, endure, that the chief of one of the most important departments of the army should boldly attempt to mislead the judgment of the nation, by an erroneous statement of facts."

We recommend these two pamphlets to the attentive perusal not only of military men, but also to statesmen, and all persons desirous of forming just conceptions of the conduct of the British army in Spain; and we can assure them, that whatever may be the temporary issue of affairs in the Peninsula, the seeds of other events are sown in that country, and will bud in defiance of all human power. The reflecting observer will, perhaps, trace some analogy between our relations with Spain, and those of France, with the United States of America.— But we hope it will yet be in our power to wipe off the remembrance of our atrocious conduct in Leon and Galicia. The Spaniards, indeed, may forgive it, but they will not soon forget it.

The Battle of Maida; an epic Poem. By Lieut.-Colonel Richard Scott, of the hon. East India Company's Bengal Establishment. Pp 112, small 8vo. Hatchard.

THERE is not, in the present age, any subject so proper for the British muse, as the celebration of the battles fought, and victories won by the bravery of Britons. Englishmen must again re-assume the military character which they nobly earned, about a century ago, under Marlborough, Peterborough, and Cumberland. If those who call themselves the first poets of the day will not celebrate the achievements of their countrymen, then public approbation and public gratitude must be directed to those who will. Many of the British votaries of the muse indeed, to their disgrace we state it, have devoted all their skill and talents to hallow the sanguinary and atrocious successes of the common enemy, while scarcely one of them has tendered the grateful tribute of "heaven-born song," to the virtuous champions of genuine liberty, science, and civilization. The glorious battle of Maida, however, has at length found a poet, a hero worthy himself to be recorded by his grateful countrymen; and with talents fully sufficient to commemorate the heroic feats of his brethren in arms; where Englishmen repeated their old practice of fighting and conquering two to one; and which has again been so admirably realized at Talavera. Without making any invidious allusions to Col. Scott's poetry; as that of a soldier and not a literary man, we shall lay before our readers some specimens.

" Swift as the thunder-peals the flash pursue,
 Kempt's charge to second valiant Acland flew ;
 As Belgian mounds, when pierc'd their solid sides,
 An easy passage yield to rushing tides,
 So Acland's bands on foes amaz'd advance,
 Pierce through the ranks, and whelm the left of France.
 The shot unheeded which around him graz'd,
 The Chief behold with George's ensign rais'd,
 His striplings lead against a veteran host,
 Of many a bloody field the Gallic boast ;
 With vengeful clash opposing bayonets meet,
 And prostrate foes embrace the hero's feet ;
 Thrust follows thrust, and wounds each steel enshrine,
 In contest close as glit'ring weapons shine.
 Countless the Gauls o'erspread the bloody green,
 And more by flight escape the tragic scene ;
 In vain Franceschi threats, Compere reviles,
 Like bounding fawns they scud in broken files ;
 Where'er they turn, dread Highlanders appear,
 Macleods in fury point the well-known spear ;
 By Penderleaths pursued, they ardent fly,
 And on their heels more than their arms rely !
 Compere, subdued, deplores two crimson fields,
 And bath'd in blood his broken falchion yields :
 His forfeit life lamented Tomlin* saved,
 As o'er the chief, Helvetian vengeance waved !
 In heat of fight tho' British warriors glow,
 Compassion roused, they aid the prostrate foe ;
 So Curtissnatch'd, midst waves and liquid fires,
 From sevenfold deaths, Iberia's shrieking sires !
 " From Maida's cliff dejected Gallia view'd
 The raging storm—her fav'rite troops pursued ;
 Heard Regnier's thundering voice her sons revile,
 As pass'd in swift review each breathless file ;
 At distance sees the British banners fly,
 With malice marks the Chief's directing eye ! "

Col. Scott divides his poem into two books ; the first celebrates more immediately the memorable victory at Maida, gained by 4795 British over 7800 French, of whom 6190 were taken prisoners or killed ; the second book commemorates the heroic actions of some of the same officers who fought with the author in the East Indies. Here his verses abound with allusions to facts very little known, but highly interesting to every friend to his country, and to the honour of the British name. He men-

" * Captain Tomlin rescued General Compere from the fury of a Swiss serjeant, who was about to offer him as a sacrifice to his injured country."

tions in a note, that he "had it in contemplation to publish an *INDIAD*, which, adhering closely to facts, should, with the aid of notes, contain a history *uncontaminated with party spleen*, and descriptive of the country." We sincerely hope the author will not abandon this project; and from the very general and merited approbation which the present little poem has received, we cannot doubt of his future success. The notes to this work are too curious and interesting not to inspire a wish for some more such specimens of British valour related with so much simplicity, candour, and perspicuity. Both the poetry and the notes manifest a brave and noble mind, alive to every generous and magnanimous sentiment, ardent in the virtuous cause of his country; although not without a feeling of neglected merit. Several persons, as well as himself, are mentioned, who have long attained respectable rank, and displayed courage and skill in India, and have never been promoted in the service of his Majesty. This is one of the many evils resulting from an *imperium in imperio*, and will never be remedied till the sages of Leadenhall-street resign all their legislative functions into the hands of *their* sovereign. If some parts of the British conduct be reprehensible, many more are calculated to exalt the general character of the nation both in arts and in arms in the eastern peninsula; and it is matter of just regret, that any such a partial system should exist as must eventually change laudable ambition and the love of honour into the sordid desire of wealth, with which honours and fame may be *purchased*!

The following verses, written after the poem on the battle of Maida was printed off, are added in the appendix, and addressed to the conquering hero of Assaye, Roleia, Vimiera, and Talavera.

" If my weak verse could fame immortal give,
Such deeds all glorious should for ever live;
On tall Parnassus' crest unclouded shine,
And rouse, to Wellesley's praise, the sacred Nine!
Taught by their strains, should Homer's martial shell,
And Virgil's harp, again with rapture swell;
In warlike notes should sound—How Britons fought,
How far surpass'd those deeds their genius wrought:
How Wellesley wept his young Patroclus slain,*
With Gallic victims heap'd Roleia's plain,
Should Homer sing—And Virgil's strains should tell

* " On the death of Col. Lake, at the battle of Vimiera, Sir Arthur Wellesley instantly put himself at the head of the Grenadiers of the 29th, charged and defeated the enemy.—Wherever the battle most raged, he was ever present."

How pious Lake—how Taylor—Stuart fell !
 In freedom's cause their noble lives resign'd
 How greatly died to liberate mankind !

Firm as Britannia's isle deep-rooted lies,
 Far as her triple cross victorious flies,
 Should Roleia's pass, Vimeria's skilful fight,
 To future ages shine ! A mirror bright,
 In which, might monarchs dress for glorious war,
 Unfading laurels Europe's patriots share !

Shaw's *Zoological Lectures*.

(Continued from p. 263.)

THE general characters of the *mammalia*, or those animals which suckle their young, are examined. The skeleton and internal organs of this class bear a general resemblance to those of man ; and all such animals are covered with hair, excepting the porcupine, hedgehog, and a New Holland species of ant-eater, which have spines or quills ; the genus *Manis*, or *Paragolin*, has a similar substance extended into strong broad scales ; and the armadillo is covered with horny zones or bands to preserve its body from common injuries. The *mammalia* have four feet, with the exception of whales : their teeth are of three kinds, front or cutting teeth, sharp canine teeth situated on the side, and the grinders ; some want the front, others the canine, and a few are altogether destitute of teeth. In general the *mammalia* have tails ; but in the genuine apes they are entirely wanting. Dr. Shaw relates some anecdotes of *Oran Otans*, which no doubt amused his auditors, particularly that of the chesnut-colored species described by Vosmaer, and its predilection for Malaga wine and strawberries. Camper and Cuvier have demonstrated that the physical structure of these animals, like that of all other quadrupeds, is calculated for climbing or running on all fours, although they may sometimes walk erect ; they are, indeed, very dissimilar to man, and a very common error in many portraits of them, is that of giving them lips like the human. The *vespertilio vampyrus*, or vampyre bat (the ternate of Turton) affords the author an opportunity of introducing some interesting accounts of the extraordinary powers attributed to it, as well as the superstitious notions to which it has given a sanction.

“ The body of this animal [the *ves. vampyrus*] is twice the size of a squirrel, or even larger, and the extent of the wings often measured at least five feet (Sir H. Sloane had a specimen from Sumatra mea-

asuring seven feet) : the colour of the body is a dusky brown; the head, neck, and shoulders, of a reddish brown; the wings black as in the common bat. This species preys chiefly on insects and fruits; but it is pretended that it has the power of inserting the tip of its tongue so dexterously into the vein of a sleeping person, as to draw away a considerable quantity of blood, without waking the patient; all the while fanning with its wings, and agitating the air, in those hot climates, in so pleasing a manner, as to fling the sufferer into a still sounder sleep! It is therefore said to be unsafe for any person either to sleep in the open air, in regions frequented by these animals, or to sleep in a chamber with an open window. The cattle in many parts of South America are said to be often destroyed by these bats. The tongue of the vampyre bat, when accurately examined, is found to be covered with very numerous, small, sharp prickles; but, except these, as Buffon observes, there seems to be nothing very particular in its structure, which can enable the animal to exert this singular power of bleeding without causing pain. It is, however, on account of this quality that Linnæus has denominated the species *vespertilio vampyrus*; but as he has given no explanation of the name, it is probable that the reason may not be generally known. A vampyre is an imaginary monster, or spirit, supposed to suck the blood of sleeping persons. It also alludes to one of the most absurd and degrading superstitions that ever entered the human mind. About the year 1732, an idea prevailed in some parts of Poland and Hungary, that certain human bodies, after interment, became possessed of a power of extracting or absorbing blood from those who were so unfortunate as to pass over, or stand near their graves; such bodies were said to be possessed by vampyres, and in order to put a stop to their pernicious power, it was supposed necessary to disinter them, and wound them with a sword. Astonishing as this folly may appear, it is yet more astonishing to find that a great many learned treatises were written on the subject, and that while some endeavoured to combat the absurdity upon all the principles of sound philosophy, others defended it, from what they called *undoubted facts*. In the *Bibliotheca Anatomica* of the learned Haller, may be found a list of most of the publications on this subject, and whoever reads that entertaining work of the late Lord Orford, entitled *Reminiscences*, will be fully convinced that this superstition was by no means confined to the vulgar. (A very exalted personage expressed high displeasure at Sir Robert Walpole for speaking irreverently of vampyres.) We see, therefore, the propriety of the Linnæan name *vampyre* or *blood-sucker* applied to this kind of bat. It is also to be observed, that the propensity to sucking the blood of animals is not in reality confined to the vampyre bats, but is practised by many other species; and even the common bats of Europe are said to possess a similar faculty.

“Bats are animals that lie torpid during the winter months; sometimes concealing themselves singly in any convenient cavity, and sometimes hanging together in clusters under rocks, in caverns, and sheltered places. When thus taken in a torpid state, the circulation

of the blood is not to be perceived by the microscope in the vessels of the membrane of the wings; but on the application of a certain degree of heat, the animal gradually recovers from its torpor, and the circulation of the blood becomes visible. The general appearance of the bat, together with its nocturnal flight, must be confessed to excite the idea of something hideous and dismal; and for this reason the ancients consecrated it to Proserpine, and supposed it to be one of the inhabitants of her dusky regions: and it cannot fail to occur to the recollection of every one, that painters, in their representations of fiends and demons, usually exhibit them with the leathern wings of the bat. It is also equally evident, that the fabulous Harpies of the ancients must have originated from a similar source; the larger bats of India and Africa, by a little poetical exaggeration of their manners, answering extremely well to the general description of those monsters."

In this manner the author enlivens his lectures by curious miscellaneous information. Dr. S. also relates the various experiments of Spallanzani on bats, by which it appeared that after they were deprived of their eyes, they could fly through a narrow passage which turned at right angles, and bend their flight at the curvature, though two feet distant from the wall;* discover holes for their retreat, find a resting-place on a cornice, avoid the branches of trees suspended in a room, and fly between threads hung perpendicularly from the ceiling without touching them, although they were scarcely at a greater distance from each other than that of their extended wings, and when the threads were brought nearer they contracted their wings to pass through them. These experiments were repeated by Vassalli at Turin, Rossi at Pisa, Spadon at Bologna, and Jurin at Geneva. Spallanzani, in this case, contends that the *touch* could not supply the sight, nor the *ear* as it was covered with varnish; but the *smell* might have some effect, for when the nose was stopped they breathed with difficulty, yet avoided obstacles very well, but soon fell. The *taste* he considers as wholly inadequate to supply the place of sight. From Jurin's anatomical observations, it appears that a very large proportion of nerves is expanded on the upper jaw, the muzzle, and the organ of hearing, which were supposed to account in some degree for

* This flight of bats through narrow passages might be in part accounted for by the nature of the atmosphere, and the difference of its resistance to their wings when contiguous to walls, and when in open spaces. Even the threads might tend to break the atmospheric wave made by the motion of their wings, as a rod will that in water, and thus advertise the animal of the presence of some obstructing object by its feeling during the flight.—REV.

this extraordinary faculty. "Bats usually produce two young at a birth, which they suckle for a very considerable time; when recently born, they adhere most tenaciously to the breast of the parent, so as not to be removed without difficulty. The parent also occasionally flies, with her two young ones thus attached to her, even when they are considerably advanced in their growth."

In answer to Buffon's pompous declamation on the wretchedness and deformity of the sloth, the author, like a true naturalist, shews that it is "as well fashioned for its proper modes and habits of life, and feels as much pleasure in its solitary and obscure retreats, as the rest of the animal world, of greater locomotive powers, and superior external elegance." These observations are extremely judicious and even necessary, as Buffon's eloquence has given him a species of popularity among half-informed sceptics, who are pleased with his extravagant rhapsodies, alternately, on the exalted beauty or the hideous deformity of nature, for which he could produce no other authority, no other standard, than his own capricious fancy. An Atheist, indeed, can never be a real naturalist, however eloquently he may write on the animal world. Before quitting the genus of sloths, Dr. S. corrects an account which he gave in the Naturalist's Miscellany of a Bengal bear, which he there called, *Bradypus ursinus*, or ursine sloth, but now denominates it, in consequence of subsequent information, *Ursus Bengaleus*. He also notices, as belonging to the sloth genus, the large fossil skeleton in the Museum of Madrid, called by Cuvier *Megatherium Americanum*, which is twelve feet long and six high.

Among the *Bruta* Dr. S. describes the armadillos, pangolins, various species of ant-eaters, and that singular genus of quadrupeds, the duckbill of New Holland, which is "considered as the miracle of modern Zoology."

"This genus, which at present consists but of a single species, and its supposed varieties, is distinguished by the title of *Platypus* or *Ornithorhynchus*; the former name having been given it on account of the very expanded webs of its fore-feet, and the latter from the appearance of the snout, which has the resemblance of the bill of a bird. Its English generic name of *Duckbill* is that by which it is commonly known. If we rank this animal according to the Linnaean arrangement of quadrupeds, it must of necessity belong to the order *Bruta*, being destitute of teeth, but if we rank it according to its general habit or appearance, it might find a place among the seals and other web-footed quadrupeds. The fact, however is, that it may be questioned whether it really and properly belongs to the tribe of

Mammalia or not; since no examination hitherto made, of such specimens as have been brought over, preserved in spirits, have exhibited the least appearance of teats for suckling the young; nor is it easy to conceive how the animal could perform the action of sucking, since the mouth or snout bears the most exact resemblance to the bill of a duck, and particularly to that of the broad-billed ducks called shovellers. This beak is surrounded at the base by a circular flap or border, resembling leather, and perfectly separating the base of the bill from the fur of the head. There are no teeth of any kind; and even the tubercles or processes, which may be perceived by dissection, on each side the base or back part of the beak, are not real teeth, having no sockets, and not being of a really bony nature. The tongue is situated very far back in the mouth, and is broad and short; the fore-feet are webbed, much more widely in proportion than in any other web-footed quadruped, and are furnished with five short, sharp, and strong claws; the hind-feet are less deeply webbed, and have also five claws, of a slightly-curved form; besides which, in the male animal is situated, on each foot, a very strong and sharp crooked spur or sixth claw, not ill resembling the spur of a cock; the body is of a broad, and slightly-depressed shape, with a rather small head; and eyes so small, and so deeply imbedded in the fur, as not to be distinctly visible without a close inspection; the tail is broad, rather short, and very slightly pointed. The whole animal is thickly covered with strong, but soft and glossy hair, which on the upper parts is of a deep iron-grey, more or less intense in different individuals, and on the under-parts considerably paler; in some specimens whitish. The general length of the animal, from the tip of the bill to that of the tail, is from twelve to sixteen or eighteen inches. It inhabits fresh-water lakes in New Holland, and is supposed to feed on worms, water-insects, and, perhaps, on various weeds, in the manner of a duck. It is obliged to rise every now and then to the surface in order to breathe, and it is at this particular juncture that it is principally taken, by transfixing it with a small kind of harpoon. It is supposed to burrow, at a considerable depth into the banks of the waters it inhabits. If there be no mistake in the anatomical disquisitions, hitherto made on the duckbill, its internal structure is not less extraordinary than its external; since it appears to be ovi-viviparous; presenting an appearance which gives reason for supposing that it bears internal eggs, in the manner of many of the lizard tribe, from which the young are hatched before their final exclusion."

Mr. Home has given an anatomical description of this curious animal. Dr. Shaw continues to elucidate the most singular phenomena in the order of *glires* or sleepers; very properly refutes the now almost obsolete error respecting the porcupine's having the power to eject its quills at its enemies. The beavers, opossums, kangaroos, flying squirrels, blind rats (*mus topiatus*, which is totally blind, but endowed with very acute

hearing) and jerboas, &c. are accurately figured and their general characters described. In the order of *Pecora*, or ruminants, the most singular animals are the *Giraffa*, or cameleopard, camel, musk, antelope, and *Yak*, or Tartary ox. Among the *pinnata*, or web-footed mammalia, seals, wabuss, and whales are particularly noticed.

The fifth and sixth lectures are devoted to ornithology, or the description of birds. The author takes a rapid view of the general structure of the feathered race, and observes that birds have long been defined as "two-footed feathered animals," the power of flight not entering into the definition, as the ostrich, cassowary, penguin, and others are destitute of this faculty. He likewise describes the nature and functions of the crop, gizzard, and lungs of birds, with the peculiar construction of their eyes. The process or growth of the young in the egg is extremely curious, and has been copiously described by Malpighi, Monro, and others. "The first appearance of the young," says Dr. S. "as an organized body, begins to be visible in six hours after the egg has been placed in a proper degree of heat under the parent animal. A particular highly worthy of attention is, that the chick, or young bird, when arrived at its full size, and ready for hatching, is by nature provided with a small, hard, and calcareous protuberance at the point or tip of the bill, by which it is enabled the more readily to break the shell, and which falls off some hours after its hatching. So careful has nature been, and so accurately has every circumstance attending the process been foreseen and provided for!"

A great number of the more curious species of birds are faithfully delineated in well-executed engravings by Mrs. Griffith, whose talents in this department appear to merit the approbation of the public. The condor, great scarlet macaw, *plicus pileatus* (crested wood-pecker) common Paradise bird, mocking thrush, &c. are among the neatly-executed figures by this artist, who represents the feathers of birds, or wings of insects, with much greater accuracy than is generally found in such engravings. It would, however, be injustice to deny considerable merit to Heath, Owen, and the other artists, whose labours embellish these lectures; they have all successfully attempted to rival the works in natural history published in France, and their efforts are highly honorable to themselves, to the author, and to the publisher of this work. The great horned owl, indeed, and the common cuckoo, are perhaps the least accurate representations of well-known subjects among all the 165 plates contained in these volumes. But, to the great majority of readers,

the figures, systematic arrangements and descriptions of the various creatures, which are mentioned in these lectures, will afford infinitely more rational entertainment and real novelty, than all the circulating libraries of the metropolis.

(To be continued.)

DIVINITY.

Of an Oath, its nature and obligation, and of the dreadful consequences of perjury in this world and that which is to come. By the Rev. D. G. A New Edition by the Rev. W. A. A. In a letter to the lower orders. 18mo. pp. 22. 6d. Hatchard. 1909.

This is a valuable little tract, on a very important subject. The multiplication of oaths, and the careless mode of administering them, have long been a subject of deep regret to serious and reflecting Christians; and some efforts have been made to remedy this growing evil; which, alas! have served only to demonstrate the piety of individuals, and the inefficacy of the attempt.

The editor of this little tract, in whom, if we mistake not, we recognize an old and valuable correspondent, has prefixed to it the following judicious preface:—

“ Every thoughtful Christian must have seen with sorrow, and have lamented the indifference with which the nature and obligation of an Oath are too generally regarded, and the improper levity with which it is administered even in our courts of judicature.

“ The Canon of Scripture forbids all rash and vain swearing, but permits a solemn appeal to God in a cause of “ faith and charity, so that it be done according to the Prophets, teaching—in justice, judgment, and truth.” (Art. 39.)

“ Under an impression of the danger to which the young and the ignorant are hereby exposed, every magistrate will have frequent occasion to pause, and examine the juror well before the oath is administered; for it is deplorable to think upon the numbers who are prepared to swear, without the slightest knowledge of the pledge they hereby give, or even of the God in whose name and presence they presume to offer it. A female infant, under seven years of age, was lately brought before me, to give her evidence in a case little short of felony. It was necessary, in order to make her evidence the subject of indictment, that it should be given upon oath; but I preferred a delay of justice upon the offender, to the admitting one so wholly inexperienced, and of so tender an age, to do an act, of the nature and obligation of which she was entirely ignorant. In the course of time, and after much pains taken, this child appeared before the Court of Quarter Sessions, and was sent to the Jury prepared to give her testimony upon oath, with a conviction upon her mind

that when so doing she was bound to speak the truth, and nothing but the truth; having been first instructed that upon speaking the truth or a falsehood, under such circumstances, would depend not only the life, the liberty, or the property of another, but also her own eternal salvation.

"It fell to my lot to be the instructor of this infant, and the reflections occasioned by this circumstance naturally called forth the following observations, and have induced me to republish an admirable little tract on the subject by a deceased and valuable friend.

"W. A. A."

It is a melancholy fact that an oath is administered in the least solemn, and most careless, manner, in our superior Courts of Law, at Westminster, and at the general Assizes. The Judges have the power to correct this shameful abuse, which habit possibly may have rendered familiar to their ears, and it is their duty to exercise it. The respectable editor, however, labours under a mistake, if he suppose that an oath is any where administered to children, without previously ascertaining their ability to understand, and appreciate its nature and obligation. It is too true, indeed, that "the nature of an oath is not sufficiently understood by the lower, nor always by the middling, orders of the people." And it is certainly the duty of magistrates to administer oaths with such solemnity, and distinctness of articulation, as are calculated to render them impressive; and, also, to explain the nature of them, where they have reason to think they are not properly understood.

The consequence of an oath, with its nature, and its properties, if we may so say, are here explained in an easy and familiar way, so as to be perfectly intelligible by the plainest understanding; and a few texts from scripture, applicable to the subject, are subjoined. We have not seen, for a long time, a more useful little publication; and we wish the intelligent author, who seems well qualified for the task, would direct his attention, to the composition of a tract, on the *Duties of Jurymen*, a work more wanted than almost any other;---for, sorry we are to remark, that there is no description of persons, who seem to have so imperfect a sense of their duty as Jurymen, particularly in the capital. A Jurymen swears to find a verdict *according to evidence*; and yet how frequently are they seen to find an article worth thirty-nine shillings, which has been sworn, by competent judges, to be worth 10*l*. It is no excuse, that the error is on the side of mercy.---It is still *perjury*. Besides, the Constitution has wisely placed the prerogative of mercy in other hands;---the Jury is to decide on *facts*;---the crown is to exercise mercy. And to pervert facts for the sake of mercy is, at once, to commit perjury, and to usurp the royal prerogative. We do not mention this as the most *flagrant*, but as the most *common*, breach of duty, on the part of Jurymen, who, if they once persuade themselves that they may depart both from the letter and the spirit of their oath, on *one* occasion, will soon bring themselves to believe that they may disregard them on *any* occasion.

THE ARTS AND ANTIQUITIES.

Antiquarian and Topographical Cabinet, containing a Series of Elegant Views of the most interesting Objects of curiosity in Great Britain, accompanied with Letter-Press Descriptions. Vol. v. Small 8vo. 50 plates. 15s. Clarke, 1809.

They are true artists who can feel the force of public approbation, and manifest that feeling by their subsequent efforts to surpass themselves in deserving it. Such is the conduct of the editors of this work, which has greatly exceeded, in popularity, any thing of the kind hitherto attempted. We are happy to see that they have not confined themselves, in this fifth volume, to merely architectural objects, but have given some curious plates, accompanied with a very interesting description, by the Rev. E. Duke, F. A. S., of some "British Antiquities;" these consist of "specimens of amber beads," "bone instruments," "fragments of ornamented urns," "funereal urn," "Roman sculptured stone," &c. The following dissertation by Mr. Duke, on the state of the arts, funeral customs, and Barrows, of the aboriginal Britons, will be read with interest, and is equally comprehensive and judicious.

"BRITISH ANTIQUITIES, WILTSHIRE.

"The Urn, of which I have sent you a drawing, was found in a Barrow on my estate at Lake, near Amesbury, Wilts, opened by me in the month of September, 1806. The admeasurement of the diameter of this Barrow, at the base, was forty-eight feet nine inches; its elevation was three feet, three inches. The Barrow is of a finely-turned bowl shape, and is composed of vegetable earth, taken off from the surface of the surrounding ground. Nearly in its centre was found this Urn, which for its perfect state and elegance of its contour, when considered as an ancient British Urn, may be pronounced fully equal, and perhaps superior, to any yet discovered. [The Urn is about 15 inches deep, 10 wide at the mouth, 11 in the middle, and 6 at the bottom.] It was placed with its mouth downwards, and, when turned up, was found to be filled with human bones, reduced to small fragments and ashes by a strong fire. The Urn itself appears not to have been strongly baked, and not improbably was only hardened by being placed within a surrounding fire; this supposition may be supported from the circumstance that, when found, it was covered externally with soot. This Barrow contained no other deposit.

"You will now permit me to make a few general observations on the Barrows in this part of the kingdom, and on their contents.—STONEHENGE, near this place, whether considered as an erection for a place of religious worship, (which is most probable,) for a court of judicature, for a funereal monument, or for astronomical purposes, which different hypotheses have been maintained, may yet be fully considered, is generally believed, and I think, may be satisfactorily

proved, to be a construction of the ancient Britons; and the surrounding Barrows may be regarded as the sepulchres of the chieftains, and their families, of this aboriginal race. On the opening of some Barrows, very near to Stonehenge itself, by Mr. Cunnington,* chippings of the stones were found dispersedly in them, which circumstance most fully proves their connection; and the thickly-surrounding sepulchral tumuli argue strongly in favour of the hypothesis, that Stonehenge was erected as a religious place of worship.

"The contents of these Barrows are very various, but no Roman antiquities of any kind are to be found in them; we may then regard the most modern of these tumuli to be of the age of 1800 or 2000 years: but from their great numbers, and apparently greater antiquity of some of them, and their contents, when compared with others, it is impossible to conjecture the remote period of the erection of the earliest of them, since, if they are, as is most probable, the sepulchres of the chieftains and their families *alone*, many centuries, it is reasonable to suppose, must have elapsed between the erection of the earliest and the latest raised of these tumuli; this argument may well induce us to refer their era to the Celtic Britons, a race whose manners, &c. were probably far diverse from those of their successors, the Belgæ, who are described by Cæsar and other authors. The Barrows contain, according as they possess the remains of either sex, sepulchral urns, spear-heads of a mixed metal, stone celts, flint arrow-heads, bone instruments or bodkins, beads of amber, jet, glass, and stone, and many other articles.* The amber beads were originally, and are now internally, wholly of a deep red colour, such as is now very difficult, if not impossible, to obtain; externally, from chemical decomposition arising from moisture, or from some other unknown cause, the mode of the agency of which even were the cause known, it might be difficult to explain, the amber has totally lost its colour, and presents to the eye an external, opaque coating of a yellowish colour; this cause, whatever it may be, pervades in its effect the perforation throughout the bead itself. It may not be improper to add, that the figure of the bead presenting the appearance of the divided half of a spherical bead is entire, being hemispherical only with its perforation passing through in a curve in and out on its plane side; when originally strung, the convex side of this species of bead was consequently placed outwards. The bone instruments are from 2 to 4 inches long, and the amber beads are from 3 to 7-tenths in diameter. As iron is never found, it proves that the use of it was then unknown; gold ornaments are sometimes, but very rarely discovered, and from the great tenuity of the plate of this metal, it appears that it was

*"Great numbers of the Barrows have been investigated by my ingenious friend, Mr. Cunnington, of Heytesbury, for Sir R. C. Hoare, who is now engaged in a most interesting work on the Antiquities of Wilts."

extremely scarce amongst them ; the plates, of whatever form, whether plane or convex, it may be inferred, from a slender lapping over of the metal on the under side, were originally strengthened by corresponding plates of wood ; in one or two instances small hollow cones, and globes, of the same metal, and like thinness, have been found, and which even yet have retained within their cavities strengthening cones, and bosses, of ebony ; these and many other ornaments are too nicely worked to be regarded as having been formed by ancient British artists, and may be considered as bartered articles from the Phœnicians, or some other trading people, among whom the arts had made considerable progress, and whose vessels may have occasionally visited this country. The Urns in general appear of a rude form ; some of them have undergone the action of strong fire, and others, from the circumstance that apparently they are hardened only by exposure to the beams of the sun, are regarded as the more ancient ; in general also the form of the latter is more rude, and the external ornaments are not so well done ; the matter of which they are formed, appears also to differ ; the urns, which are well baked, and whose external form and ornaments bespeak a more recent formation, are made of a purer clay, but the unbaked urns, more rude in form and ornaments and therefore considered as the more ancient, are formed from a coarser clay, much intermingled with small pebbles and grit. A small kind of urn is also found, (denominated by antiquaries, for the sake of distinction, drinking cups,) which is deposited with skeletons ; these are always empty, and are generally placed either at the head or feet of the interred persons.

“ You will now allow me to say a few words on the formation of the Barrows ; on the manner in which the persons, and various articles, interred in them, are deposited ; and on the method of opening them for the purpose of investigation. The stratum of vegetable soil in this part of the kingdom is thin, covering a very compact and deep stratum of chalk. The smaller Barrows are generally formed of the vegetable earth, skimmed off from the surface of the surrounding ground ; the higher Barrows are for the most part increased in height and bulk, by the addition of a stratum of several feet in thickness of chalk, and are usually surmounted by a thin covering of mould. The Barrows vary in height from one or two to fourteen feet, and are usually of proportionate diameter. It appears, on the investigation of the Barrows, that the deposit was sometimes made in a cist or grave, sunk into the compact chalk stratum, which is generally found to be about five feet in length, three in breadth, and one or two in depth ; in a few instances, from the visible remains of decayed wood around the sides of the cist, it is proved, that the deposits made in them were enclosed in cases of wood ; sometimes the deposit appears to have been placed on the level superficies of the ground, and the Barrow raised centrically around and over it ; and at other times a discovery of the deposit has been made within the body of the Barrow. More often the human bones, ashes, and whatever articles accompany them, are found in a cist ; therefore in the investigation of a Barrow, although a

deposit may be found in the higher part of it, yet the workmen should always proceed down to its floor, to discover whether or not there be a cist, as discoveries have been often made both in the higher and lower parts of the same Barrow. The persons interred have been more often burned, and their ashes deposited, as skeletons have not been so often found; when they are so sometimes not more than one or two are discovered in a Barrow, oftentimes a greater number, but rarely so many as six or eight; they appear to have been laid within the Barrow in the form of posture in which they died, and no particular attention to have been paid as to their relative position with the cardinal points; their bones are more or less decayed, according as they are deposited within the moist mould, or dry chalk; sometimes they are found in the latter in a remarkably fine state of preservation, as I have several times seen skulls fully entire with their teeth, and enamel, not in the least decayed.

"Their bones in general prove, that this early race of men was of the modern stature, and only two instances have occurred to me, that any thing very particular has been observable in them; the first instance was a most singular conformation of the skull of a skeleton found in a Barrow opened in the year 1807: its great peculiarity consisted in the very short width of the *os frontis* between the superior margin of the orbits of the eyes and the coronal suture, so that from the very high relative situation of the eyes, this person in his life-time must have appeared to have little or no forehead; the lower vertebra of the back bone, or the *os coccygia*, of the same skeleton, was also protruded backwards to a very extraordinary degree: the other instance occurred in a Barrow opened last summer, in which several vertebrae of the backbone of a skeleton were singularly conjoined by an ossification; the bones of this skeleton were also of an unusual size.

"The only appearance of system to be found on the investigation of these sepulchral tumuli is the fact, that the deposit is invariably made in the centre of the circumference, so that a perpendicular shaft sunk from the apex, or supreme point, of the Barrow, and of a size proportionate to that of the Barrow, rarely fails of bringing to light its contents.

"There are often found dispersedly in the Barrows, bones of animals, such as fragments of stags' horns, horses' teeth, fowls' bones, &c. these are found in small quantities only, and are probably some remains of animals sacrificed to the manes of the defunct at the time of interment. I have in my possession some fragments of stags' horns found in a barrow opened by me in 1806 of so large a size, that they must have belonged to some species, now extinct in these islands, probably the moose deer.

"I must now conclude this long letter with observing, in answer to those * who urge the intuity of investigations of this nature, that,

* "The question of *Cui bono?* is often applied by the factitious, the slothful, and the ignorant, to those researches of the human mind

although such researches from the detached nature of the documents cannot be made the basis of system, yet they discover to us the state of the arts amongst a people inhabiting our country at a very remote period, and develop to us the modes of sepulture made use of by them, objects, the attainment of the knowledge of which is surely interesting to an inquisitive mind, which is usually more gratified in its acquisitions of the discovery of facts before surrounded with difficulties, presenting effectual impediments to explanation, or enveloped in the mists of time."

The above extract, which is illustrated by plates, will not fail to attract even still more attention to this beautiful and interesting vol. of the "Antiquarian and Topographical Cabinet."

POETRY.

An exact history of the Battle of Floddon; in Verse. Written about the time of Queen Elizabeth. In which are related many facts not to be found in the English history. Published from a curious MS. in the Library of John Askew, Esq. of Pulinsburn, Northumberland; with Notes, by Robert Lambe, Vicar of Norham. Pp. 227, small 8vo. 7s. Hodgson, Newcastle; Cradock and Joy, London, 1809.

It is very rarely that the literary antiquaries can be so cheaply gratified as in the present instance; the lovers too of the ancient ballad verse will here find both entertainment and instruction. The volume before us is a second edition, although not mentioned in the title, of an ancient poem discovered by Mr. Lambe, and which he illustrated by many curious and interesting notes relative to the manners, customs, and literature of the age in which it is supposed to be written. As tending to illustrate the history and progress of the English language, the work is important, although a sceptical critic might be disposed to doubt its antiquity, from the circumstance that it is anonymous, which very rarely happens to poems possessing so much merit as the present. It is very unlikely that the author of the "Battle of Floddon" never wrote any other verses, and it is equally so that his modesty should have induced him to conceal his name from posterity. These, however, are but probabilities opposed to many contrary circumstances. The volume is neatly, and even elegantly printed, and

which do not appear to them to be of immediate service to mankind; but let it be impressed on the minds of such cavillers, that the departments of science are illustrated by each other, and connected together by inseparable links; and that if the mental pursuits of those who seek for information, could be effectually repressed by the frivolous stumbling-block of these objectors, the knowledge of men must ere long become negative, and the human race involved in one general and deplorable state of ignorance."

does great credit to the press of Hodgson, who seems to rival, on a smaller scale, the efforts of Ballyntine.

The Satires of Boileau, translated, with some account of that Poet's Life and Writings. Pp. 232, 8vo. 7s. 6d. Baldwin.

Mediocrity in translation is more disgusting than in original composition, as in the former we have a standard of excellence before us, in the latter only that of reminiscence. What, likewise, is tolerable and even elegant in one language, would frequently be insufferable if literally converted into another. This is particularly the case with Boileau, whose writings abound in personal and local allusions, which cannot be done into English. The present translator has endeavoured to be too literal to succeed completely in catching and transfusing the point and spirit of his author; his obscurity and inharmoniousness have originated in the same cause. We shall only cite one instance from the third satire.

"Qu'est devenu ce teint, dont la couleur fleurie
Sembloit d'ortolans seuls et de *bisques* nourie."

"No more the ortolan and *godwit* speak
In glowing red on your enamell'd cheek."

Bisques nourie, (nourished with soups) is a phrase rather obscurely rendered by making such little birds as ortolans and godwits speak.

The account of the life and writings of Boileau, which is prefixed to this translation of his satires, is the most interesting and valuable part of the volume.

Elegy on Sir John Moore, K. B. dedicated to his Grace the Duke of Richmond. By the Rev. Robert Dealtry, LL. D. 4to. 1s. Stockdale, Jun. 1809.

The Learned Dr. must cede the elegiac palm to the previous "Tribute" by Mrs. Cockle.

The Farm-House; a Tale, with amatory, pastoral, elegiac, and miscellaneous Poems, Sonnets, &c. By James Murray Lacey. Pp. 228. small 8vo. 6s. Vernor and Co. 1809.

The effusions of Mr. J. M. L. are so familiar to the readers of all the Magazines, that "the Farm House," cannot fail to engage their attention. It is an interesting tale neatly told, and if it does not dazzle with brilliancy, it never offends by asperity, or shocks with improbability. It consists of about 460 lines, and he must be fastidious who cannot read them over patiently. The other pieces are nearly of a similar character; they are in general above mediocrity, (when considered as the effusions of an untutored muse) and beneath excellence. We are told that they were written between the age of 20 and 25, and they evince very laudable sentiments and talents, which, if properly cultivated, may strengthen the author's natural claims to "the title of poet." At a time, indeed, when the art of poetry was less generally practised than at present, such a volume as the one before us would

have attracted much more attention and popular approbation than it can now be expected to meet. He should, however, be more attentive to the quality than the quantity of his verses; a precept exemplified by one of our most learned poets.

EDUCATION.

Elements of the Hebrew Language, in Two Parts. Part I. Orthography, illustrated by a variety of interesting notes, with the addition of an extensive vocabulary, designed for the use of Schools, as well as beginners in general. By Hyman Hurwitz, master of the Jewish academy, Highgate. Pp. 160, 8vo. 5s. 6d. Boosey.

We are greatly pleased to find the Jews beginning to study their own language grammatically, and consequently beginning to reason. Their superstition and prejudices will gradually yield before the expansion of their reasoning faculties, and they will virtually become very different beings. Mr. Hurwitz prefers the use of points, which is only adopting so many additional characters, if not a new alphabet. Had the author rejected such an incumbrance, his progress would certainly have been more rapid; but as this machinery of the Hebrew alphabet has now attained general use, it is certainly necessary that it should be well understood. We therefore recommend this first part of Mr. Hurwitz's grammar to the attention of those desirous of acquiring a correct knowledge of Hebrew, and hope soon to see his work completed, as a favourable omen of the progress of knowledge among the Israelites in this country.

MISCELLANEOUS.

A Narrative of the Campaign which preceded the Convention of Cintra, in Portugal; to which is annexed the Report from the Board of Enquiry to the King, copied from the proceedings on the Enquiry. By John Joseph Stockdale. Illustrated with five military plans. Pp. 41, 8vo. 4s Stockdale, jun. 1809.

The public are indebted to Mr. Stockdale, jun. for the pains he has taken to supply them with authentic information on this important subject. It is much to be wished that such publications as the present were more generally disseminated in the English army, and that it would be considered disgraceful in every soldier above the rank of a serjeant, not to be intimately acquainted with all the manœuvres and achievements of our troops in whatever country they may have been destined to act. In France, the number and variety of military tracts is very considerable; in this country such publications are scarcely

in three lines of figures, whereas, in the former methods, six lines were required; an advantage which must be obvious.

The Doctrine of Interest and Annuities analytically investigated and explained; together with several useful Tables connected with the subject. By Francis Bailly, of the Stock Exchange, pp. 220, 4to. 15s. Richardson.

This is a work of great labour and considerable ingenuity, on a subject in which greater frauds are practised than in any other department of business. The ignorance of the public (we speak here only of the most enlightened part of it) on the nature of interest, discount, and annuities, has given existence and wealth to an immense number of money-lenders, who are daily preying on the credulous, and hourly extending their nefarious practices. The subject of this volume has occupied the attention of the ablest mathematicians; but the labours of Mr. Bailly have, perhaps, reduced it to the comprehension of a greater number of readers than any of his predecessors. Merchants, bankers, and all dealers in the funds, or annuities, will find this work a most useful book of reference.

The Life and Surprising Adventures of Robinson Crusoe, of York, Mariner, &c. STEREOTYPE Edition. 2 vols. 12mo. 7s. bound. Verner and Co. 1809.

We expected that *Stereotype* printing would have contributed to improve the arts and literature of the country, but we are sorry to find ourselves grievously disappointed. The present volumes are, in every respect, a disgrace to the English press; and there is scarcely a page in which we do not find some vulgar error, as judgement, expence, &c. &c.

REVIEWERS REVIEWED.

THE EDINBURGH REVIEW.—VOLS. X AND XI.

From April, 1807, to January, 1808, inclusive.

In continuation of our design, we shall distribute the few remarks which we have had occasion to make, in the perusal of the present volumes, under the two following heads: 1. MISCELLANEOUS LITERATURE: 2. POLITICS and RELIGION.

1. First, for MISCELLANEOUS LITERATURE.

In reading the critique on *Sir William Forbes's Life* of Dr. Beattie*, we felt, alternately, pleasure, sorrow, and indignation. That we were pleased with many parts of it, we shall not dissemble. The selections with which our critics have presented us are very

* See Edin. Rev. Vol. X. p. 171 to p. 199.

amusing, instructive, and even edifying: And, what gratifies us most, is, that they must operate strongly in proving the want of candour and justice in the censures that precede them. "The book is a great deal longer, and a great deal duller, (say the critics) than we were bound to tolerate." "Beattie's Letters can hardly be considered as letters at all." "They are mere bits of dissertation and fragments of criticism. They contain no sallies of wit—no traits of character." "There can be no duller or more unprofitable reading." With respect to the dullness of the book, we can truly say, that to us the very contrary appears: And we repeat, that the extracts in the pages before us are all specimens of lively and pleasant, as well as correct and elegant, writing. But we shall see, as we proceed further, that these reviewers took up the two ponderous quartos of which they complain, with prejudices against the writer and his works. The article opens, indeed, with a comparison extremely invidious between the poet and his biographer. In regard to Sir W. Forbes, they tell us, "It would be easy for us to collect from facts, which are both recent and *notorious*, the materials of an eulogium for which poets and philosophers would be gainers by exchanging their laurels." [P. 172.] By the way, we object to the word *notorious*, as used in a good sense. As to Beattie, they observe, in the same page, "there is a good deal of paltry conceit and animosity towards his literary opponents, and something, too, like adulation towards bishops and pious noblemen, and old ladies of rank and fortune." Mark the cloven hoof! It shews itself already, "To speak well of bishops." This is a species of adulation, never to be forgiven by sceptics. But it is "the Essay on Truth." It is the philosophy of Beattie that galls his critics. "On the subject of the Essay on Truth, there is an immense deal of epistolary dissertation between Dr. Beattie and his friends. And certainly there never was a work on which so much preparation and getting up were expended. It made its appearance in 1770; and, as it had been diligently extolled and anticipated by all the orthodox enemies of scepticism, it speedily acquired a greater reputation than any metaphysical work had attained since the days of Bishop Berkeley. It took amazingly with the bishops and masters of academies throughout England; and prepared for the author a most gracious reception among all who had conceived a dread and detestation of Scottish philosophy." [P. 174.] "In consequence of this Essay, (in the composition of which such immense labour was bestowed, that it greatly impaired his health and spirits) he was received into distinguished favour by all the pious churchmen and orthodox nobility who had been taught to shudder at infidels and sceptics." [P. 175.] "He lived fine with bishops and duchesses for several months; and had his picture painted, in allegorical triumph, by Sir Joshua Reynolds." [P. 175.] His "dread of his infidel enemies," excites again the sneer of malignity. "We have here displayed" (say they) "the importance of a man to himself, and the strange fancies that will sometimes be engendered between self-love and literary animosity." [P. 179.] His declining an advantageous

situation at Edinburgh, was owing, we think, (and so must it appear to every unprejudiced mind) to ill health and spirits, a certain timidity, that often accompanies a weak bodily constitution, and the love of literary quiet—to say nothing of domestic concerns or connexions. On this topic are expended, it seems, “thirty pages of anxious elaborate correspondence.” From these thirty pages, however, three little paragraphs only are extracted by our critics, in proof of their accusation. From these detached sentences no fair judgment can be formed: the context, we are well assured, would shew how unfounded, how false, is the charge of animosity, or an overweening self-love. The soundness of Dr. Beattie’s principles must be evinced to the full satisfaction of his friends, and the utter confusion of his enemies, by his refusal of another offer—no less than a living of 500*l.* per annum. Dr. Beattie, from the best motives, declined this offer: nor could all the prospects of further preferment, which were held out to him, by his excellent friend, Bishop Porteus, any way shake his resolution. Yet, according to this uncandid critic, his motives were here also “tinctured with vanity and timidity.” In their preference of Priestley to Beattie, we trust there are none of our readers who will join the sceptics of the north. “In point of sincerity and good intention,” we are told, “Dr. P. is, at least, equal—in science, unquestionably, his superior.” [P. 180.] Passing to his family-misfortunes, our critics by no means speak of the amiable Beattie with those expressions of sympathy which would have been suggested by a good and generous heart. “The eldest son,” (*elder*, our grammarians should have said) “to whom he was extremely partial,”—and “a good part of the second volume is filled with the history of his journeyings, and the feelings which they were intended to relieve.” [P. 180.] This is the manner with which they insult the memory of a man, whose wife, the victim of insanity, and whose two sons, (all his children) dying, successively, after they had attained the age of manhood, had sunk him into an habitual depression. “He talks a good deal about his distresses; but his style is so correct, that he says little that is interesting.” [P. 182.] At pp. 189, 190, 191, these gentlemen again ring the changes of “adulation to the great”—“fulsome compliments” to Mrs. Montague, and “silken courtesy to bishops.” But his contempt of Hume, Voltaire, and Gibbon, has roused all their resentment against him, and induced them so rashly to attack his morality, which is invulnerable, and his philosophy, which, fixed on the basis of truth, will stand the test of ages. They are but proclaiming their own shame, whilst they say, “the book, dandled into popularity by bishops and good ladies, contained many pieces of nursery eloquence, and much innocent pleasantry: It was not fatiguing to the understanding, and read less heavily, on the whole, than most of the Sunday library. Though made up of such stuff as no grown men could possibly go through without nausea and compassion, it still retains its place among the meritorious performances by which youthful minds are to be purified and invigorated.” [P. 198.] In turning from his philosophy to his poetry,

they characterize Beattie's "Minstrel," as the product of "a laborious artist, with all his scholastic tools about him, exhausting himself in vain efforts of irritation. There is, throughout, a miserable barrenness of invention, much disjointed and misplaced composition, and innumerable patches of silliness, pedantry, and vulgarity," [P. 198.] At this astonishing sentence, Gray would have stared; and Mason would have disdained it!

The next article, at which we stop in travelling through the volumes, though it must detain us a few minutes only, is "*Good's Translation of Lucretius*."* We acknowledge, in justice to the critic, that we never before saw the poetical merits of Lucretius discriminated in so masterly a manner: But, after having allowed that, "to make an interesting English poem out of the work of Lucretius, would be next to an impossibility."—We conceive that the reviewer is, to be consistent with himself, much too severe on Mr. Good's translation. It is true, the version is in blank verse; and, in our opinion, a translation in rhyme would much better suit the genius of the original. Dryden, indeed, was too diffuse; and Creech had no command of numbers. But, we think, a sort of versification generated between that of Dryden and Darwin, would exactly correspond with the muse of Lucretius. There exists a modern rhyme translation: but its execution is extremely imperfect. In the *Antijacobin Review*, of Wakefield's Lucretius, [Vol. II. p. 132 to p. 141] we were favoured, by a poetical coadjutor, with some specimens of a version in rhyme, from the Roman bard. We shall here insert two or three of them, in comparison with the blank verse of Mr. Good.

Picture of Venus and Mars.

"——— On thy soft bosom, he
The warlike field, who sways, almighty Mars,
Struck by triumphant Love's eternal wound,
Reclines full frequent: with uplifted gaze,
On thee he feeds his longing, lingering eyes,
And all his soul hangs quivering from thy lips." *Good's Version.*

"Lo! Mars, the terrors of his helm unbound,
Sinks on thy breast, from Love's eternal wound;
Looks up, and languishes in beauty's arms;
Feeds his fond eyes, devouring all thy charms;
Hangs on thy glowing lips, inhales thy breath,
And sucks the poison of delicious death." *Antijacobin Version.*

Picture of Superstition.

"——— Them long the tyrant power
Of superstition sway'd, uplifting proud,
His head to heaven, and with horrific limbs
Brooding o'er earth; till he, the man of Greece,
Auspicious rose, who first the combat dar'd,

And broke in twain the monster's iron rod ;
 No thunder him, no fell revenge pursu'd,
 Of Heaven incens'd, or deities in arms.
 Urg'd rather hence, with more determin'd soul,
 To burst thro' nature's portals from the crowd,
 With jealous caution clos'd ; the flaming walls
 Of Heaven to scale, and dart his dauntless eye,
 Till the vast whole beneath him stood display'd." *Good's Version.*

" Long human life, oppress on earth, a prey
 To the fell tyrant superstition lay ;—
 Dire monster, that, his head from heaven thrust down,
 Pursued pale mortals with a withering frown ;—
 When first the daring Greek his visage view'd,
 With irretorted eye untrembling stood ;
 Uncheck'd by God's, or muttering thunder, burn'd,
 And at the bars of nature proudly spurn'd ;
 The flaming walls that gird the world, o'erpass'd,
 And plung'd into the unfathomable vast." *Antijacotin Version.*

The Sacrifice of Iphigenia.

" Round she look'd,
 Her lavish tresses spurning still the bond
 Of sacred fillet, flaunting o'er her cheeks—
 And sought, in vain, protection. " She survey'd
 Near her, her sad, sad sire ; the officious priests
 Repentant half, and hiding their keen steel,
 And crowds of gazers weeping as they view'd.
 Dumb with alarm, with supplicating knee,
 And lifted eye, she sought compassion still ;
 Fruitless and unavailing : vain her youth,
 Her innocence and beauty, vain the boast
 Of regal birth ; and vain that first herself
 Lisp'd the dear name of father, eldest born.
 Forc'd from her suppliant posture, straight she view'd
 The altar full prepar'd : not there to blend
 Connubial vows, and light the bridal torch ;
 But, at the moment when mature in charms,
 When Hymen call'd aloud, to fall, e'en then,
 A father's victim, and the price to pay
 Of Grecian navies." *Good's Version.*

" When the pale daughter of the godlike Greek,
 Her snow-white ribbons shading either cheek,
 And loosely floating round her virgin vest,
 Stood at the shrine by superstition drest.
 In speechless sorrow plung'd her sire survey'd,
 Saw the fell priests prepare the murderous blade,
 And view'd the crowd in anguish gathering nigh
 And tears spontaneous drop from every eye ;
 Thro' terror mute, sank down the hapless fair,
 With shivering knees and supplicating air !

Nor, in such dire distress, so stern an hour,
 Could aught avail her parent's kingly power :
 For trembling from her chamber was she torn,
 The nuptial pomp, ah ! never to adorn ;
 But, a chaste maid, in all the bridal bloom,
 To stain, with victim blood, the temple gloom." *Antij. Version.*

But it is time to pass to another subject. It should almost seem, from the heterogeneous nature of the subjects, that we were holding our course with "a bold neglect;" setting down a fault, or flinging out a censure, merely *ad aperturam libri*.

The next work, however, (of the miscellaneous literature) to which we find a reference, is, "*the Travels of De la Brocquiere &c. translated by Thomas Johnes, Esq.*"* But here we have only to lay before our readers a strange notion or two, and a vulgar expression, of which our critics ought to be ashamed. "Our author (say they) speaks of the valley where Noah built his ark; after passing which he entered Damascus, where he was knocked down by a Saracen for wearing an ugly hat; as he probably would be in London for the same offence, in the year 1807! At Damascus, the christians are locked up every night; as they are, in English workhouses, night and day, when they happen to be poor!"—"The admirable carver determined to make no bones!" [pp. 330, 331.] Let us ask, whether the concluding part of the article be meant for humour? [at p. 333.] To us, it is mere impertinence.

At the close of the critique on "*Southey's Specimens of English poetry*,"† these gentlemen are mistaken when they assert that Bampfylde is an obscure poet, and that the public are indebted for the sonnet which they quote to Southey. Bampfylde's poems were published many years ago: and the sonnet, in question, with other original poems, was inserted in Polwhele's edition of the "*Devon and Cornwall poets*." Mr. Polwhele thus speaks of Mr. Bampfylde, a younger brother of the house of Poltimore, in Devonshire. "The poems signed B. E. were written by Mr. John Bampfylde. All, who read these specimens, will probably join his friends in lamenting, that the early promises of an amiable and accomplished mind were frustrated by a cruel, and it is feared, an irrecoverable disorder." *Advert. to Devon and Cornwall Poems*, p. vi. The sonnet, as printed by Mr. Polwhele, from Bampfylde's own MS. opens thus:

"Cold is the senseless heart that never strove
 With the first tumult of a real flame."

Southey reads, by what authority we know not: "With the mild tumult," &c. For, "In search of plunder far to Eastern clime," Southey reads "*Western clime*."—And, by his false punctuation, he has flung an obscurity over the whole.

Before we enter into politics, we shall just observe, in reference to the judgment pronounced on "*Bowles's edition of Pope*,"‡ that the

* Vol. X. p. 329.

† Vol. XI. p. 37.

‡ Vol. XI. p. 399

cavilling disposition of which the northern literati accuse the editor, is most notoriously their own. They exempt from censure Mr. Bowles's remarks on "the Rape of the Lock." In our judgment, almost all his remarks are written in the same manner, and with the same spirit.

2. We come now to POLITICS and RELIGION.

On "*Janson's Stranger in America*,"* we wish only to ask the critics, what they mean by religious toleration in the United States? This toleration they contemplate "with peculiar pleasure;" thus insinuating, that the same latitude of indulgence to all religions in their own country, would be extremely agreeable to such philanthropists as themselves; or, (to speak more plainly) that every religious establishment ought, in their opinion, to be done away!

For, "*the Political Register*,"† we readily grant, that Mr. Cobbett's inconsistencies are exposed most ably. And we were glad to meet with the following concession in favour of noble families. "We are not much afraid of the influence of noble families. It is not, in general, a debasing or ungenerous influence; and, in this country, there is so little of the oppressive, tyrannical spirit of some aristocracies, that we have really no apprehension at all from the prevalence of such a temper in our government. An English peer has scarcely any other influence than an English gentleman of equal fortune; and scarcely any other interest to maintain it. The whole landed interest, including the peerage, is scarcely a match for the monied interest, either in parliament or in society; and, as it is the basis of a more steady and permanent, as well as a more liberal and exalted dependency, we wish rather to see peers concerned in elections, than stock-jobbers or nabobs." [p. 417.] At the conclusion of the article, our antagonists (here for a moment our allies) have the good sense to declare, that "neither Sir F. Burdett nor Horne Tooke are persons on whose firmness and prudence, and talents, the nation can rely." They "would not make Sir F. Burdett first lord of the Treasury, or Horne Tooke Secretary for the home department." This, too, we cannot but approve: a period, however, must soon be put to our approbation.

In "*the Outlines of a plan, &c. &c. by Joseph Lancaster*,"‡ we re-enter a field, where we met the Caledonian champions, opposing what we deem right reason to sophistry, and strict religious sentiments to the opinions of the latitudinarian. To the mechanical part of Mr. Lancaster's plan we have certainly nothing to object. There can be no reasonable objection. We allow it all the ingenuity which his friends are willing to ascribe to it. But, after this tribute to his inventive skill, we confess our disinclination to pay him any further compliment. His philanthropy in this business, has been panegyricized by some; his honest zeal, by others. We pretend not to penetrate into human motives: But really, from appearances and circum-

* Vol. X. p. 103.

† Vol. X. p. 386.

‡ Vol. XI. p. 61.

stances, to us of a doubtful and suspicious nature, we conceive such terms as duplicity and cunning to be equally applicable to his designs. Our main objection to Lancaster is, that he is a sectarist, and consequently inimical to the established church. Mr. Lancaster holds, we presume, in common with his brother quakers, that "no kind of worship or preaching can be acceptable or profitable, unless it flow from the immediate inspiration and movement of the inward spirit; and that all ordination or appointment of priests, is therefore impious and unavailing." We quote from Clarkson and the Edinburgh reviewers themselves. Moreover, according to these gentlemen, the friends are supposed to reject the doctrine of the Trinity: And they openly reject the sacraments of baptism and the Lord's supper, with all other rites, ordinances, and ceremonies, known or practised in any christian church. To send our children, therefore, to Mr. Lancaster for instruction, should seem a dangerous experiment. [P. 65.] In defence of their position. [P. 69.] That the comforts and conveniences of life, would be somewhat increased, if every person in the state were educated, our critics argue: "Every one has felt the inconvenience of not having clever servants," &c. &c. As, however, our schools are confessedly increasing in every town and village, and so many schools are established independent of Lancaster, or his disciples, there is, surely, much less chance of the like inconvenience hereafter. A head-servant, who can read, and write, and work sums in arithmetic, may be had almost every where. Is it necessary that all the inferior servants should be able to read and write, and cypher? With this ability, they would all probably aspire to the place of the head-servant—some of them, possibly, to a still higher place in other service.

A million of people (the critics are convinced) can read and write more than before the revolution. And, in almost every parish throughout the kingdom, there are schools under the care or the sanction of the clergyman. Is there not, then, still less necessity for Lancaster's school? Are there not a sufficient number of seminaries already? Besides, (as the critics declare,) "The English are the happiest people under heaven." [p. 70.] Why, then, by too much instruction, run the risque of destroying that happiness? "Alas! if ignorance is bliss, 'tis folly to be wise!" or, to quote from a higher authority: "In much wisdom, is much grief; and he that increaseth knowledge, increaseth sorrow." By way of finishing this fine piece of argumentation, the critics say: "We have been a little alarmed by observing, that Dr. Bell, after all he has wrote [written] and done, calls in question the propriety of teaching the poor to write and cypher. We hope he will value his reputation above every thing else. The sanction of the Archbishop of Canterbury may be venerable, and respectable—but it is not sacred: at least we believe this term is never employed upon such occasions!" [p. 73.] We cordially unite with Dr. Bell in opinion, that "the poor should not be taught to write and to cypher."

On "*the Inquiry into the State of the Poor*."* The critics, notwithstanding their approbation of schools, are not so foolish as to think with Whitbread, that "schools would diminish the poor." [p. 112.] With Malthus, however, they would abolish the poor laws. And, in another place, [p. 111.] they speak of the "enormous sums which were squandered away, for the vain purpose of enabling the labourer to consume the same quantity of corn when it was scarce, as when it was plenty" [plentiful.] The same quantity of corn was not consumed: the sums of money given, were barely sufficient to purchase food for existence.

We shall conclude with some remarks on the Review of "*Ingram on Methodism*."† That Proselytism is the chief object with the Methodists—that to attain it they exert all their powers; instant in season and out of season; and that they are incessantly aiming to expose to observation the faults of the church, and of its ministers, are concessions of the Edinburgh Critics, [p. 355.] In these matters the Methodists audaciously overstep the bounds assigned them by the Toleration-act, which gives them liberty to enjoy their religious worship in their own way, not to disturb the worship of others. Their ingratitude to government, in such conduct, cannot be too much reprobated. They do not acquiesce, however, in the poor, grovelling employment of pointing out defects, they soar with a loftier flight; they boldly attack the clerical character, in all directions, and upon all occasions. They inveigh against the clergy in the discourses at the conventicle; they descend to the grossest personalities; and they scruple not to pronounce the names of the proscribed persons, in accents to tingle in the ears of their audience. Nor is this all; in many places they make a point of obtruding themselves on the public meetings of the clergy, (we mean at Archidiaconal, or Episcopal visitations), and of calling the preacher, or even the diocesan, to an account, for the doctrines which he presumes to deliver in the sermon or the charge. Of their insolence, in publishing strictures on a prelate's charge, we had a glaring instance, some years since, in their animadversions on Bishop Courtenay, in the course of the controversy between Polwhele and Hawker. And, with respect to a visitation-sermon, we have a pamphlet now before us, which, for impudence and falsehood, is, we believe, without a parallel; it is entitled "*Remarks on the necessity of Divine Inspiration, and the Usefulness of Lay-preaching: or, a short Reply to some parts of a Sermon, preached before the Visitation-Court, Truro, May 8, 1809, in a letter addressed to the Rev Mr. Carlyon. By T. Kelk. Truro, printed for the Author, by N. Michell, in the Cross.*" The gentleman to whom Mr. Kelk has had the assurance to address this letter is, according to his own acknowledgement, "a person whose moral character is held in high and deserved esteem." But morality, in Mr. Kelk's estimation, is, perhaps, of little worth. If it possess his regard, he is still more inexcusable (as far as the argumentum ad hominem may go) in his assault on the reverend gentleman.

* Vol. XI. p. 100.

† Vol. XI. p. 341.

The first objection to the Sermon, is the preachers assertion, that "*the days of inspiration are passed.*" "This *unqualified*, and unsupported assertion, (says Mr. Kelk,) gave me more pain than any other part of your discourse; and it is on account of it, chiefly, that I make a few observations on your Sermon."—"You did not tell us, whether you meant the *ordinary* or *extraordinary* influences of the spirit. If you only meant, that the gift of tongues, and the power of working miracles are withdrawn, we are agreed: But, then, the observation was needless. I fear, therefore, that you meant to deny the *ordinary* influences of the Holy Spirit."—"If this were your meaning, I do not see how you can be a true son of the church of England." "In the prayers we read: 'Take not thy Holy Spirit from us.' Surely they who take these words into their mouths, and yet do not believe the possibility of receiving the Holy Spirit into their hearts, solemnly mock the Divine Majesty!" "To deny the necessity of receiving the Spirit of Christ, is to deny original sin: and, to deny original sin is to assert that Christ died in vain." "Deny, the fall of man, his original depravity: and you deny the whole gospel of Christ." Pp. 4—7.

Let us, now, advert to the reverend preacher, whose sermon, though it has very great merit, is still withheld from the public. "Mankind, in general," (as this gentleman judiciously observes) "stand in need of perpetual instruction, in almost every course of life, and surely not least in that which is the greatest concern of all—the business of religion. The religion of Christ, moreover, it has been well observed, is to be considered as a science, which men are to learn by instruction, and application to teachers. *The days of inspiration are past: SUPERNATURAL INFUSIONS of truth are not to be expected.* The gospel committed to writing, is to be our rule: and our improvements in it are to be made, according to the ordinary and stated course of divine providence." After having read this most unexceptionable passage, (remarkable, we judge, for sound doctrine, perspicuity of sense, and correctness of expression) we leave it to any man of common sense and candour to determine, whether all Mr. Kelk's remarks and inferences are not the cavils of dulness, or the misrepresentations of falsehood? We should be sorry to attribute to falsehood, what may possibly have originated in mistake. Yet, that the preacher meant "to deny the ordinary influences of the holy spirit," Mr. Kelk could scarcely have conceived; especially as Mr. Carlyon had just before quoted our Saviour's words: "Lo, I am with you always, even unto the end of the world." Thus assuring his apostles (says Mr. C.) that neither they nor their successors in the sacred office of preaching the gospel, should ever be left destitute of his support, and the influence of his holy spirit, unto the end of time." But not to charge his memory with this passage, and others of the same import, was extremely convenient to Mr. Kelk. In accusing Mr. Carlyon "of denying the fall of man," it was equally convenient to him to forget the following:—"We are, also, required to be instructed in the great outlines of the scheme of salvation; the original and fallen state of human nature; the means of our renovation and reconciliation through Christ; and

the general plan of revelation from God to man." In answer to what Mr. C. said respecting self-ordained preachers, we are informed, that the manner in which methodist preachers are taken into full connexion, is as follows: "Before any one can be received, even upon trial, it is necessary, that he should have acted as a local preacher; that he should be recommended by the quarterly meeting to the district meeting; and by that to the conference; that he should then travel four years upon trial; and that, if well recommended, he be then received into full connexion." At a conference, several questions are proposed to each candidate by the president; among which are: "Do you enjoy a *clear manifestation* of the love of God to your soul? HAVE YOU CONSTANT POWER OVER ALL SIN?" [Kelk's pamphlet, p. 11.]—Such is the presumptuous spirit that pervades the children of the tabernacle; an evil, which every man of sound principles must join us in deprecating, but for which it may be extremely difficult to devise a cure. There are some evils which operate in such a manner, as at length to work out their own remedy; and it should seem, that fanaticism is already become not only too foolish and too prurient, but too eccentric and too daring, to be any longer endured. For measures that may be likely to palliate this calamity, our Edinburgh critics suggest some hints; but they do not in general meet our approbation.—"Something may be done (they think) by way of ridicule, towards turning the popular opinion." This was once attempted by Bishop Lavington, and has since been tried by Graves, Anstey, Polwhele, and others; and it is possible that "*The Enthusiasm of Methodism displayed*," "*The Spiritual Quixotte*," "*The Bath Guide*," and "*Sir Aaron, or, the Flights of Fanaticism*," may have produced some little effect on the popular mind. But ridicule is a dangerous weapon, especially when employed on such a subject. In laughing at religious absurdities, we approach the confines of religion itself. This is slippery ground. Another experiment which our critics would hazard, is to extend the privileges of the Dissenters to the members of the church of England. Here, we differ from them, *toto cælo*. We all know, and it is with pain we recognize it, that, as the law now stands, any man who dissents from the established church, may open a place of worship where he pleases. The Edinburgh Reviewers propose, that every orthodox clergyman should be permitted to do the same, to wander wherever he thinks proper, and in every parish, where he chuses to halt, to pray and to preach, in spite of the resident or regular minister. A more preposterous scheme it never entered into the heart of man to conceive! The whole "company of the preachers," regular and irregular, would thus be set in motion, or thrown into commotion, from the Lands-end to Berwick upon the Tweed. A third remedy, proposed by our critics, is to *relax* the articles of the English church, and to admit a greater variety of Christians within the pale. "What loose gentlemen these are! They write scarcely half a page on any subject, without betraying a laxity, which puts upon his guard every lover of the truth! But, the greatest and best of all possible remedies," it seems, "is the education of the poor." On this topic, we

have said enough already. "After all (observe these gentlemen, as if in sport) *of course, none of these things will be done: nor is it clear, if they were done, that they would do much good.*" [p. 362.] This is a sort of, badinage, and an affectation of vernacular expression, of no rare occurrence in the Edinburgh Review.

There are several methods of cure for the Mania of methodism, that have often been suggested to us: we know not how efficacious they might immediately be; but there cannot exist a doubt of their salutary tendency. The residence of the parochial clergy has been very much insisted on. But before we come to this point, let us look to their superiors.

1. The residence of the bishops on their dioceses, is a matter of prime importance. In the first place, the Bishop of Landaff's scheme of fixing them, (with certain exceptions) to their bishoprics, should be carried into effect. And their presence at their palaces, through the greater part of the year, and the visitation of their dioceses once in three years, should be deemed indispensable. In this case, they would become personally acquainted with their clergy; they would be able to determine for themselves, who were the just objects of favour or displeasure; they would dispose of the livings in their gifts, according to the degrees of merit, as far as merit could be ascertained, not according to the weight of interest or the bias of partiality; and they would proportion their censures to the faults of the dissipated or the vicious, if such there were "without respect of persons" or of property.

2. The example of the diocesan would at once settle the inferior clergy in their proper places. It would induce a cheerful acquiescence in their several allotments. It would enforce their actual residence more imperatively, than all the high-toned charges of all the episcopal bench have ever done. They would no longer suspect the sincerity of a diocesan, who, insisting on the vicar's residence, had himself divided his time; between his town-house, his country-seat, his parsonage, and his palace. If requiring advice or information on doubtful or disputed points, or redress of grievances, they would know whither to direct their applications, and get assistance, without the tedious intervention of a correspondence between bishops and their secretaries. In this confidence, they would exert their pastoral vigilance with effect, in guarding their flocks against wolves; they would repel, with spirit, every aggression of the innovator, they would reclaim the enthusiast from his wild observations; and, by an unremitting attention to their duty, they would conciliate the affections of all who were committed to their care.

3. But in very extensive parishes, we are told, as an excuse for methodism, that the regular clergyman cannot possibly do justice to his people; and that without conventicles or lay-preaching in villages, remote from the parish-church, there are many who would be cut off from every opportunity of religious instruction. This apology for methodism is the best that we ever heard: and we are certainly acquainted with numerous parishes, where the churches are not large

enough for a third part of the population; and are, moreover, most inconveniently situated for a great proportion of the inhabitants. In these parishes, chapels should have been erected, and assisting ministers appointed to the service of the chapels.* The necessity of the meeting-house would thus have been precluded, and the rounder would have been anticipated in his labour of love.

4. After having fixed the clergy at their proper posts; (having sent the rector, perhaps, from his house in the metropolis, to his church, and given his curate the care of a chapel) no considerable time would elapse, we think, before we should witness the vacillation of methodism. But if those who themselves stood in need of instruction, were still bold in preferring their claims to instruct others; we would without scruple *limit the licences* to preach, to such "as could give a reason for the hope that was in them." Before we granted licences we should, assuredly, have respect to the station, the character, and the qualifications of those who applied for them. On these points we have not room for observation at present; but we stop not here.

5. After admitting the *persons* to preach, we should have an eye to the *places* intended for their preaching. And to these places, we should confine the preachers. It is no part of the plan of the clergyman, to gain hearers by descending to paltry artifices. But it is the plan of the Methodist. And one of these artifices is to captivate the audience by novelty. The Methodist travels his *rounds*, therefore, from parish to parish, and county to county. Wherever he goes, he is a new preacher, and a *fine man*; and he draws after him, innumerable multitudes. In this instance, he should, doubtless, be restrained. It can never be thought a hardship, to put him on a footing with the regular minister. Surely, a dissenter (for Methodists are now, strictly dissenters) can have no right or pretence to complain of a toleration which concedes to him the same liberty in regard to his place of worship as the clergy of the establishment themselves possess. But the toleration-act at present gives the sectarist a palpable advantage over the churchman. And, as long as this advantage exists, the law that compels the regular clergy to residence, may be fairly excepted against, as oppressive in its operation. It chains down the parson motionless to a certain spot; whither the itinerant intruder may resort at pleasure, and assault him in full assurance of victory; and then departing in triumph, may renew the attack elsewhere with the same certainty of success. Unquestionably, the STRICT RESIDENCE OF ALL PARTIES, is a desideratum of the highest moment. We hesitate not to declare our opinion that on this point, the salvation of the church depends. From the vagrancy of the Methodists, many bad consequences result beside that of seduction from the church, by the gratification of curious, or (to use the scripture phrase) of "itching

* A chapel of this description has been lately erected, (if we are rightly informed) at Poole, near Redruth, in Cornwall, by Lord de Dunstane, that most eminent exemplar of public spirit, munificence, and Christian charity.

ears." The sanctified traveller, is often a debauched man, and strangers have no great regard to character. An immoral man in a strange country, may wear the masque of virtue, as long as it suits his purpose. The observation was made ages ago, by Sallust, and human nature remains unchanged. The *rounder* is conversant with opportunities: he has studied the times and the seasons. He knows when to erect his tabernacle, and where, and he has sagacity enough to perceive the moment for retreat; to escape to a distance, and to take shelter, where the report of his intrigues may never reach him. The *rotundity* of two female saints at ——— was lately discovered: the *rounder* had disappeared.

In short, it is high time that the legislature should pay attention to the encroachments of methodism; which are most alarming. And there can be little doubt, that the hints which we have just thrown out, have a better claim to consideration, than those crude suggestions of the Edinburgh Reviewers.

[Our next article will include a review of Volumes XII. XIII. and XIV.]

An Apology for the Edinburgh Review.

(Continued from page 311.)

They simply contend that test and corporation acts are not its proper pillars of support, and that were knocking Jack of the North alive, the burden of his song would probably be "down with them, down with them, even unto the ground." Though aware that their political locubrations do actually sway the four quarters of the globe, they yet modestly remember, *O si sic omnia!* that they are but men, and can, therefore, walk the streets without turning up their noses at all they meet. To be sure, for the English Ministry, who are notoriously mere old women, they entertain a sovereign contempt; and, indeed, had not the invincible Napoleon wiser heads than theirs to contend with, we should soon probably be honoured with an army of the Thames, or an army of the Tweed. But so long as the conductors of the Edinburgh Review, the *Dii penates* of the nation, will condescend to wield the sceptre of English politics, and to oppose their diplomatic talents to his wily machinations, we may safely, I believe, set the *Great Nation* at defiance, and rest quietly in our tight little island.

Indeed I blush for the sagacity of my countrymen, that they should thus venture to attack an adversary in his strong hold.—They might as well pretend to break a spear against a battery of cannon, for so peculiarly gifted are the Edinburgh Reviewers for political discussion, that they may be said to be cut out for prime Ministers almost from their very cradles. In fact, they seem possessed of an intuitive knowledge, both of all that has been done, or that is about to be done. For, though placed, as they ingenuously confess, on the

"mere threshold of Continental politics,"* they are yet able to see far and wide, and to command the whole civil and military prospect. After volunteering their services to demonstrate how sadly affairs are managed at home, they kindly point out to us the mode of rectifying our disasters, and of retrieving our injured honour abroad. Thus they tell us (and to be sure its all as clear as the sun at noon day,) how we should have fought our battles in Spain, how we should have aided our allies in Portugal, in what manner we should have co-operated with the gallant King of Sweden, and by what means we should have curbed the folly of the imperial Driveller of the North. They then treat us with a ludicrous exhibition of what Napoleon would have done with the assistance of an English Ministry, and what he has managed to effect without it.† In short, be the subject what it may, they do trim it over most completely, that's certain. While holding forth on diplomacy, you'd fancy they kept the keys of every Cabinet in Europe. When employed on money and exchange, they are the political economists of the Realm. When discussing the principles of gravitation, even the Plumian professor himself must acknowledge, that he is fairly foiled at his own weapons; and as for the society for the Suppression of Vice, to the utter shame and confusion of its members, they prove to you that a combination of perjured attorneys, and fraudulent bankrupts, understand more of the real nature of virtue.‡ So that you see very little regard is to be paid to the unfounded insinuation of the Poet, that 'one science only will one genius fit;' for, like Goldsmith's Village Schoolmaster, they are qualified for a touch at every science,—aye, and can pepper them over pretty smartly too.

Lands he could measure, terms and tides presage,
And ev'n the story ran that he could gauge.
In arguing, too, the parson own'd his skill,
For ev'n, tho' vanquish'd, he cou'd argue still;
While words of learn'd length, and thund'ring sound;
Amaz'd, the gazing rustics rang'd around,
And still they gaz'd; and still the wonder grew;
That one small head cou'd carry all he knew.

Deserted Village.

When, therefore; we perceive the little attention men are disposed to pay even to the sublimest speculations, and how they still prefer 'the road to ruin' in spite of every prophetic warning; neither altering their course, nor, as it should seem, much solicitous about the consequences, plainly as that course is pointed out to be erroneous, and those consequences to be fatal; it almost makes one a convert to the Poet's fearful surmise, that an unseen power spurned underfoot the awful fates of Rome, and that there are spirits above envious of the grandeurs here below.

* Edinburgh Review, No. 24. 443. † Ibid. No. 25, Art. 14.

‡ Ibid. No. 26. 335.

Usque adeo res humanas vis abdita quædam
Obterit, et pulchros Fasces, sævasque secures
Proculcare ac ludibrio sibi habere videtur.

Lucret. l. 5.

For there is, otherwise, no tolerable account to be rendered how men, who display such stores of legislative erudition, combining within the pages of a Quarterly Review, the policy of ancient, and the machiavelism of modern, times, should yet no more be listened to, than a Borough Member of the House of Commons. Surely the "Age of Reason" must be waning apace, when even these cockerel Talleyrands of the North, in all their pomp and pride of argumentation, cannot bring the Swinish multitude back to common sense, nor so much as persuade a drowsy Ministry that they are "wandering in a world of enigma,"* and that their discussions in the Cabinet are mere conversations in their sleep.

As firm patriots, however, they will, I hope, still hold on in their course; and, like Cassandra, continue to prophesy for the good of an incredulous and ungrateful country. Above all, they must not suffer their noble spirit to be cast down by this astonishing general apathy; but rather, with redoubled vigor, let "the walls of St. Stephen resound with—wha wants me,"† conscious that "a favourable occasion" will soon present itself of indulging in their darling declamation. And let them not be deterred by the idle cry of no political cant,—no elucidations of the state of Ireland,—no *Lettre aux Espagnols-Américains*,—no *Code de la Conscription*,—no expeditions against Copenhagen; for though, to be sure, the *Edinburgh Review* may be a little like Pompey's feast at Epirus, a collection of many dishes of seeming variety, but, in fact, all made out of one hog, and, of course, nothing but *pork* differently disguised; yet, as has been pleasantly enough remarked, "there's an excellent variety of sauce."‡

Indeed I know of no subject that so well tallies with the daring genius of our Northern Reviewers as that of politics. And to this study, too, existing circumstances are, luckily for the display of their talents, peculiarly favourable; for it is a remark made by one of their popular writers, that "the times of regular government, and polished manners, are to be wished for by the feeble and weak in mind; but an *unsettled* state, and those convulsions that attend it, is (are) the proper field for an *exalted* character, and the exertion of *great parts*. Merit there rises always superior."§ Not unmindful, therefore, of their own importance in the revolutionary order of the day, they fix upon a mode of composition that is best fitted to the development of their Herculean powers. Men, measures, Ministers,--- every thing, in short, 'rotten in the state of Denmark,' they attack, and that, too, with as little "management and reserve in their language"||

* *Edinburgh Review*, No. 24. 356. † *Antijacobin*, June, 1807.

‡ *Tale of a Tub*. § Blair's *Dissertation on the Poems of Ossian*.

|| *Edin. Review*, No. 24. 432.

as a Crown and Anchor orator could wish for. To be sure, I will not say, that as "men, whose trade is rat-catching, love to catch rats,"* the politician, who fancies all wrong, may not secretly be delighted with actually finding all wrong, and may even occasionally wish for disaster that he may indulge in invective, as Cardan, we are told, having fixed the time of his death, abstained from food that his prediction might be fulfilled. But this is a mere extraneous circumstance, and can make nothing against the general benefits of free and easy discussion. We live in a land of liberty, my boys! but we should not live in a land of liberty long, if the freedom of the Press was not all alive at fair Edinburgh Town, and democracy a shorter cut, in a Barrister's road, to the Temple of Fame, than Coke upon Littleton.

Proceed then, O ye glory of your times! and persevere in your path to immortality, though earth gape to devour you. Revolutionize the dull minds of your countrymen, shew them 'the kingdoms of the world,' and the glory of them,' and tell them how to come in for them, if they will only away with all "vassal feelings"† of subjection to "the powers that be," and fall down and worship the dear philosophical divinity of reason! Never stand toying with conscience, and manifesting any "painful anxiety to ascertain the exact truth of doubtful passages, and the probable motives of ambiguous actions;"‡ but, embracing some future opportunity "to verify the particulars narrated,"§ touch them off with "thoughts that breathe, and words that burn," and leave them to find out the authenticity of the statement as they can. The divinity of reason will dispense with punctilios in politics, and a sic me Deus adjurat et omnes Sancti, is sufficient authority for any assertion. Be the subject, therefore, what it may, whether an Asiatic research, a History of the Slave Trade, an Edition of Dryden, or a Tale of Flodden Field; in some part or other of the critique, let the cloven foot appear; and so put your heart and soul into the act, and fulminate upon the darling topic, that seized, at length, like the Macedonian Conqueror, with a noble madness, you may actually fancy yourselves under the process of deification:

Assume the God,

Affect to nod,

And seem to shake the spheres!

But it is time to dismiss this futile objection, of which our adversaries are now, I suppose, pretty well ashamed. At any rate let them not imagine that their sarcastic insinuations of want of principle, and of the Edinburgh Reviewers, "finding assertion infinitely more convenient than proof,"|| will give them a moment's uneasiness. For, alas! so alive are they to the anxiety created by their own statements, and so lost to every thing but "the dreadful crisis which is preparing for us,"¶ that, whether you call them Popery,

* Edinburgh Review, No. 26. 338. † Ibid. ‡ Ibid. No. 24. 285.

§ Ibid. || Antijacobin, July, 1808. ¶ Edin. Review, No. 26. 461.

or no Poperymen, Jacobins, or Antijacobins; whether you tax them with jumping for King George, or Buonaparte; whether you deem them, like the melancholy minstrel, 'wond'rous wise,' or actually believe them 'mad,' is a matter of no consequence. They are "too much occupied with honest anxiety, even to be conscious of the contempt with which, at another time, they might treat such insinuations."* There's blood for you.—Do you think calumny will ever stick to patriotic spirits like these? Cease, then, your impotent attacks, for 'vital in every part,'

'All heart they live, all head, all eye, all ear,

'All intellect, all sense!'—*Paradise Lost*.

Let us forbear, then, to dictate to the philosophic mind in what manner it should employ itself. Every man can best appreciate the peculiar adaptation of his own talents.—*Navita de ventis, de tauris narrat arator*.—*Ememorat miles vulnera, pastor oves*.—*Propert*.

The Edinburgh Reviewers feel where their strength lies.—Like Milton, they seem sufficiently acquainted with their own energies, and know what nature has bestowed upon them more bountifully than upon others,—“the power of displaying the vast, illuminating the splendid, enforcing the awful, *darkening the gloomy, and aggravating the dreadful!*”† Who then can blame them for making, in this instance, at least, “their strength their law.” Did Delilah do well to cut off Sampson's hair, and to turn him out as sport for the Philistines?—How then can we wish to rob the Edinburgh Reviewers of this cream of their criticisms? Give up their politics, indeed! No, no; stick to your sheet anchor, my boys, say I; and be assured that, by an active hostility against the drooping, half measures of the British government, you will command, with Colonel Wardle, addresses from all quarters; and, like the French invincibles, cover yourselves with glory!

Having thus put to silence, as I humbly hope, a couple of meddlesome objections, my business brings me to a third, which, on account of its comparative insignificance, I shall presently dispatch: “I have long perceived,” says a writer in the Antijacobin, “that the object of the Edinburgh Review is to run down all literature that can come into competition with Scotch literature.”‡ And another of these snarlers, who, by the bye, has the effrontery to sign himself *Amicus*, very consistently, with the spirit of a friend, presumes to ask, “Will they (the Edinburgh Reviewers) be angry if we suggest, that, generally speaking, when the name of the author, or the printer, is *National*, we have but little doubt that panegyric will ensue?”§ Surely impotent malevolence could alone have suggested such a ground of crimination. However, as reproof should, in no case precede inquiry, let us briefly examine the foundation of this censure.

* Edinburgh Review, No. 26, 462. † Johnson's Life of Milton.

‡ Antijacobin, Nov. 1804. § Ibid. June, 1807.

That there is, indeed, a sort of national egotism (allow me the expression) which runs through the whole tenor of this celebrated performance, must, I think, be allowed. But, this is no impeachment of their integrity or taste. Are the Edinburgh Reviewers creators of mind? Is it any fault of theirs that the South is less prolific in genius than the North? We may expect shortly, I suppose, to have it objected, that the Scotch are too stout and rawboned a nation; and that it would be more becoming, to reduce themselves, by way of assimilation, to the effeminacy of a Bond-street lounge. To come, however, to the point at once. I will even grant you, without further dispute, that nothing does seem to go down with the Edinburgh Reviewers but Scotch literature; and for this very sufficient reason, that nothing but Scotch literature deserves to go down with them. What learning have we, what politics, what poetry, worth speaking of on either side the Thames? Have not the gentlemen north of the Tweed monopolized the whole circle of arts and sciences? The Simpsons, Blairs, Robertsons, the David Humes, the Adam Smiths, the Walter Scotts;—Whom have we to oppose to this batch of Caledonian worthies? Hyperion to a Satyr would not be a greater burlesque upon comparison. With, perhaps, the solitary exception of ———, But I will mention no names.—I will not insult over departed greatness.—I will spare England her blush.

In one respect, indeed, the supremacy of the Scottish nation is, I believe, universally conceded. All their physicians flock to us—none of their physicians return. Like the subtle Patriarch, they set up their staff on this side Jordan, and presently become ‘two bands.’ And as for Diplomas, bless you, Galen’s incantation for a bone in the throat, or a ding dong, *repetatur tertia quaque hora*, is as good as the best; for as the Laureola is famed among old women for working either upwards or downwards, according to the manner of stripping off its leaves; so do these Hippocrates from the Tweed manage to worm themselves into practice whether they kill or cure; and so high an opinion do the good natured people of the South entertain of whatever is imported from a far country, that a Scotchman may do more for them with a clyster and a pair of bagpipes, than an English physician with the *materia medica* and Sydenham at his fingers’ ends. Grave experience will now and then effect much; but, trust me, the “*sublime unintelligible cant*” of the profession will, at all times, accomplish a vast deal more.

It is idle, however, in the extreme to refuse them the meed of praise upon every subject connected with the best interests of literature. In the grand departments of knowledge, Caledonia stands nobly insulated; and, even in the minor affairs of human ingenuity, it is still *O rare Scotland for ever!* Who lays claim to the invention of the steam engine? * Who reformed the costume of the stage long before Mr. Kemble flourished? † Who was the first practical

* Edinburgh Review, No. 26. 311. † Ibid. No. 24. 466.

dabbler in the gas lights? * Who wrote "a little book, published a few years ago at *Edinburgh*, (mark that) containing more of valuable thinking on constitutional legislation than most other books?" †, Spring they not all from the same happy and highly-favoured soil? Far, indeed, are they from imitating the suspicious temper of the stiff-necked race, and asking, 'Can there any good thing come out of Nazareth?' on the contrary, they are firmly persuaded that there is no good thing to be found but in Nazareth.

There is another circumstance, which it may be proper bare to notice, as apologizing, in some measure, for this extreme susceptibility of local attachments, which, it seems, their enemies are so ready to mistake for "a determination to disparage all that is excellent in English literature." ‡ It is a duty, where we are our ourselves filled with a flaming ardour, to counteract, as far as possible, the neglect, and ungrateful torpidity of others. Now as Mr. Scott is accused of introducing "scarcely one trait of true Scottish nationality" into his whole exquisite poem of *Marmion*, and is so stupidly philanthropic as to forget to bestow a single "expression of admiration for the beautiful country to which he belongs," § his Reviewers feel themselves, on that very account, more imperiously called upon to supply the omission. Mr. Scott, it is to be hoped, will be thus better taught the duty of a *solicitor*, and when he next essays his art to take captive the whole British Empire, will follow the example of the learned *Æolists*, and perform his adorations, in due solemnity, to the *Almighty North*,—that ancient deity had in veneration by all the *eggs* inhabitants of *Megalopolis*.—*Omnium Decorum Boream maxime celebrant*; || for there, and there only, is to be found a concentration of all the virtue and abilities of the realm. Have not we Scotch ministers, Scotch judges, Scotch lawyers, Scotch doctors, Scotch every thing?—Why then, I say, the *Edinburgh Reviewers* do not take too much upon them from this proud pre-eminence.—They have a right to look down on us, they have a right to be partial in their strictures, they have a right to be *Scotch all over*. Who shall presume to dictate rules for modest deportment to *Christophorus*, *Theophrastes*, *Paracelsus*, *Bumbastus*? Has not philosophy bestowed upon them her star and garter, and adopted them as knights of her train. No wonder then, that, viewing themselves in her fascinating looking-glass, they learn the swagger of magisterial importance, and believe themselves to be as great in the eyes of the world as they appear in their own.

Give yourselves no trouble, therefore, my beloved countrymen, about precedence in literature. In the ball-rooms at Bath you may soon find a beau Nash for master of the ceremonies; but if you aim at an introduction to the court of Apollo, behold your Sir Clement Cottrell in the *Edinburgh Reviewers* alone! No one can determine

* *Edinburgh Review*, No. 26. 493. † *Ibid.* No. 26. 309.

‡ *Antijacobin*, June, 1807. § *Edin. Review*, No. 23. 18.

|| *Swift's Tale of a Tub*.

a point of literary etiquette with equal felicity; and it would be as great madness to expect celebrity without their countenance, as to hope to preach before royalty without a *Congé d'elire* from Mrs. Clarke. They can inform us who first, who last, are invited to grace the banquet of the gods.

Suamius Ego, et prope the viscus Turinus, et infra,
Si memini, varius. — Hor.

In short, the criticisms of the Edinburgh Review are not to be called in question by our jealous suspicious; and to allege that they are partial to their own countrymen is merely to acknowledge, that, without the intervention of any second sight, they can intuitively discover the preponderance of Scotch merit, though, like the violet, it hides its lowly head, and disclose its existence only by its fragrance.

But I come now to a more serious objection, or rather to a *lerna materum*, a cloud of objections with which the enemies of sound literature have thought proper to pester the public. In the Antijacobin Review, ever the vehicle of attack upon transcendent speculation, it is asserted, "that the Edinburgh Review, instead of bestowing praise where due, makes war on the whole host of authors, and mangles them without mercy for the amusement of the public."* And its writers are further accused of "labouring to find fault,"† and of being "eager to find fault, indifferent whether they are right or wrong."‡ Moreover, "indiscriminate scurrility"§ is said to be their characteristic, and which they pour, in particular, "on every work of merit."|| In short, by "garbled statements, rash assertions, pointed invectives," wilful misrepresentations,"¶ and a skilful habit of "proportioning the decision of their tone to their ignorance of the subject."** This "heretical, but, alas! popular work," has, too, unfortunately, succeeded in "the art of giving interest to indiscriminate abuse."††

Merit, in a world like this, will never be without its mortification. — Que se fait brebis le loup le mange. Here is, indeed, such a harvest of spite, that I hardly know where to put my sickle in first. Besides, the calumny is of so broad and overwhelming a nature, that it becomes difficult to rebut it by any of the usual modes of modest defence. Unreasonable men, to be sure, will expect unreasonable things; but though Xerxes, we are told, whipped the sea, and writ a challenge to Mount Athos, it yet by no means follows, that I am bound to imitate so illustrious an example, and, like the Thracians, shoot my arrows against Heaven because it thunders and lightens. Though, however, I am not very fond of opposing myself to a host of nobody knows who, and am no Hercules either to overcome the Nemean Lion, or to cleanse the Augean stable, I will yet, barring these fool-hardy labours, do what I can against this rabble of-revilers.

* Antijacobin, June, 1807. † Ibid. ‡ Ibid. § Ibid.

|| Ibid. Nov. 1807. ¶ Ibid. June, 1807. ** Ibid. July, 1808.

†† Ibid. Feb. 1807. §§ Ibid.

Now as two of a trade can never agree, I don't wonder that the Antijacobin should give circulation to such a pack of slanderous reports; but, I confess, I do much wonder that any person of plain common sense should lend an ear to them. Before "the flippancy and injustice of the beardless critics of the Edinburgh Review" * are too strongly insisted upon, before they are advised to write for the future "with more caution and less pertness," † let us recollect their own excellent remark, that "timidity is a much more universal and powerful source of human misery than rashness." ‡ Let us also bear in mind that "the VINDICATORS OF NEWTON" § scruple not to acknowledge that there are in the world "many powerful understandings;" || and that they even go so far as to confess, that, among these, there may be men actually "wiser than themselves." ¶ And don't they pay these aforesaid powerful understandings the compliment to declare, that they shall resume their speculations upon a certain important subject, only upon condition "of its seeming to them that any good is likely to be derived from it?" ** Now where prey is the pertness and presumption of all this?

(To be Continued.)

MISCELLANIES.

English Chapels in Scotland.

To the Editor of the Antijacobin Review.

SIR,

Having for several years past been a reader of your Critical Journal, I invariably found much pleasure in perusing your vigorous and manly sentiments in favour of Church and State. My wish to support the Episcopal Church, as established in England and Ireland, and as now tolerated in Scotland, is sincere. I therefore beg leave, through the medium of your Journal, to inform the public concerning the anomalous state of some of the Clergy in Scotland, pretending to be English Episcopalians, though acting in direct opposition to the leading principle of Episcopacy.—Not being a clergyman myself, I cannot speak positively as to the terms of the ordination of a Clergyman when ordained by his Bishop; but I presume, as Episcopacy implies, the Clergyman is bound to recognise the jurisdiction of the Bishop within whose diocess he officiates. The excellent form of prayer, prescribed by our common prayer book, seems also to imply, that the Clergyman who uses it is a component part of the Episcopal Church, and as such prays for his Bishop.—A few Clergymen, however, who were ordained in England, and

* Antijacobin, July, 1808. † Ibid. June, 1807.

‡ Edinburgh Review, No. 26. 303. § Ibid. No. 25. 109.

|| Ibid. No. 26. 311. ¶ Ibid. ** Ibid. No. 26. 308.

who are now settled in Scotland, recognise no such principles in practice; they acknowledge no Bishop. They consequently receive no visitation from any Bishop. They are without that advice and assistance which the Bishops give in their charges, and their congregations are without the benefit of confirmation. By remaining in this state, they sow schism in the Episcopal Church, and relapse into the state of Independents. For the doctrines which such Clergymen preach they are responsible only to the people.—By contemplating such practices it is not difficult to foresee the evils which ensue.—The Established Church, as founded upon episcopacy is subverted; and that purity and integrity of doctrine, which an established Church is best calculated to support, yields to the dangerous and ever-changing opinions of Independents. These Clergymen, though they recognise not the authority of any Bishop in practice, yet, as already noticed, use that form of prayer in the Common prayer Book, which implies that the Clergyman is under the Bishop's authority, and that both bear a mutual relation.—These Clergymen, therefore, disclaim in practice what they virtually approve of in their ordinary form of prayer. Their Service in Church thus becomes a solemn reproach upon their practice.

It is curious to consider the argument by which such Clergymen endeavour to vindicate their conduct. Some of them gravely assert, that they are connected with the Church of England; and others maintain, that they have remained several years past in their present situation, and have felt no inconvenience. Hence they infer, that there is no necessity for a change. The former argument, if argument it can be called, is too trifling to merit consideration; for in the same manner as an ordinary Clergyman is limited to his parish, so is the jurisdiction of the Bishop confined to his diocese. It is, therefore, foolish to assert, that the Bishop's power, in his common functions as a Bishop, exists beyond the limits of his diocese.

As to the latter ground of defence assumed by these Clergymen, it admits of as easy refutation as the former. It is well known that, before the Revolution in 1688, episcopacy was the established form of Church government in Scotland. The mouldering ruins of many venerable fabrics afford a melancholy attestation of its once being so. Upon the succession of the Brunswick family to the throne, the nation on the whole was much benefited; yet it cannot be disguised, that, at that period, some partial misfortunes existed. A few were founded upon scruples of conscience, which every one knows, who is but slightly versant in the history of his country. Every liberal and intelligent mind must, however, respect the men who bottom their conduct upon conscience, and cease loading those with evils who wish with so much sincerity to do their duty. From these misfortunes, solely, Clergymen ordained in England were introduced into Scotland.—Now that these misfortunes have happily terminated; so, as a consequence, must those Chapels cease to exist in their present anomalous situation of which these misfortunes were the cause.

In the same manner as a partial and temporary measure only continues during the subsistence of the transient evil it was formed to

check, against such Clergymen, recognising the authority of the Scotch Bishops, there cannot now exist the smallest objection. The Episcopal Clergy of Scotland are a respectable and enlightened body of men: in loyalty and attachment to their King, they yield to none. Some of them, now venerable from age, recall to us the remembrance of some of the ancient fathers, who were respected for their piety and learning. Others are celebrated for their various and extensive erudition, and many for their classical and elegant attainments. Their doctrines and principles are precisely the same as adopted in the English established Church. They subscribe the articles of the Church of England. Several English ordained Clergymen, officiating in Scotland, sensible of their awkward and disagreeable situation, have acknowledged the authority of the Scotch Bishops. And one Clergyman, ordained in England, now discharges, with much credit to himself, and with much of the public approbation, the duties of a Bishop in the Scotch Episcopal Church.

Those Clergymen ordained in England, and who officiate in Scotland, without recognising the authority of any Bishop, have been strenuously recommended to unite with the Scotch Episcopal church, by the first Dignitaries of the Church of England. Bishops Horsely, Porteus, and Huntingford may be mentioned as three out of many. Dr. Grant, an English-ordained Clergyman, late at Dundee, sometime ago published a pamphlet under the curious title, "An Apology for continuing in the Communion of the Church of England." Regarding this Pamphlet Bishop Horsely wrote a Letter to Dr. Grant, from which the following is an extract:

REV. SIR,

"It has long been my opinion, and very well known, I believe, to be my opinion, that the laity in Scotland of the Episcopal persuasion, if they understand the genuine principles of Episcopacy, which they profess, ought, in the present state of things, to resort to the ministry of their indigenous pastors. And Clergymen, of English or Irish ordination, exercising their functions in Scotland, without uniting with the Scottish Bishops, are, in my judgment, doing nothing better than keeping alive a schism.—I find nothing in your tract to alter my mind upon these points."

I therefore trust, Sir, you will give insertion to this paper, or something of your own upon the same subject, that Clergymen ordained in England may no longer come to Scotland in the Character of Independents, and violate Episcopacy by disclaiming the authority of our Bishops, and thereby forfeiting to themselves and Congregations many inestimable benefits. The evil stops not here; these English ordained Clergymen are prevented from acting upon their own opinion—nay, obliged to do things in opposition to it—for, as the Chapels are under managers, the latter, conscious that they want the authority of the Bishop, make the Clergyman a very manageable person, from the nature of their agreement. Suppose

the Clergyman be promised 140*l.* per annum ; the managers, by their legal obligation only bind themselves for 100*l.* the surplus 40*l.* is given as a gratuity. When the Clergyman displeases, they threaten a reduction to the 100*l.* In this way the Clergyman is kept in constant apprehension, and obliged to make sacrifices of his opinions unbecoming his situation.

Episcopal Chapels, which are not obedient to the Scottish Bishops are as follows, viz. St. Paul's, Aberdeen ; St. George's, Edinburgh ; Leith, Dr. Grant, late of Dundee ; one in Montrose ; and about five others upon a smaller scale.

AMICUS.

Edinburgh, April, 1809.

We have very often directed our attention to this very important subject ; but the position advanced by our Correspondent is so clearly sound and stable, that it can require no additional support from us. We have no hesitation in saying, that Clergymen of the Church of England, who officiate in Episcopalian Chapels in Scotland, and refuse to subject themselves to the lawful authority of the Scottish Bishops, are guilty of a gross breach of their duty, in affording, by their own example, encouragement to that "*Sin of Schism*" which it is their peculiar province to repress in others, by every practicable means.

EDITOR.

To the Editor of the Antijacobin Review.

Popish Decrees and Polity.

SIR,

Having seen a list, or tariff, of Popish indulgences, inserted in your Number for July last, at the instance of a *Friend to Old England*, I request you will add the following observations thereon, and on other doctrines, of the Romanists. Absolution in the Romish church, for crimes, how atrocious soever, became so common a practice, that, at last, a book was published, entitled "*Its Chancery Taxes*," in which was stated every sin that a person could commit, with the sum annexed for which he could obtain absolution. An edition of this book was published at Rome, in the year 1514, and was entitled, "*The Chancery Taxes*, printed by Marcellus Silber, alias Frank, at Rome, in the Campus Floræ, anno domini 1514, is happily completed." Another edition was published at Cologne, in the year 1514, by Goswin Calimus.—It was reprinted at Paris, in 1570, by Toussaint Denis, St. James's Street, with this title:—" *Taxæ Cancellariæ, Apostolicæ, et taxæ pænitentiaræ.*" An edition, published by Stephen du Mont, bookseller at Boisleduc, in the year 1664, was compared, word for word, with that printed at Rome, by the town clerk and two echevins thereof, who attested its accuracy. The Protestant Princes of Germany published an edition of it, and inserted it among the causes which they assigned, for rejecting the council of Trent.¹ It was published, at Venice, in the sixth volume of the *Oceanus Juris*, in 1533, and again in the fifteenth

¹ See Heideggeri *Myster. Babyl. magnæ*, Tom. II. p. 350, et seq.

volume of the same collection, in 1584. Crimes, which would make human nature shudder, with the sum annexed for which they were pardoned, are set forth in that volume of impiety; but it should be more alarming to Protestants, that treason and murder, in certain cases, are not only pardoned, but are recommended, as a religious duty, to the votaries of the Romish church, by different general councils, by decretal epistles of the Popes, and by their canon law. By the third canon of the fourth Lateran council,¹ A. D. 1215, a full remission of sins is affirmed to those who shall extirpate heretics. The third council of Lateran² decrees the same; and so does the general council of Sienna.³ By the fourth Lateran council, can. 3, all Archbishops and Bishops are required to inquire after heretics within their dioceses, and to compel the civil power, under pain of excommunication, to extirpate them.⁴ The council of Constance decrees the same.⁵ If the Temporal Lord, being required, and admonished, by the church, neglects to extirpate heretics, his subjects are discharged from their oaths of allegiance, and his territories are to be seized by Catholics, who shall enjoy them, provided they extirpate heretics.⁶ The general council of Constance decrees,⁷ that all heretics, their followers, defenders, and partakers, even though they shine in the dignity of Patriarchs, Archbishops, Bishops, Kings, Dukes, or any other title, shall be publicly pronounced excommunicate, every sunday and holiday; and the Archbishops and Bishops are required, under pain of excommunication, interdict, and deprivation, to proceed against them, by imprisonment, corporal punishment, and such penalties as are usually inflicted by the church on heretics. These councils are confirmed by the general council of Trent, which declares, that the fourth Lateran is defined to be the *voice of the whole church*. By the council of Basil it is pronounced, that it would be a most pernicious error to admit that a General council could err.⁸ It is also declared, by the same, that it would be blasphemy to say so.⁹ By the same it is decreed,¹⁰ that it would be blasphemy to assert, that the canons, sentences, and decrees, of General councils were not dictated by the Holy Ghost. The council of Trent decrees, "Be it therefore known to all men, that the most holy canons are to be exactly, and, as far as possible, indiscriminately observed by all."¹¹

I shall now give some specimens of the decretals of the Popes, and the canon law of their church.—

Gregory VII pronounced, in the eleventh century, that all those who are bound to excommunicated persons, are absolved from their fidelity and obedience, though bound to them by duty or by oath.¹²

¹ Concil Later. quartum, Tom. XI p. 149, apud Binium.

² Idem. Tom. VII. p. 662. ³ Idem. Tom. XI. p. 368, 369.

⁴ Idem. Tom. XI. part I. p. 152. ⁵ Idem. Tom. VII. p. 1120.

⁶ Idem. p. 148. 149. ⁷ Sess. 45, apud Binium, Tom. VII. p. 1125.

⁸ Idem. Tom. VIII. p. 128. ⁹ Ibid. p. 131. ¹⁰ Ibidem.

¹¹ Sess. 25, cap. 20. ¹² Decret. par. 2 La. cons. 15, quart. 6.

Urban II. determines the same; ¹ "for they are not obliged to keep that *fidelity inviolate*, which they have sworn to a *Christian Prince*, who opposes God and his Saints, and despises their precepts."

Gregory IX. in the thirteenth century, agrees with his brethren, for he says, "As it known to all men, who are under the dominion of heretics, that they are set free from every tie of fidelity, and duty, to them; *all oaths*, or *solemn engagements* to the contrary, notwithstanding."²

When Innocent IV. in the year 1245, assembled a council at Lyons, in which the Emperor Frederick II. was pronounced guilty of heresy, and deposed, it was decreed, "that, by our sentence, we deprive him of all honour and dignity, *perpetually absolving all his subjects from their oaths of fidelity to him*, and, by our apostolical authority forbidding them to acknowledge or obey him." All oaths made contrary to the interest of the church, and which tend, in any manner, to the support of heresy, are declared, by the canon law, to be null and void.³ The canon law is full of constitutions, declaring that, "when the things of God are treated, the King must subject his will to the will of the Priests, not prefer it before them; that the law of Christ subjects Kings to the Priesthood of Christ, and puts them under their tribunals."⁴

Boniface VIII. says, in one of his decretals,⁵ "We declare, define, and pronounce it to be necessary to salvation, that every human creature should be obedient to the Roman Pontiff." When Pope Martin V. was sending his nuncio to Constantinople, he assumed the following title in his instructions⁶ to him: "The most holy, and most happy, who has the heavenly power, who is Lord upon earth, who is the successor to St. Peter, the Christ, or anointed of the Lord,—the Lord of the universe, the father of Kings, the light of the world, the sovereign Pontiff, Martin the Pope." The General council of Florence, in the year 1439, gives nearly the same titles to the Pope;⁷ and so do the fourth and fifth Lateran councils.⁸

It was decreed, by Pope Urban II. in the council of Clermont, in the following words, "Let not any bishop or ecclesiastic promise allegiance to a layman."

The following immunities of the clergy are established by General councils, and Papal constitutions:—

That they take no oath of allegiance to their Prince; and that they are exempt from all jurisdiction to the secular magistrate.⁹ That the Pope may absolve persons from their oaths of allegiance.¹⁰ That Catholics are absolved from all oaths of allegiance to an excom-

¹ Decret. pars. 2. La. cons. 15, quart. 6. ² Decret. Greg. lib. 5. tit. 7.

³ Decret. lib. 2. tit. 24, cap. 27, Ibid. cap. 21.

⁴ Decret. pars. I. dist. 10, cap. 3, Decret. I. dist. 96, cap. 11, 12.

⁵ Sent. decret. extrar. lib. I. ⁶ Raynaldus ad, an. 1422.

⁷ Concil. Florence, decret. 4. ⁸ Sess. II, and Sess. 7, and 9.

⁹ Concil. Later. can. 43, and Gratian, can. 16, quart. 6, f. 185.

¹⁰ Idem. can. auctoritatum.

communicated person; and it is their duty not to yield him any obedience.¹ That they pay no taxes of any kind without the Pope's leave.² That the clergy are not subject to the King, but the King ought to be subject to them.³

The council of Trent has confirmed all these canons, to the rigid observance of which all Popish Priests are sworn by an oath, which we gave in our 126th number for December last. In it they promise "to receive, and profess, all other things delivered, defined, and declared, by the Sacred canons and General councils, and particularly by the Holy council of Trent;⁴ and to reject, condemn, and anathematize, all things contrary thereto, and all heresies which the church has rejected, condemned, and anathematized." In the concluding paragraph he promises thus: "I will be careful that they be held by, taught and preached to, my parishioners, or those the care of whom shall belong to me in my function." After this, can we be surprised at the deep-rooted disaffection of the Irish Papists, for above two centuries, which rendered them so sanguinary in 1798, and in 1803; and which makes them firmly attached to the French at this time?

In addition to these melancholy proofs of the existence of such impious principles at present, we have the assurances of some of their most eminent divines, and most strenuous advocates.

The Reverend Charles Plowden, a Popish Priest, who lives, and officiates, at Bristol, published a tract, in London, in the year 1790, entitled, "Considerations on the modern opinion of the fallibility of the Pope." In this he endeavours to defend his infallibility, and to prove that it is not dangerous to civil government, and that it is particularly advantageous to the English Catholics. He says, in page 31, "The Bishops of all nations, from whom we have received our faith, conceived the infallibility of the Holy See, in dogmatical questions, to be as necessary for the constitution of the church, and the preservation of faith, as councils themselves. This tribunal is necessary to the constitution of the church, it is visible, it always exists, and its authority is infallible in spite of modern prejudices. Hence we consider its decrees, on matters of faith and morals, as irrefragable decisions."

He says, in page 44, that "appeals to future councils from dogmatical decrees, which the church has accepted, are illusory and schismatical." In page 30, he says, "that true councils represent the whole church, and are certainly infallible;" and "that the judicial decrees of Popes, addressed to the churches, in form of decisive judgments and rules of faith, enjoy the same privilege."

Mr. Francis Plowden, his brother, and bred with him at St. Omer's, in the school of Ignatius, says, in his case stated, published, in London, in the year 1791; "the decrees of a General council, in matters

¹ Council Later. can. sanctorum. ² Fourth Concil. Later. cap. 46.

³ Decret. lib. I. tit. 33, cap. 6.

⁴ Which ratifies and confirms the whole of them.

of faith and morality, when approved of by the Pope, and received by the church, are not liable to deceit or error, and that all Roman Catholics are obliged implicitly to adhere to them." In the same work he says, "If any says, or pretends to insinuate, that the modern Roman Catholics differ, in one iota, from their ancestors, he either deceives himself, or he wishes to deceive others; *Semper eadem* is more emphatically descriptive of our religion than our jurisprudence." Such are the incitements held out to us, to give political power to the members of his church, and to admit them into the confidential departments of the state! Mr. Plowden wrote an historical view of Ireland, which was a mass of gross inconsistencies, errors, and deliberate falsehoods, which we detected, exposed, and refuted. What else could be expected from a person, whose mind was clouded with prejudices, and warped by Popish bigotry.

The Reverend Doctor Milner, a Vicar Apostolic in the Romish church, says, in support of the Papal supremacy, in page 97, of his ecclesiastical democracy, "But to appeal to a still more clear, as well as certain authority, I mean the unerring voice of the whole church, delivered in her General councils, I ask whether the fourth council of Lateran, called, by way of distinction, the *Great council*, has not decided that the Roman church, by the ordinance of God, has the supremacy of ordinary power? I ask whether the General councils have not held the same language?" and, in particular, whether that of Florence has not decided, that the Roman Pontiff has received full power from Christ, to feed, rule, and govern the whole church, according as has been defined in the General councils, and as is contained in the Sacred canons."

"From this power of feeding the whole flock of Christ, and this supremacy of ordinary power, the Pope has a right of addressing his doctrinal instructions, and ecclesiastical mandates to every portion of the church, which mandates do not derive their authority from the acceptance of such portion of the church, and that if these are not opposed by the church at large, they are to be received as coming from Christ himself."

In a note on page 66, he says, "That though the council of Trent was never solemnly received in England, it is believed no Catholic will presume to reject it, either as to doctrine or discipline."

In pages 93 and 97, he quotes the councils of Constance, Basil, Florence, and Trent; and the Second council of Lyons as of infallible authority. He says, in page 178, of the persons who were executed in Elizabeth's reign, for having formed plots against her life and government,—"*those holy men*, no less than *constant martyrs*, whom Catholics, in every part of the church, have looked upon with such high veneration." In page 184, he calls them *Saint-like*

¹ He quotes, here, the "Second General council of Lyons, the General councils of Trent and of Basil." Of these we gave some extraordinary specimens.

personages. In page 192, he says, "the zeal and piety of these truly apostolical men." God protect the life of our gracious Sovereign from the effects of such incitements to acquire the honour of canonization, and to be enrolled among the elect hereafter! Traitors and assassins of heretical sovereigns, make a conspicuous figure among the Saints of the Romish calendar.

Sixtus V. excommunicated Henry III. of France, because, contrary to his mandate, he wished to spare, instead of shedding, the blood of his Protestant subjects; and for this his holiness absolved his subjects from their oath of allegiance, and ordered them to rise in arms against him. In consequence of this, having been murdered by Jacques Clement, a friar, the Pope, in a long premeditated speech, applauded the virtue and firmness of the holy Priest, declared that he would enjoy eternal happiness, and that this assassination was brought about by divine providence.¹ Balthazar Gerard, who murdered the Prince of Orange, in 1584, confessed that he was assured, previous to it, that he would enjoy eternal happiness, and be enrolled among the list of martyrs;² and Strada, a learned Jesuit, who wrote a history of the civil war in Flanders, tells us, in it, that Jaurigny, one of his assassins, "expiated the guilt of that crime, before its perpetration, by receiving the sacrament from a Dominican friar."³

The Reverend Doctor Troy, titular Archbishop of Dublin, says, in his famous pastoral letter, published in 1793; page 72; "The church is infallible in her doctrinal decisions and canons, on points of faith and morals; and, therefore, the Catholics are obliged to *adhere implicitly* to such decrees and canons of the church, assembled in General council, and confirmed by the Pope, as 'rules of faith.' " They are also obliged, in like manner, to submit to similar decrees and decisions of the Pope, when expressly, or tacitly, assented to, or not differed from, by the majority of Bishops, representing and governing the church dispersed; on these points all Catholics are agreed, as immutable articles of faith."

In a note on page 31, he states the following councils to be infallible:—the fourth Lateran, A. D. 1215, Constance 1414, and Trent 1545. I have now proved, that the deleterious principles of Popery, which occasioned dreadful calamities in Europe for many centuries, and shook our glorious constitution to its base at different periods, are still in grim repose, and ready to explode. Can any true Briton, then, be so void of common sense and patriotism, as to assent to a measure which must ultimately occasion its destruction. Our fears on this point should be increased by the following incident. The English Roman Catholics, whom we always respected, instead of being ashamed of, and shocked at, the conduct of their Irish brethren,

¹ Thuanus, vol. IV. p. 467, 468. Buckley Edition.

² Ibid. Lib. 79. Sec. 17.

³ "Non ante facinus aggredi sustinuit, quam expiatum ejus animam, apud Dominicanum sacerdotem, celesti pace confirmaverat."

have, as we are told by Doctor Milner, made common cause with them, and they have united in appointing him their agent to negotiate with government.

A TRUE BRITON.

POETRY.

Rumores vestra credulitate ne alatis quorum nemo author extabit.

LIVY.

Of matters won'drous weighty, great,
Which shook the bowels of our state,
Assist me Muse to tell ;
How Wardle firm, and Whitbread true,
Made the Treasury benchers rue,
St. Stephen's Chapel Bell.*

Who rung such changes in their ears,
Broke their rest and rous'd their fears,
Put them on burning coals ;
Unlike the merry village rounds,
Changes are here but doleful sounds,
Knells† for departed souls.

'Twas in the winter cold and drear,
When Wardle, ignorant of fear,‡
Began his bold excursion.
And Castlereagh the hour hail'd,
When York his name by all assail'd,
Might clear from foul aspersion.

Then Ferguson, Stanley, Martin, Bankes,
With Folkstone join'd the gallant ranks,§
All chosen men of might.
With legs across|| pour'd forth an oath,
To stop corruption's guilty growth,
Intrigues as dark as night.

* This bell was put up towards the end of last January at the Duke of York's expense.

† These knells are usually rung at the loss of Ministers who have been accustomed to officiate in this chapel.

‡ That the Colonel is a man of gallantry Mrs. Clarké can well evince.

§ Then did Sir Knight abandon dwelling,
And out he rode a Colonelling.
¶ From him descended cross legg'd Knight,
Fam'd for faith and warlike fight.

HUDIBRAS.

HUDIBRAS.

Burgesses, Lords, and Knights of Shires;
Bond-street Loungeers, country squires,
All came, egg'd on by duty,
French priests might canonize Joan of Arc,
They only prayed for Mrs. Clarke,
That sweet seducing beauty:

Wardle first demand my song,
Wardle right, or Wardle wrong,
It signifies but little;
Beware! The mob have raised you high,
Do not for prouder honors sigh,
Your ladder is but brittle,

Your claims to public thanks we're told,
Exceeds by far all things of old,
Your worth description flocks;
'Tis strange the city in Common Hall,
Contriv'd to stow the sum of all
Your merits in a snuff-box.

Some say, with public zeal you burn;
Others, you only serv'd your turn,
Who can the matter settle?
All must allow at any rate,
After the enormous votes of plate,
That you're a man of mettle.

TOOK, by tedious illness cramp'd,
By mortal cheeks his ardour damp'd,
Had ceas'd to vent his gall;
The clubs distracting counsels tost,
Sedition mourn'd her hero lost,
Philosophy her all.

You, Burdett, first of all the band,
Seiz'd, with unpolluted hand,
The helm, and roused the crew;
Destin'd from a wat'ry grave,†
The corresponding clubs to save,
The patriotic few.

Waithman, your squire, of talents ripe,
Like Sancho, his mighty prototype,
Talks wholesale on commission;

* Spargere voces in vulgum ambiguas. VIRGIL.

† Our author seems to have forgotten the old adage, "He that's
born to be hang'd can never be drown'd."

He'll iack and fight a bergula hard,
But deal out speeches by the yard,*
A retail politician.

O-Whitbread, was it fair in you,
To help this heavy storm to brew,
To pull his highness down?
Should publicans his hand displace,
The sale of beer, would shrink apace
Thro' every inn in town.

Ungrateful man, to turn and bite
From private pique, or rankling spite,
What helped you to your station;
Long has his countenance help'd the sale,
Of many a swelling tun of ale,
And rais'd your reputation.

In splendid car with laurels grac'd,
Be the patriot Wardle plac'd,
Rock of unshaken truth,
With lovely Mary by his side,
Blooming like an Eastern bride,
In virgin innocence and youth.

* What safeguard can a nation find,
Like Innocence and Truth combin'd,
What fears can Britons have,
These guardian angel's care shall drive,
Corruption from her guilty hive,
Shall nourish guard and save.

LITERARY INTELLIGENCE.

Dr. CARRY has in the press a sequel to his "*English Prosody and Versification*," viz. "*Poetic Reading made easy*," containing a selection of Poetry for Schools, with directions for the proper utterance of each line.

CORRESPONDENCE.

E. S. B. shall hear from us immediately. The work mentioned by G. G. was reviewed in the *Antijacobin* about a year ago. J. P. shall appear in our next. With the Number to be published on the first of October will also be delivered the Appendix to Vol. 33, containing the usual review of Foreign Literature, Title, Indexes, &c.

* Rumores puge ne incipias novus author habem;
Nam nulli tacuisse nocet, nocet esse locutum.

ERASMUS.

APPENDIX

TO

VOL. XXXIII

OF THE

Antijacobin Review.

Recit Historique de la Campagne de Buonaparté en Italie dans les années 1796 et 1797. Par un témoin oculaire; 8vo. pp. 286. 7s. 1808.

Historical Relation of Buonaparté's campaign in Italy in 1796-7. By an Eye-witness.

WE cannot but consider it as a most fortunate circumstance for the historian of this eventful period, that almost every year, since the commencement of the French Revolution, has produced some fresh documents of an authentic nature, some important addition to the accumulating mass of materials, which will supply him with the means of throwing a new light on its momentous events, and will enable him to place, in a new and a just point of view, the characters and the conduct of its founders and supporters, its parents and its children. If, then, every man who adds to this mass of evidence be entitled to the thanks of Europe, how much stronger claims on her gratitude has that writer whose efforts are directed to strip the very "child and champion of Jacobinism," the tyrant and usurper who has robbed her wretched inhabitants of every means of comfort, and of every source of consolation, of the mask which he has assumed; to hold him up to an indignant world in his genuine colours, and to transmit him to posterity, not such as his parasites represent him, but such as he really is.

A history of Buonaparte's campaigns in Italy, written with ability, and founded on authentic information, was published in London, about nine years ago. This work enabled the public to detect many of the impositions and falsehoods contained in the official dispatches of Buonaparté; but it is lamentable to observe, that, notwithstanding this exposure, most of the care

less historians of our own country have not scrupled to admit those dispatches as historical proofs of undoubted authority, and to make them the basis of all their narratives of the military operations in which the Corsican has been engaged. It is much to be wished, that writers of this description would attend to the just observation of the Roman orator and moralist,—“As nothing is more desirable, than to know the truth, so is nothing more scandalous than to approve falsehood, and to make it pass for truth.”

In his “Introduction,” the intelligent author of this book informs his readers, with that modesty which is generally the companion of merit, that it must be received as a *NARRATIVE*, and not as a *history*, as he has no pretensions to be placed on the list of historians. And he avows one of his principal objects to be the confutation of a work entitled “*Buonaparté’s campaign in Italy, in the 4th and 5th years of the French Republic*,” a work, printed at Paris in 1797, and containing “a multitude of lies.” By exposing the errors of this work, and by supplying an antidote to the poison so profusely employed to corrupt the sources of historical knowledge, he has, unquestionably, rendered a most acceptable service to society.

The French writer begins by stating the force which Buonaparté had to encounter at 280,000 men; whereas, it is clearly proved, that not *sixty thousand* men were ever opposed to him. At the opening of the campaign of 1796, the Sardinian army consisted of thirty thousand men, and the Austrian General, Beaulieu, had but twenty-six thousand under his command. When to these are added two thousand four hundred Neapolitan auxiliaries, the whole allied force will be found to have amounted to fifty-eight thousand four hundred men; so that the *modest* panegyrist of Buonaparté, in his account of the number of his enemies, exceeded the truth *only* by two hundred and twenty-one thousand six hundred men!!—The French army, at the lowest estimate, was equal in force to that of the allies, at the commencement of hostilities, and, as it received daily reinforcements, it soon acquired a decided superiority of numbers.

In his preliminary observations, the author relates two anecdotes of Buonaparté, which, as they are not generally known, we shall translate.—The first relates to the massacre of the Royalists at Toulon, at which Buonaparté presided. “There still exists a letter from Buonaparté to the Convention, in which he expresses his joy at not having spared *either old men, or women, or children*, and at having exterminated by the bayonet and the sword, those whom the cannon had only mutilated. This letter is signed *Brutus Buonaparte*.”—The second anecdote

refers to his formal banishment from his native country, Corsica, for a deed for which he, most assuredly, ought to have been hanged.

"It is a fact, attested by irreproachable witnesses, who were present when it happened, that Buonaparté was driven out of Corsica in consequence of a solemn decree which doomed him to perpetual banishment; and this sentence was not pronounced upon him for one of those faults which youth may render excusable, and which great actions may afterwards efface. He was banished for a crime, for a real crime, which deserved death.

"In 1792, Buonaparté, who had retired to Ajaccio, not as an emigrant from France, but as an agent of the French Revolution, endeavoured to instil Jacobinical principles into the minds of his countrymen. He experienced, however, a degree of resistance which he had not expected, and which inspired him with a thirst for vengeance. He posted an armed banditti, one night in Easter week, in the vicinity of the cathedral, with orders to fire on the people, the next morning at eight o'clock, as they quitted the church, after morning prayers. These sanguinary orders were punctually obeyed, in consequence of which many persons were wounded, and some killed. All the circumstances attending this transaction aggravated the crime, and demanded a signal punishment. Buonaparté, however, escaped with the sentence of banishment and infamy. The sentence is registered in the archives of the country; it was supported and signed by the famous Gen. Paoli, who was president of the court.—Why was so much indulgence shown? why was not the sword of justice allowed to fall on so criminal a head?—*O'utimam!*"

We wish, too; but, alas! wishes are vain! This great criminal seems to be reserved, by the inscrutable decrees of Providence, for the infliction of some more signal vengeance than the ordinary sentence of a criminal tribunal can enforce!

The first affair noticed by our author is, a partial action which took place at *Montenotte*, and which the French writer has magnified into a battle, every circumstance of which he has most grossly misrepresented. On this occasion it appears that the French were indebted for their ultimate success, (of which, however, they had very little reason to boast) to the gross misconduct of the Austrian General, Argenteau; misconduct so gross, indeed, as to render it impossible to impute it to any thing less than either *cowardice* or *treachery*. This miserable man not only disobeyed the orders of his superior officer, but deceived him in every respect. In the French account of this transaction, three Austrian Generals are mentioned as having made a very resolute defence, namely Beaulieu, who is stated to have been at the head of fifteen thousand men, and to have lately

received reinforcements; and Roccavina, and D'Argenteau, who commanded separate and considerable corps. But, says our "Eye-Witness,"—"This is all fiction! pure fiction! Beaulieu was at a great distance from the field of battle; Roccavina was not there, he having previously gone to Dego to have a severe wound which he had received dressed. D'Argenteau alone was there, with eight or nine thousand men at most, and he ran away."

If there were some traitors among the Austrians, there were many brave men who gallantly supported the honour of their country, and made the French pay most dearly for every advantage which they obtained, at the opening of the campaign. A Colonel Wokazowich, who commanded a regiment of Croats, consisting of three thousand men, had received orders to march to the relief of Dego. On the road information came to him that Dego had surrendered, and that a body of ten thousand French had left the place that morning on their way to Acqui, and had stopped at the village of Spigno, where, having plentifully regaled themselves, at the expence of the inhabitants, they had all fallen asleep in the streets. The Colonel, profiting by this intelligence, immediately marched towards the village, and, taking the enemy by surprise, killed and wounded great numbers of them, and put the rest to flight. He then advanced to Dego, of which he took possession without resistance.

Argenteau, whom he had informed of these events, and of whom he had demanded assistance, remained perfectly inactive, and sent not a man to his relief; and Buonaparté, being apprized of the smallness of his force, invested the town on every side. The brave Colonel defended it, with vigour, until convinced of the total inutility of farther resistance. He then assembled his principal officers, and magnanimously proposed to them to cut their way through the enemy's ranks. The proposal was unanimously agreed to; the gallant band marched out of the town, and took the road to Spigno. They attacked the French, who opposed their passage with the most determined resolution. The conflict was long and bloody; but the Croats at last prevailed in forcing their way through the French columns, and "covered with dust, with blood, and with honour, reached Acqui, amidst the acclamations of the inhabitants, and the plaudits of the garrison."

Buonaparté, in relating this event, with his usual address, converts this regiment of Croats into an army of seven thousand men, commanded by Beaulieu in person; and makes their amount to two thousand, although upwards of fifteen hundred of the three thousand brave fellows whom he had to op-

pose, arrived in safety at Acqui ! There was, probably, something in the name of Wokazowich, disgusting to the Corsican's ear, for it was carefully omitted in his dispatches, in which not a word appeared of the defeat of the ten thousand French at Spigno !

Soon after the entrance of the French into Italy, the King of Sardinia concluded a treaty of peace with the Republic, which left General Beaulieu with only 24,000 men to oppose the whole French army; and, consequently, reduced him to the necessity of acting purely on the defensive. In this most distressing situation, the gallant veteran displayed a consummate knowledge of the art of war; while the gross ignorance of the upstart opposed to him was manifested on various occasions.—Beaulieu's object was to make good his retreat into the Tyrol, there to wait for reinforcements, and to carry off all the magazines which he had formed for the support of his army. These objects could be accomplished only by the most judicious manœuvres, by defending the passages of rivers, and by avoiding a general action. But they were accomplished by Beaulieu. The most serious action which he had to sustain, during his retreat, was in opposing the attempt of the French to pass the river Adda at the bridge of Lodi. On that occasion, most certainly, the French troops, inflamed by brandy, displayed the greatest intrepidity, and braved the most formidable dangers; while the conduct of their commander was such as the event could not justify, and as ought to have drawn down upon him the heaviest punishment. His account of the action is one of the most false and most impudent of all his military fables. It states, that the moment his army reached Lodi, it was formed into one close column, with the second battalion, and followed by all the grenadiers, exclaiming, 'Vive la Republique!' It ascended the bridge, (Beaulieu *having drawn up his whole army on the opposite side of the river*) and the enemy opened a dreadful fire; the head of the column *even appeared to hesitate*. One moment of hesitation would have been fatal. Generals Berthier, Massena, Cervoni, and D'Allemagne, and two inferior officers, Lasnes and Dupat, perceiving this *appearance of hesitation*, placed themselves at the head of the troops, and decided the fate of the day, which was still doubtful. This formidable column overthrew every thing in its way; all the Austrian artillery was taken in an instant; Beaulieu's order of battle was broken; and it spread consternation, flight, and death, on every side. In the twinkling of an eye the enemy's army was reduced to a powder, (Eparpillée) &c.

In this account there are almost as many falsehoods as sen-

tences. Instead of Beaulieu's *whole army* being present at the action, not one half of it was there. The Austrian General had been obliged to send a powerful escort with the contents of his magazines, which he succeeded in saving; he had also detached a strong division to reinforce the garrison of Mantua; so that in fact, he had only ten thousand men with him at the bridge of Lodi, while Buonaparté's whole army was there, as is evident from the mention of all his generals as present at the head of their respective corps. Not only did the French column *appear to hesitate*, but it actually gave way, and fell back again and again. So far was the Austrian army from being destroyed *in the twinkling of an eye*, that it defended itself, most vigorously, after the French were masters of the bridge, behind some retrenchments which Beaulieu had hastily thrown up, and from which all the efforts of Buonaparté to dislodge him proved fruitless. The Austrian General maintained his ground till the following night, when he continued his retreat in good order, and without molestation. Here, indeed, Buonaparté committed an unpardonable error. With a most decisive superiority of force, he might, with ease, have cut off and taken, or destroyed, the whole of Beaulieu's little army; instead of which, he checked his troops in the career of victory, and, under the stupid pretext of allowing them time for repose, as if the Austrians were not equally fatigued, suffered his enemy to escape. To crown the whole, Buonaparté had the audacity to assert, that in this action, which he truly represented as the most severe of any which he had fought, he *lost but a few men*; and he so expressed himself "while the waters of the Adda were dyed with French blood, and while its banks were covered with the bodies of his soldiers!"

In the chapter "on the conduct of Buonaparté towards his army, and on the manner in which he maintained discipline among his troops," are some curious anecdotes respecting the diabolical profligacy of both officers and men, which, far from being checked, was directly encouraged by the Commander in Chief.—"He made this tolerated licentiousness a kind of lure to draw men to his standard; in several towns of Italy, he caused some of the most dissolute courtizans to be carried in a triumphal car, and called them *Goddesses of Nature, Goddesses of Reason*; and these Goddesses appeared in dresses more indecent than absolute nudity, and that in a country in which the climate tends to inflame the passions; and in which the eyes of men were not accustomed to such enormities."

The disgusting immorality of these licentious hordes was exceeded by nothing but their insatiate rapacity. Never, surely,

was the activity of French citizens so conspicuous as during the first campaigns in Italy. They had left their native land of anarchy and wretchedness, almost naked, and nearly famished; and Italy was held out to them, as a stimulus to their courage, as the land of plenty, in which all their wants would be supplied, and all their passions gratified. Accordingly, when they had made themselves masters of the country, they rioted in every species of licentiousness, without reserve, and without controul. They violated every thing that was sacred, every thing that was decent, every thing that was respectable. The most virtuous of the fair sex were sacrificed to their brutal lust; virgins were ravished on the altars of God; and, by a savage ferocity of mind, unknown till then, they, not unfrequently, murdered the victims whom they had previously dishonoured. All public and private property was seized, without discrimination, and without remorse, and numbers of opulent families were reduced, literally, to a state of beggary.

Two or three years after the country had been thus plundered, a book was published at Brescia, entitled, "The Romans in Greece," in which all the atrocious conduct of the French was exhibited, under Roman names; the book made a great noise, and was widely circulated. The character of Flaminius was designed for Buonaparté, who was so indignant at the accuracy with which it was drawn, that he never forgave the author, who was in the service of the Emperor of Germany. In 1804, he made his minister, Champagny, press the Emperor to banish him from his dominions, and the Emperor was weak and base enough to grant his request. When the unfortunate author was sent for by the commissary of the police at Vienna, he was asked whether he wrote the book entitled, "*The Romans in Greece*," and, having answered in the affirmative, he received orders to quit Vienna in four and twenty hours. It is difficult to decide which of the two appeared the most contemptible in this transaction, Buonaparté or the Emperor. The English minister at Vienna supplied the banished author with money to defray his expences to Malta, and assured him that he should have a pension settled on him by the British monarch.

We cannot follow the writer of this narrative through the victories and the disasters which attended the second and the third armies sent, by the court of Vienna, for the recovery of Italy, under Wurmser and Alvinzi. In every action the superior skill and prowess of the Austrians were conspicuous; and, had the officers been as honest as the men were brave, the French, notwithstanding the superiority of their numbers, must have been speedily driven out of the country. But Buonaparté, un-

happily, found the means to corrupt the Austrian Staff, and some of the Generals; and to that circumstance alone is his victorious progress in Italy to be imputed. As great incredulity prevails among the admirers of the Corsican on this subject, it may not be amiss to extract some of the proofs of the truth of the charge which are carefully recorded in the pages before us. On Wurmser's retreat to the Tyrol, some of the most important posts occupied by his troops were given up without a struggle.

"The following trait deserves to be recorded; we state it on the authority of the marquis Giustiniani, an inhabitant of Vicenza, a man respectable for his age, and still more so for his probity and his virtues. He heard it related by the commander of a battalion in Massena's division, who, with five hundred men, took three thousand Austrian prisoners, without any resistance.

"Being quartered, a few days after the transaction occurred, at the house of the marquis, at Vicenza, he told him the following story, after dinner, which, from its simplicity, must command belief.

"What would you say, marquis, if I were to tell you, that with five hundred of my soldiers, I took three thousand Austrians prisoners in the Tyrol? It is a fact, upon my honour! and I'll tell you how it happened. While our division was on its march towards Roveredo, General Massena told me to take five hundred men and dislodge the enemy who were very advantageously posted on an eminence. But, citizen general, said I, would you have me with so few men—he instantly stopped me—'Obey promptly,' said he, 'and I'll ensure your success!'—No sooner said than done. I advanced to the foot of the mountain, and manœuvred like a man who was going to attack. Perceiving no symptom of preparation for defence on the part of the enemy, I began to suspect that he was laying a snare for me. I then halted and considered what was best to be done. Observing the enemy still motionless, I sent an officer, with a flag of truce, with orders to tell the Austrian commander, that if he would rather surrender than fight, he should order his men to lay down their arms. This he did; and I had, the glory—shall I call it?—to take, with this small body of men, three thousand prisoners who never pulled a trigger."

"The marquis Giustiniani, when he related this fact, which had made a great impression on his mind, protested that he had not added a syllable to the officer's account.—The officer was a Frenchman, and a native of Perpignan."

Another instance of treachery, which occurred about the same time, and in a general officer, is substantiated beyond the reach of doubt. The Baron de Lauer, a general, and quarter-master of the Austrian army, was informed of the near approach of the enemy by one of the most distinguished noblemen of Bassano, who had received intelligence of it from the peasants of the

country, whose cottages had been plundered by the soldiers. This nobleman repaired to the Austrian head-quarters at break of day, where he met General Lauer, who coolly asked him what brought him out so early in the morning? The nobleman told him, that the French were approaching; that the Austrian army would be destroyed; and that he was hastening to inform the Commander in Chief of his danger.—General Lauer, instead of returning him thanks for his zeal, peremptorily forbade him to advance, and rudely told him not to meddle with affairs that did not concern him. The consequence was, that the Austrian General was nearly taken by surprise, and that, instead of crossing the Piave, and retreating through the Friuli, he was obliged to shut himself up in Mantua.

Well may the author, after relating these facts, observe :

“ We insist, then, that the French had recourse to corrupt means. It was gold which palsied the arms of the Austrians, who were lately so brave, and so formidable, and who had now become so feeble and so cowardly ! No, such a sudden change is not natural ; it was gold which produced this strange metamorphosis.

“ *Aurum per medios ire satellites,
Et perrumpere amat castra, portentius
Ictu fulminis.*

“ We affirm the fact on the authority of the French officers themselves. All Italy remembers their daily expression—‘ The louis of France, in the hands of Buonaparté, are more terrible than his whole army.’—We, more than once, heard them use this language ourselves ; and we sometimes answered,—‘ No, it is not the louis of France which have done so much mischief ; but the four louis-pieces of Genoa ; the *doppie* of Savoy ; the sequins of Venice ; and all the coins of Italy.’

“ In fact, it was from the country on which he made war that he drew all the gold which he afterwards poured into the hands of traitors. He possessed the talent of pillaging in such a degree, he understood so well the art of exhausting all public and private funds, and to dry up all the sources of wealth, that he had always immense sums at his command, sufficient not only to enrich himself and his generals, but to keep in pay a great number of traitors in the enemy's army, and a still greater number of the people of the country, who became his spies and disturbers of the public peace ; and who were always ready excite insurrections against the established government.

“ If any doubt remained of that corruption which contributed so essentially to the disorganization of the Austrian army, we shall now recite a fact which would effectually dispel it. We received the anecdote from one of the chaplains of our own army, who attended an Austrian soldier on his death-bed.

“ This soldier had been wounded in the village of *Marostica*, be-

tween Bassano and Vicenza; and, besides other severe wounds, he had lost his right arm by a cut from a sabre. He was carried to the hospital at Vicenza, where he died; but, some hours before his death, being asked by the chaplain, who had administered the sacrament to him, how he had lost his arm;—‘Father,’ said the unfortunate young man bursting into tears, ‘If I had received the blow from an enemy, I should not have cared for it, it is the fortune of war;—but it was my own officer who cut it off, and that consideration is horrible.’

“‘I was a private in the artillery, and, in order to protect the retreat of our troops, we had posted six pieces of cannon in an advantageous place. The enemy was rapidly advancing, and, when he was within cannon-shot, I informed the officer of it, expecting orders to fire, but he told me to wait. I did wait, but as the enemy had come up close to our battery I did not ask for orders but fired my gun.—At that instant I received a blow from a sabre, which cut off my arm. On looking round to see whence it came, I saw my officer with his sabre reeking with blood; he was a major of artillery. He must have been taken prisoner with all my comrades, except the two who conveyed me hither.’ Why could we not learn the name of this assassin, more criminal even than the wretch who paid him?”

The third army that was sent into Italy, by the Austrian court, was commanded by General Alvinzi, who, if he was not a traitor, conducted himself precisely as if he had been one. Indeed, on one occasion, when the army was marching towards Verona, which, at that time, might have been easily retaken, he suddenly ordered the troops to turn about and return towards Vicenza. An Austrian Colonel was so indignant at his conduct, that he broke his sword, in a rage, into three pieces, and protested that he would no longer serve in an army, which was dishonoured by its Commander in Chief; and the same sentiments were openly avowed by many other officers.

But to put the question of corruption beyond all possible doubt, the author, at the close of his work, quotes the authority of Buonaparté himself, in support of it. He mentions a man of strict honour and veracity, who had a conversation with Buonaparté and Berthier at Milan. Buonaparté asked him if he had read the Ratisbon Mercury; “The editor,” said he, “pretends that I am indebted for my conquests to money, and to the corruption of the Austrian Commanders. It is true, that I spent a good deal of money, but I certainly did not give it to the commanders; I made no attempt to bribe them; I deemed it more useful to gain over the Staff; and I had no reason to repent my choice. I paid dearly indeed for their services; but I was perfectly satisfied with them. What a man is that Lauer! What sums of money has he received. It must be acknowledged that he is a very great rogue!”

The author ascribes Buonaparté's indiscretion in making such an avowal, to a bad education and a disordered mind. And he truly remarks, that it was a strange confession for a man who aspired to the character of a great general.

" This confession suffices to extinguish all your glory. It is by your own mouth that I judge and condemn you, imaginary hero ! You bribe the Staff of your enemy's army, and then boast of your victories ! Pleasant trophies those which are acquired by money ! What a brilliant effort of genius and judgment to win a battle when it was impossible to lose it ! This was not the way in which triumphed the Alexanders, the Cæsars, the Hannibals, and all those great men to whom you have the effrontery to compare yourself. They conquered with their swords, and not by dark and cowardly means ; for which they entertained a supreme contempt, as well as for those who employed them. But if you are resolved to resemble Alexander, let me apply to you the lines which Lucan addressed to that conqueror ; and I have a most ardent desire to see them inscribed on your tomb.

" *Felix prædo jacet : terrarum vindice fato
Raptus : membra viri totum spargenda per orbem
Terrarum fatale, malum, fulmenque quod omnes
Percuteret pariter populos et sidus iniquum
Gentibus*
*Occurrit suprema dies, natura que solum
Hunc potuit finem vesano ponere monstro."*

We hope Buonaparté will read this book with attention ; and, as he professes to have become a good Catholic, some of his new prelates, the late Archbishop of Bourdeaux, for instance, who has, with becoming humility, transferred his allegiance from his lawful sovereign, to one of the lowest of his former subjects, will do well to recommend the perusal of it to his Imperial Majesty, as a wholesome penance, during the season of mortification and prayer. It may serve to chastise his pride, to moderate his vanity, to temper his petulance, and to correct all those peccant humours, which so frequently disorder his imagination, defile his tongue, and corrupt his heart. It will be a faithful mirror to hold him up to himself, in his native colours, if he have courage to contemplate such a sight. It will, at all events, exhibit a lesson, which, if it fail to instruct him, will assuredly open the eyes of his contemporaries, and be of infinite service to posterity.

The book is written in a pure, simple, and correct style, highly appropriate to the subject. And, although the name of the author be not, for obvious reasons, prefixed, our readers may be

assured that it is the genuine production of a most respectable officer, who was really an eye-witness to most of the facts which he relates.

Code Napoleon, nouvelle edition, &c.

The Napoleon Code, a new edition, corresponding to the original edition from the imperial press. To which are added, the transitory laws, (*lois transitoires*) and an analytical index. Herhan's stereotype edition, pp. 422, and index 116, 8vo. Treutzel and Wurtz, Paris, 1808.

THE laws of tyrants, like the discourses of prostitutes on chastity, are fit subjects for the observation, but not the use, of society; they may amuse the fancy, but they degrade and corrupt the heart; they may develop the mazes of human turpitude, but they can never exalt or improve human nature. Retaining something of the inherent corruption whence they originated, their best forms, and most judicious provisions, always carry with them some positive evil which usually more than counterbalances all their good. In the present case, indeed, no good whatever to society was designed by this new code of laws; they had no other principle, no other motive than that of giving consistency and stability to the despotism which Napoleon Buonaparté has established. How far they are calculated to realize this odious end, we shall endeavour to examine. This code is divided into three books, which are again sub-divided into titles, chapters, and section. The first book contains the laws relative to "persons;" in which no mention is made of the *rights of persons*, although familiar to Englishmen; the second relates to "goods and the different modifications of property;" and the third to the "different methods of acquiring property." This code is likewise divided into articles, amounting to 2281, which are so many distinct laws, or rules of action. The "preliminary title, on the publication, effects, and application of laws in general," will show the cruelty and despotism of a code which requires obedience to a *rule of action* before the people can be supposed to comprehend it.

"The laws," says the first article, "are executive throughout the French territory, in virtue of their promulgation by the emperor. They shall be executed in every part of the empire the *moment in which* their promulgation could be known. The publication made by the emperor shall be considered as known in the department of the imperial residence, *one day* after that of their promulgation; and in all the other departments after the expiration of the same time, augmented

by as many days as there shall be times ten myriametres (about 20 leagues or 50 English miles) between the city in which the publication shall have been made, and the chief town of each department."

Thus we see the slaves of Buonaparté are called upon to obey his mandates, (for such are all his arrets, decrees, or laws) the moment that they are promulgated, without any time to study and understand them, or without any previous knowledge of their nature and existence. If our parliamentary orators, who frequently exclaim against precipitation in passing a law, were subjected to such obedience for a time, they would, perhaps, become more sensible of the advantages of a free legislative government over that of unqualified and instantaneous submission to the individual caprice of a tyrant. In this country the subject is allowed a reasonable time to know and conform to all new laws, before that they are carried into effect, but Buonaparté finds it easier to order and compel prompt obedience. It must, indeed, be confessed, that such a mode, however contrary to justice and humanity, may be effected with much greater expedition, and hence one of the principal causes why the measures of the enemy so much surpass ours in celerity of execution. Justice takes time to balance circumstances, vengeance instantly hurls her darts at her devoted object. The preliminary title contains five other articles, which tend to the same purpose of establishing the absolute authority of the emperor, and betray a total want of any philosophical spirit in their conception.

" 2. Law is enacted but for the future ; it has no retroactive effect.

" 3. The laws of the police and of security bind all those who inhabit the territory. Real estates, even those possessed by foreigners, are governed by the French law. The laws relative to the state and capacity of persons govern Frenchmen even although residing in a foreign country.

" 4. The judge who shall refuse to decide, under pretext of the silence, obscurity, or insufficiency of the law, may be prosecuted as guilty of denying justice.

" 5. Judges are prohibited to pronounce, by the way of general disposition or regulation, on the causes which are submitted to them.

" 6. One cannot degrade, (*deroger*) by private agreements, the laws which interest public order and good manners."

The first book contains eleven titles relative to personal rights. " On the enjoyment and privation of civil rights ; on acts in a civil capacity ; on residence ; on absence ; marriage ; divorce ; paternity and filiation ; adoption and tender guardianship ; paternal power ; minority, guardianship and emancipation ; and on majority, interdiction, and judicial counsel." We

shall translate a few of the more singular articles, after remarking that this boasted "Code Napoleon" takes no notice of the people's legislative or representative rights, and only states, in article

" 7. The exercise of *civil rights*, is independant of the quality of *citizen*, which is acquired and preserved only by conforming to the constitutional law.

" 8. All Frenchmen shall enjoy civil rights, [so do negro slaves in the same sense.]

" 9. Every individual born in France, of a foreigner, may, in the year following the period of his coming to maturity, claim the quality of *Frenchman*, provided that, if he reside in France, he declares that his intention is to fix his abode in it; and, if he reside in a foreign country, he makes his submission for fixing his residence in France, and that he should establish it there during the year after the act of submission.

" 10. Every infant born to a Frenchman, in a foreign country, is *French*. Every infant born in a foreign country, to a Frenchman who should have lost the quality of Frenchman, may always recover this quality, in fulfilling the formalities prescribed by the ninth article.

" 12. A foreign female who shall have married a Frenchman, shall follow the condition of her husband.

" 17. The quality of Frenchman shall be lost, 1st, by naturalization acquired in a foreign country; 2d, by the acceptance, unauthorized by the emperor, of public functions conferred by a foreign government; and 3d, by all establishments made in a foreign country without the design of returning. Commercial establishments can never be considered as having been made without the design of returning.

" 22. Condemnation to punishments, the effect of which is to deprive the condemned person of all participation in civil rights, shall imply civil death.

" 25. By civil death, the condemned person loses all the property which he possesses, his inheritance is open for the benefit of his heirs, to whom his property devolves in the same manner as if he had died naturally without a will. He can no longer reap any inheritance, or transmit in this manner the goods which he has afterwards acquired. He can no more dispose of his goods either in whole or in part, neither by donation among the living nor by will, nor receive any thing of this kind except for aliment. He cannot be nominated guardian, nor assist at any business relative to guardianship. He can neither be a witness in any solemn or authentic act, nor be admitted to bear testimony in a tribunal of justice. He can neither be defendant nor plaintiff, but under the name and by the agency of a special counsellor, [*curateur*] who is assigned him by the tribunal in which the action is brought. He is incapable of contracting a marriage which might produce any civil effect. The marriage which he had previously contracted is dissolved in what relates to its civil effects. His

spouse and heirs can exercise respectively the rights and actions to which his natural death would have given occasion.

" 37. The witnesses to acts of a civil nature must be of the male sex, of the age of 21 years at least, relatives or others, and they shall be chosen by the interested persons.

" 48. Every act of a civil nature by Frenchmen in a foreign country shall be valid, if it has been received agreeable to the French laws, by the diplomatic agents, or by the consuls.

" 35. The declarations of birth shall be made to the civil officer of the place within three days of delivery; *the infant shall be presented to him!!!*

" 50. The birth of the infant shall be declared by the father, or in default of the father, by the physician, surgeon, midwife, officer of health, or other persons, who shall have assisted at the delivery; and, if the mother has been delivered when absent from her own residence, by the person in whose house she lay-in. The register of birth, (*acte de naissance*) shall afterwards be committed to writing in presence of two witnesses.

" 57. The register of nativity shall announce the day, hour, and place of birth, the sex of the infant, and the names which shall be given to it, the name, surname, profession, and residence of the father and mother, and those of the witnesses.

" 59. If an infant is born during a voyage at sea, the register of birth shall be prepared in 24 hours before the father, if present, and two witnesses taken from among the officers of the ship, or in default of them, among the ship's crew. This act shall be committed to writing, viz. in the emperor's ships, by an officer of the marine administration, and in privateers or merchant vessels, by the captain or master of the vessel. The register of birth shall be inscribed at the end of the list of the ship's company.

" 63. Before the celebration of marriage, the civil officer shall publish it twice, after the interval of eight days, on a Sunday, in front of the door of the court-house or common hall. These publications, and the record made of it, shall announce the names, surnames, professions, and place of abode of their fathers and mothers.

" 64. An extract from the act of publication shall remain posted at the door of the common hall during the eight days of interval between the first and second publication. The marriage cannot be celebrated before the third day after, not including that of the second publication, [i. e. after 11 days' notice.]

" 139. The absent spouse, whose companion has contracted a new union, is the only lawful person to attack this marriage by himself or by his authorized representative, furnished with proofs of his existence.

" 140. If the absent spouse has left no relatives able to succeed him, the other spouse may demand the transfer of the provisional possession of the property.

" 144. A man before completing his 18th year, or a woman

before her 15th, cannot contract matrimony. Nevertheless it is lawful for the emperor, for serious reasons, to grant dispensations of age.

" 147. No one can contract a second marriage before the dissolution of the first.

" 148. The son who has not completed his 25th year, or the daughter her 21st, cannot contract marriage without the consent of their father and mother; in case of dissent, the consent of the father is sufficient.

" 151. From the age of maturity fixed by the 148th article till the sons have completed their 30th year, and the daughters their 25th, they are bound, before contracting marriage, to ask, by a formal and respectful act, the counsel of their father and mother, or that of their grandfather or grandmother, when their father and mother are deceased, or incapable of manifesting their will.

" 161. In a direct line, marriage is prohibited between all the ascendants and descendants, legitimate or illegitimate, and those married into the same line. In a collateral line marriage is prohibited between the brother and sister, legitimate or natural, and those wedded in the same degree. Marriage is also prohibited between the uncle and niece, aunt and nephew. Nevertheless it is lawful for the emperor to dispense with these prohibitions.

" 165. Marriage shall be celebrated publicly before a civil officer belonging to the place of residence of one of the two parties.

" 173. The father, and, in default of the father, the mother, and in default of father and mother, the grandfathers and grandmothers, can oppose the marriage of their children and descendants, even although they have attained their 25th year.

" 182. Marriage contracted without the consent of fathers and mothers, ascendants, or the family counsel, in cases where such consent was necessary, cannot be attacked as null but by those whose consent was required, or by that one of the parties who had need of this consent.

" 227. Marriage is dissolved, by the death of one of the parties, by divorce legally pronounced, or by a definitive condemnation of the husband or wife to a punishment implying civil death.

" 228. A woman cannot contract marriage a second time till ten months have passed since the dissolution of her former marriage. [Here no limit is fixed for men's second marriage.]

" 229. A husband may demand a divorce on account of his wife's adultery. A wife may demand a divorce on account of the adultery of her husband, when he shall have kept his concubine in the same house with her!!!

" 231. A married couple may reciprocally demand a divorce for excess, ill usage, or serious injuries on the part of one to the other. The condemnation of one of the married persons to an infamous punishment shall be to the other a cause of divorce.

" 275. The mutual consent of the married pair shall not be admitted as a cause of divorce, if the husband be under 25 years of age, or the wife less than 21. Mutual consent shall not be admitted till

after being 12 years married. Neither can a divorce take place after twenty years marriage, nor when the wife shall be forty-five years of age.

" 295. *The couple who shall be divorced from whatever cause it may be, can never be re-united.* In the case of divorce by mutual consent, neither of the parties can contract matrimony a second time till three years after the pronouncement of the divorce.

" 298. In the case of divorce admitted in consequence of adultery, *the culpable person can never be married with the accomplice.* By the same judgment *the adulterous wife shall be condemned, on the requisition of the public minister, to seclusion in a house of correction for a limited time, not less than three months, nor exceeding two years.*

" 311. The separation of body, or divorce, always implies separation of property.

" 312. The infant conceived during marriage has the husband for father. Nevertheless, the husband may disavow the child, if he proves that, during the time which elapsed between the 300th and 180th day before the birth of the child, it was, either in consequence of distance, or some accident, physically impossible for him to cohabit with his wife. The infant born before the 180th day after the marriage, cannot be disowned by the husband, if he knew of the pregnancy before marriage, if he assisted in registering the birth, and if that act is signed by him, or contains his declaration of inability to sign it; and if the infant is not declared likely to live. The legitimacy of an infant born 300 days after the dissolution of marriage may be contested.

" 331. Infants not born in wedlock, except those issuing from an incestuous or adulterous intercourse, may be rendered legitimate by the subsequent marriage of their father and mother, if they are legally acknowledged as their offspring either before or at the celebration of the marriage."

The law condemning adulterous wives to the house* of correction, considering that they have in every country stronger motives to virtue and less temptations to vice than husbands, is extremely wise, laudable, and deserving of universal adoption. It is, perhaps, the only institution in France which we would wish to see imitated in this country. The politic law prohibiting the intermarriage of the guilty parties was suggested in England,

* A female house of correction for wives convicted of adultery is established in the environs of Bourdeaux, where it is administered with great care and ability; the women, of whatever condition they may have been, are dressed in very coarse cloth, nourished with very plain and meagre food, obliged to work constantly, and subjected to that chastisement which, however inadequate to teach chastity, must at least convince them that such crimes, even in this world, shall not escape with impunity. If similar institutions were founded in this country, instead of "Female Penitentiaries," they would be of more utility to public morality and national happiness.—REV.

but France has the merit of first carrying it into practice. The law prohibiting the re-marriage of a divorced couple, from whatever cause it may be, appears equally immoral and impolitic; they should be allowed the permission of re-marrying if they pleased, but denied the power of obtaining a second divorce. The article denying the woman the power of suing for a divorce in cases of adultery, unless her husband proceeds to the almost incredible extreme of keeping his concubine in the same house with her, is at least grossly unjust. Any vice permitted to men more than women must be destructive of society; the conviction of adultery should, in justice, equally sanction divorce from the innocent party, as it is physically impossible that the man who keeps a mistress can be a good husband. It is, too, a sufficient privilege to men, that they are necessarily exempted from all *personal* (although they ought not to be from *pecuniary*) punishment in such cases, as otherwise the public might sustain injury, if the state were deprived of their personal services. But, with regard to the principle on which this whole code of matrimonial laws is founded, it is evidently as devoid of morality as the customs respecting the breeding of Merino sheep or black cattle in this country. To celebrate a marriage before a magistrate is no more moral or religious than to ratify any other contract before an attorney, according to the forms prescribed by law. It is one of the many instances of superiority in the English constitution, that although the statute law considers marriage only as a civil contract, and takes cognizance of it as such, yet the ecclesiastical law treats it as a spiritual and religious engagement, which happily combines both the morality and policy of the act, and renders it infinitely more solemn, more binding, and more advantageous to every noble purpose of civil society. The laws respecting the register of births are ridiculously ceremonious and immodestly circumstantial. Those respecting deaths are very similar, except that there is more necessity for investigating the causes of decease than of birth. Yet all that is necessary or useful in this respect, is attained in this country by much shorter and less expensive means. It is, however, necessary in France to have an obligatory law to inter the dead, we do not say to give them Christian burial, for that is not now much valued. Brutality, indeed, has certainly become very general, and the "Code Napoleon," will necessarily extend its fell influence. Tyranny is as fatal to humanity, as licentiousness is to liberty, or despotism to justice and morality.

The second book of this code is devoted to the disposition of "goods and the different modifications of property," and contains only four titles, on the "distinction of goods; on property; usufruct, usage and habitation; and rents, uses," &c. (*servitudes ou*

services fonciers.) Property is divided into moveable or immoveable, with many more absurd distinctions than are to be found in our terms of chattel or landed property. Thus we find bees, pigeons, farming cattle, agricultural implements, straw, manure, caldrons, presses, tubs, barrels, &c. ranked as immoveable property! Among these strange and perplexed laws we observe the 681 article orders that "every proprietor [house-owner] should construct the roof in such a manner that the rain water may run on his own ground or on the *public way*, as he cannot make it run on the ground of his neighbour." The consequence of this stupid law is, that every house is furnished with a spout projecting from the eaves about four or five feet, and whenever a heavy fall of rain takes place, a torrent of water falls from 40 to 50 feet (according to the height of the house) in the middle of the street, which not unfrequently knocks to the ground the unfortunate passenger who comes under its overwhelming violence. Such is the state of the polished, enlightened, and elegant city of Paris, the cradle of the arts, and the mother of refined taste!!!

The third and last book, "on the different modes of acquiring property," contains 20 titles. After stating in general dispositions, that hunting, fowling, and fishing, are reserved as privileges in the French empire; and that not only shipwrecked goods, but also the plants and herbage which grow on the seashores, are subject to particular laws, the first title treats of succession, in which the rights of natural children are discussed, and their claims to inheritance fixed, where their parents die without any legitimate heirs. Here, as well as throughout the whole Code, several repetitions and very vague definitions abound, notwithstanding the method of numbering each article to assist the perspicuousness and brevity of the treatise. Donations or gifts, wills and legacies, are very diffusely treated; so are contracts, agreements and obligations; and even the chapter on divorce contains two articles, the 298 and 308, virtually the same. As we have translated several articles relative to marriage, the *form* or *ceremony* now used (for *ceremony* is still found necessary) may also be amusing.

"Marriage shall be celebrated in the *commune* (or district) in which one of the parties resides; six months residence in the same commune shall be sufficient to sanction this act. On the appointed day after the legal publications have been made, the civil officer (or magistrate) in the district court-house, in presence of four witnesses, relatives or others, shall read to the parties the undermentioned pieces relative to the state and formalities of marriage, and the chapter on the *mutual rights and duties of married persons*. He shall receive from each party, one after

the other, the declaration that they wish to take each other for husband and wife; he shall pronounce, in the name of the law, that they are united by marriage, and immediately draw up the instrument. In the act of marriage, the names, surnames, professions, age, place of nativity, and residence of the bridal pair, shall be declared; if they are of age or minors; the names, surnames, professions and residence of their fathers and mothers; the consent of the fathers and mothers, grandfathers and grandmothers, and that of the family, in cases where such may be required; the acts of respect [solicitations of approbation from their parents] if any have been made; their publications in the different places of abode; the oppositions, if any have been made, their removal, or the mention that there had been no opposition; the declaration of the contracting parties to become a wedded pair, and the pronouncing of their union by the public officer; (and lastly) the names, surnames, age, professions, and residences of the witnesses, with their declaration if they are relations or allied to the parties, on what side, and in what degree."

The following is the chapter on the mutual rights and duties of a married state, from Art. 212 to 226.

"The espoused couple mutually owe fidelity, succour, and assistance to each other. The husband owes protection to his wife, the wife obedience to her husband. The wife is obliged to live with her husband, and to follow him wherever he thinks proper to reside; the husband is obliged to receive her, and furnish her with all the necessaries of life, according to his ability and condition. The woman cannot sue in her own name without the authority of her husband, even although she be a public trader, or not in community with him, or having separate goods. The authority of the husband is not necessary when the wife is prosecuted criminally, or in matters of police. The woman (even not in community or having distinct goods) can neither give, alienate, mortgage, nor acquire a gratuitous or substantial title, without the concurrence of the husband in the act, or his consent in writing. If the husband refuse to authorize the wife to sue for judgment in her own name, the judge can give her authority. If a husband refuse to authorize his wife to settle any contract, the wife may call him directly before the tribunal of the *première instance* of the *arrondissement*, which can give or refuse its authority, after the husband shall have been heard or summoned before the council-chamber. The wife, if a public trader, can, without the authority of her husband, bind herself for what concerns her trade, and in that case she binds also her husband, if there be a community between them. She is not, however, esteemed a public trader, if she merely retails her husband's goods, but only when she trades separately. When a husband is condemned to an infamous punishment, although pronounced but for contumacy, his wife, although of age, cannot, during the time of punishment, sue for judgment in her own name, nor make contracts till after she has been authorised by the judge, who, in this case, can give authority without the husband being

either heard or summoned. If the husband is absent, or declared lunatic, the judge, knowing the cause, can authorize the wife either to sue in her own name or make contracts. All general authority, although stipulated in the marriage contract, is valid only with respect to the administration of the wife's property. If the husband is a minor, authority from the judge is necessary to the wife either to sue in her own name or make contracts. Nullity, founded on want of authority, cannot be opposed but by the wife, by the husband, or their heirs. A wife can make a will without the authority of her husband."

The above is the legal ceremony of the celebration of marriage in regenerated and philosophical France; that it is immoral in its principle, and ruinous in its effects, cannot be doubted. Such encouragement to female litigation would alone destroy the concord and happiness of any country, and accordingly we find that there are every year more and more female than male litigants in the French courts of law, we do not say justice. We have, indeed, been assured that, only a few months ago, one of the tribunals in a country town in France, was occupied a whole week solely with *female* causes! The laws under the title "marriage contracts and mutual rights of husbands and wives," consist of 195 articles, and are verbose, confused, and delusive in the extreme. In the title of "Sales," we find a law allowing the seller of any property who disposes of it seven-twelfths under its full value, to rescind the agreement even after the lapse of *two* years!! This may convey some idea to Englishmen how difficult it is to prevent fraud, in trade, among Frenchmen, and how little honesty there is now in France.

The laws of contracts for hire or rent and leases, embrace many particulars which would be much better regulated by the influence of a little integrity. On the other hand, the laws respecting partnerships, or company-contracts, are very defective, and unless very arbitrarily administered, must be found inadequate to the purpose designed. Loans, interest, deposit, and sequestration, insurance, adventures, and annuities, are treated more distinctly. In the chapter on "gaming and betting," the first article declares, that the "law allows no action for a gambling-debt, or the payment of a bet;" but the next, No. 1266, says, "games fit to train to feats of arms, as racing, coursing, tennis, and others of the like nature, which require address, and exercise the body, are excepted from the preceding law." The 13th title regulates powers of attorney; (*mandat*) the 14th, bail and security; 15th, agreements; the 16th, imprisonment in civil matters. Imprisonment cannot be pronounced against minors, nor for a less sum

than 300 francs; (12*l.* sterling) persons entering their 70th year, women, and spinsters, are exempt from this punishment, except the latter for cozenage. Wives are not imprisoned as cozeners unless living separate from their husbands. "2069. The infliction of imprisonment neither prevents nor suspends execution on the goods!" Thus, we perceive both *person* and *property* in France can be seized together for one debt. Title 17 pledges, 18 mortgages, 19 forced expropriation, 20th and last prescription. Possession is considered a title to all chattels; but in cases where any one has lost an article, he can claim it during three years from the time it was lost or stolen, provided the possessor has not purchased it in a public market, or from a dealer in such articles, and if so he must be repaid the price it cost him.

To this volume are added the distances of the chief towns of each department from Paris, by which the operation of the laws are to be regulated. There is, indeed, something risibly absurd in executing laws in one part of a kingdom before their existence is known in another. Thus a law may be promulgated and executed at Paris 10 days before it is in existence at Nice, which is 192 leagues, or 96 myriametres from the capital. In this manner it may sometimes happen that one of Buonaparté's capricious decrees or laws may be promulgated, executed, and repealed, all before it is heard of at Nice; it is also possible that as the post will travel more than 20 leagues a day, the same law might never be known in the department of the maritime Alps, under which some unfortunate persons may have suffered at Paris. Such, however, is the usual modes of arbitrary and despotic governments, and such the progress of France to vassalage and worse than Gothic barbarism. This code, indeed, is perhaps less verbose than the ancient style, but it is as much less pure and less just. In many particulars it attempts, with very little success, to fix and determine things, which would be much better left to arbitration and the common sense of equity; in others it establishes rules as in the "family* council," which

* This "family council" meets under the authority, and by the direction of a justice of peace, and is composed of six members, (parents, relatives, or connections, equally of the father and of the mother) who act as superintendents of the guardians of minors and others. The necessity of having so many persons, is a demonstrative proof of the want of rectitude among the people, while the interference of such a number, legally authorized to examine into all the domestic concerns of families, must necessarily eradicate all fraternal feelings among children of the same parents, and impress them with

must be destructive of natural affection, and injurious to society. Upon the whole, this code will be valuable to all English negotiators, who may hence learn something of the usual arts of Frenchmen, and the means they themselves have adopted to counteract them.

Aperçu général et raisonné sur la Fortification de Place, ouvrage spécialement composé pour les Officiers de Ligne. Par le Baron L. de Fages-Vaumale, Capitaine au Corps Royal du Génie de France, &c. 8vo. Pp. 267, 16 plates, 10s. 6d. Egerton.

General Observations on the Fortification of Places, &c.

AS we several months ago afforded M. de Fages an opportunity of defending himself against the attacks of some of our brother critics, we conceive that we may spare ourselves a minute examination of his work on the present occasion. We shall, therefore, confine ourselves to a few desultory remarks on its object and execution, and a brief analysis of its contents.

The science of fortification forms so important and necessary a part of the military art, that it has justly occupied the attention of all military nations, from the rudest ages to the present times. The French, in particular, have been long distinguished for their proficiency and skill in the different branches of engineering; and, by the discoveries and operations of their countryman, Vauban, may claim the honour, as well as the advantage, of having given a new face to modern tactics. Since his time, their ablest engineers have been incessantly employed in perfecting his systems, and still more in endeavouring to restore the defence of fortified places to its former superiority over the attack. They have not indeed succeeded, but they have at least devised the means of giving to a certain number of combatants all the advantages which it is possible to bring into action against assailants superior in strength, resources, and position. The result of their investigations has been formed into a system of instruction communicated and demonstrated to the young engineers, by officers equally masters of the theory and practice, and, we believe, as carefully confined to the knowledge of their own body, as the nature of their establishment would permit.

The object of the present work is to exhibit the fundamental principles laid down in this system, for the use of officers of the line, who, though they are not required to investigate all the varieties, and even caprices of the art, should at least be able to appreciate the strength and influence of particular fortresses,

an idea that there is no friendship, no disinterested justice in the world, and that all is mechanical, and must be regulated by laws.

against which their duty may call them to act. This object they may attain by a careful perusal of M. de Fages's treatise ; and, in other respects, they will find that the systematic proceeding, and demonstrative reasoning, of the engineer, will throw new light on military tactics. It will form also an useful introduction to more elaborate works on the subject, for the professed engineer.

In investigating and displaying these principles, M. de Fages has first examined the materials and vertical form, or section, of a simple piece of fortification, then the developement or plan, and lastly the additional or exterior works intended either to add to the strength, or obviate the defects of the principal defence. Of each of these he has shewn the properties and peculiarities, and demonstrated the rules of construction in a simple, clear, and satisfactory manner, by comparing, at every step, the effects of the attack, with the means of defence. He has closed his work with a chapter on the influence, position, magnitude, distance, and number of the fortresses which are either necessary for the security of a frontier, or for the prosecution of a system of war, either offensive or defensive. This chapter presents many new and interesting views, and cannot fail to be highly instructive to officers of the line, in general, particularly as it is the first disquisition of the kind, which has yet appeared in an elementary treatise on fortification. It is also worthy the attentive perusal of war-ministers, who may in one view learn something of their own duties to the public, and, at the same time, what difficulties are to be overcome or obviated by those entrusted with the execution of plans formed from theoretical speculations in the closet. Here the Baron evinces much native good sense, an extensive acquaintance and familiarity with his subject, and very just conceptions of true economy, a point in which almost all the inferior order of statesmen invariably err.

After these remarks it is unnecessary to recommend this little volume more particularly to the attention of gentlemen of the military profession. We shall, therefore, only express our wishes that the success of the edition may encourage the author, or his friends, to present it to the public in an English dress, as the means of rendering it more extensively and permanently useful.

We have frequently had occasion to lament the paucity of useful works on the military art in this country ; but this evil cannot be remedied till military men feel it their duty to study those few which have been submitted to their attention. Our troops are never called into actual service without great numbers

of the officers manifesting the most culpable and ignominious incapacity, the most gross ignorance of their profession; yet no sooner do they feel themselves again in the land of liberty and peace, than they *drown* all ideas of the necessity of study and of military science. That the art of war, above all others, requires many years of the most profound and incessant study, no one will at present venture to deny; that our English officers in general seriously devote themselves to it, no one can affirm; on the contrary, too many of them appear to think that the skill necessary to command with success is wholly *intuitive*, and that they will no sooner be placed at the head of an army than they will be *inspired* with knowledge how to direct it! Such a fatal error might be very safely and effectually vanquished by a perusal of this *aperçu*, which, without intimidating weak minds by its length, will convince all military men, the least removed from idiotism, of the necessity and utility of a still more extensive knowledge of the military art. It is true all soldiers cannot be engineers, but no man is capable of commanding a company who is ignorant of the principal facts elucidated in this useful treatise.

Memoirs of the National Institute of France, &c.

(Concluded from p. 477 of Vol. 32.)

THE machine invented by MM. Niepce, and called by them a *pyreolophore*, is among the first attempts which have been made to apply the effects of the expansion of atmospheric air, by caloric, to mechanical purposes. From the success which has attended the use of this effect of caloric, applied to steam-engines, it is singular that no more decided efforts have yet been made to profit by its powers with simple air. The expenses, indeed, attending the consumption of fuel, may have prevented mechanics from devoting their attention to a principle in which even complete success might not be attended with any adequate advantage. The present machine consists of a copper receiver, furnished with valves adapted to the extent of the expansion of the air, by means of a fire composed of such inflammable matter as resin and coals, which are to be alternately introduced and withdrawn, so as to admit the action and re-action of the apparatus, and allow the dilatation of the air to raise a column of water to a given height. The particular construction of this imperfect apparatus is not worth detailing, as a much more complete machine, acting on the same principle, was some time ago exhibited on the New Road, near Paddington.

Messrs. Vauquelin and Robiquet have discovered, in the juice of asparagus, (the *asparagus sativus* of Linnæus) a crystalline

substance, in the form of straight rhomboidal prisms, soluble in water, but which is neither an acid nor a neutral salt, nor affected by the ordinary re-agents. In addition to this singular substance the authors found a saccharine principle which they considered analogous to manna. Farther experiments are still wanted on this juice. M. Pinel's "Results of observations and construction of tables, to determine the degree of probability of curing maniacs," are curious and interesting. But as the improved tables are not contained in this volume, we cannot speak of their merit, over those in his treatise on insanity. His observations, however, at the *Salpêtrière* hospital, deserve attention so far as they tend to illustrate the true state and condition of the people's minds or feelings under the existing government. The period of observation was from germinal, 10th year (April 1802) to Jan. 1806, three years and nine months. From germinal to fructidor of the 10th year, 176 insane persons were admitted in the *Salpêtrière*; in the 11th year, 208; 12th, 262; 13th, 104; and in the nine last months of 1805, 252; total, 1002. While the author was at the Bicetre hospital he rarely found males become deranged before the age of puberty, but females are attacked much earlier. In the 11th and 13th years of the French Republic, (a division of time, by the way, for which there is now some reason) M. Pinel says the number of spinsters who became ideots was sevenfold that of the married women, and hence he infers, rather hastily, that marriage is a preservative against the two most inveterate species of madness. The causes of mental derangement in females, he divides into physical and moral; the physical are, original organic dispositions, cessation of periodical discharges, accidents in lying-in, abuse of spirituous liquors, or blows on the head; the moral causes are, fright, disappointed love, reverse of fortune, domestic inquietude, or extravagant devotion. The moral causes greatly preponderate over the physical. Melancholy, it appears, is making dreadful ravages among Buonaparté's happy subjects. Of the patients admitted in the 11th year, 80 in every 100 were from melancholy; in the 12th, 0,83. In the 10th year Buonaparté re-established popery, the consequence of which was, that, of all the deranged patients, 0,50, or one half, were from religious terrors; in the 11th year the religious maniacs only amounted to 0,38, and in the 12th to 0,18. Thus we perceive that the first year of the worship of Mary, 50 in every 100 of the maniacs had become so by priestcraft, the second only 38 in each hundred, and the third only 18, or 47 out of the 262 admitted. As to the probabilities of cure, according to Haslam, 0,34 are cured in Bethlehem; and 0,43 in St. Luke's, of those admitted. In the lunatic hospital of Berlin, in 1803, the cures were 117 out of 413 or 0,28. Un-

der the author's care at the Salpêtrière, the cures were in 1002, 473 or 0,47 ; but, excluding the idiots and incurables admitted, out of 814 there were 444 cured, or 0,54. From these cures about 71 relapsed, of whom 20 had been previously cured, and 16 were prematurely taken away from the hospital. In the other Parisian hospitals for lunatics, out of 72 patients, 62 died of fevers or other diseases. But M. Pinel's system of leniency, attention to their moral and physical wants, kindness and humanity, prevents all these maladies and preserves the lives of the unfortunate people. His plan deserves at least the serious attention of all persons interested in such pursuits, as well as of those who investigate the phenomena of the human mind.

The "Mémorial on the Analysis of hair by M. Vauquelin," is worthy of the talents of this distinguished chemist. The acids act differently on hair : nitric acid makes it yellow, and dissolves it when assisted by a gentle heat. The solution presents at its surface a black oil, when black hair is used, and red oil with red hair ; both these oils grow white in time, and become concrete by cold. Red hair, (with which this philosopher's own head is well supplied) dissolved in nitric acid, yields less iron, but more sulphuric acid than that of black hair ; red hair also yields a white concrete oil like spermaceti, but alcohol deposits, by evaporation, another oil which is blood-red. The reddest hair on which alcohol was employed became brown or deep chesnut colour, whence it is concluded that the red colour is owing to the presence of this oil. White hair yields an oil almost colourless, but it contains phosphate of magnesia, which is not found in the others. Red and black hair differ only in the one containing red, and the other greenish black, oil. The nine following substances were discovered in hair by our author's analysis.

" 1. An animal matter, forming the greater proportion. 2. A white concrete oil, in small quantity. 3. Another greenish gray oil very abundant. 4. Iron, the state of which in hair is as yet undefined. 5. Some particles of oxyde of manganese. 6. Phosphate of lime. 7. Carbonate of lime, in a very small quantity. 8. Silica in a notable quantity. 9. and lastly, a considerable quantity of sulphur. Agreeable to this statement of the constituent principles of hair, we may account for the various colours which distinguish it. The black colour, (according to our author) is produced by a black and bituminous oil, and perhaps also by the combination of iron and sulphur. The red and flaxen colours are owing to the presence of a red or yellow oil, the intensity of which, diminished by a small quantity of brown oil, makes the hair red. Finally, the white is owing to the absence of the black oil and sulphurated iron. In red and yellow hair, as well as in white, there is always an excess of sulphur, because when the white

metallic oxydes are applied to them, such as those of mercury, lead, bismuth, &c. they become black very speedily. The manner in which this matter acts on metallic substances induces the belief that it is united to hydrogen."

The author attempts to explain the phenomenon of sudden whiteness taking place in the hair of persons struck with extreme grief, or great fear, by gratuitously supposing that, at the moment when nature is in a state of revolution, and when consequently the natural functions are suspended, or changed in their nature, an agent is developed in the animal economy, which, passing into the hair, decomposes the colouring matter of it. This supposed agent he considers to be some acid, as black hair immersed in oxygenated muriditic acid becomes white very sensibly. As to the rapid production of an acid in the animal economy, it appears to him possible, considering that violent passion in men, as well as in animals, is sufficient to change the nature of certain of their humours, and render them poisonous. The galvanic fluid also determines in animal and vegetable matters the formation of an acid or alkali, according as it is negative or positive. The whiteness which hair gradually undergoes from age, M. Vauquelin attributes to a want of secretion of the colouring matter. To that fat substance which burns so freely and, with alkali, yields soap abundantly, the author thinks hair owes its pliability, contractility and unchangeableness. From the various experiments on hair made by M. Vauquelin, he concludes that its principal constituent part is neither albumen nor gelatine, but animal mucus, which is furnished by the mucous membrane in almost all the cavities of the body. The epidermis, nails, corns, wool, and down in general, he infers, are formed of the same animal mucus, and also contain a certain quantity of oil, which gives them elasticity. A few experiments made by the author on the humour of the *plica polonica* induced him to believe that it was of the same nature as the substance of hair, and that it is what is super-abundant to the formation of the latter.

The next two papers in this volume are by Count Rumford, foreign associate of the Instituté. One is on the influence of shades, ground glass, &c. on the light of lamps; the other on the cooling of liquids in gilt and ungilt china vessels. It is evident that gilding on one side would make a material change on all vitreous vessels with respect to conducting heat, the same as the tinning of jars does for electrical purposes, without so much explanatory gossip and parade of chemical experiment as we here find. Every person who has drank tea out of gilt cups must have felt the effect of gilding by the heat, and every tyro in chemistry knows that metal conducts heat, and that glass does

not. But the Count, having quarrelled with Madame Lavoisier, perhaps thought it prudent to say something in order to keep his name afloat. For this purpose he addressed these papers, at different times, to the Institute. Whether he has availed himself of the *philosophical* provisions of the *Code Napoleon* to obtain a *divorce* we know not; but as that system requires a *division* of property, we suspect that he will suffer the suit to be instituted by the lady, and act rather as defendant than plaintiff. Madame Rumford, however, we believe, is past the age at which Napoleon limits divorces for *incompatibility*, and consequently the only alternative is for her to live in Paris, and the Count in Munich. She, we understand, complains bitterly of being deceived by this Anglo-Gallico-Bavarian politico-philosophical quack, but with what justice we cannot pretend to determine, although we more than suspect that this fortune-hunting American's vanity and avarice have both been disappointed in the marriage. An able chemist may have a wife but very superficially acquainted with that science, and a rich *fermier-general* may leave a widow sufficiently extravagant to spend his wealth. This man of splendid pretensions, however, the "benevolent Rumford" will have deservedly sunk into oblivion long before his natural demise.

An "Account of the existence of platina in the silver mines of Guadalcanal, in (Spanish) Estremadura, by M. Vauquelin," relates an interesting discovery. The platina was found in a kind of gray silver ore, like the *fablertz* of the Germans; it contained copper, lead, antimony, iron, sulphur, silver, and sometimes arsenic. Some specimens furnished 10 parts of platina in the 100 of silver; and the gray silver mines yield from two to seven hundredth parts of the total weight. This platina contained none of the new metals discovered in that from Santa Fe and Choco, in South America, the only parts in which this metal had been found at the time of our author's experiments. The silver and platina of the Guadalcanal ore could only be separated by dissolving the former in the nitric acid of commerce; and if this acid were concentrated, it also dissolved a small quantity of the platina. The matrix of this ore was generally carbonat of lime, with sulphat of barytes and quartz united. Platina, it appears, does not form an essential or constituent part of these ores, as many pieces were found with scarcely a trace of it: yet it exists in the metallic state, as the simple acids do not act on the ore. The author generally found platina among the sulphur, and silex when the latter formed part of the matrix. Since M. V.'s experiments, Dr. Wollaston has analysed some specimens from the Brasils, and found them to contain a small portion

of idirium, although otherwise different from the platina of Santa Fe.

The remaining papers in this volume, on the woollen manufactures of Carcassone, and a new stocking-frame, by Fourcroy, Desmaret, and Coulomb, are extremely frivolous; and that by Bosc, on the different kinds of oaks in France, although a laborious botanical essay, would not be intelligible or interesting to English readers, in a mere abstract. The professed botanist, however, will deem it worthy a perusal.

Historiã de Portugal, composta em Inglez, &c.

- A History of Portugal, written in English, by a literary Society, and translated into Portuguese, with Notes, from the French edition, and by the Portuguese Translator, Anthony de Moraes da Silva; and continued until our Time, (1800) in a new edition. By Hippolyto Joseph da Costa. 3 vols. 12mo. about 270 pages in each, 15s. Wingrave, Dulau, &c. 1809.*

THE merit of this portable history of the kingdom of Portugal has been acknowledged both by the Portuguese, and their other continental neighbours. The original work, although now almost unknown, appeared in English, from which it was translated into French and Portuguese, and notes added to it by the translators. Senhor Anthony de Moraes da Silva, the Portuguese translator, availed himself of the necessary additions by the French translator, to which he added his own brief notes, in order to render the work a complete epitome or digest of the principal events in the history of Portugal, to be handed down to future generations with the national histories of his country. Hence he bestowed considerable labour, not merely on the accuracy of the facts, which are often referred to the corroborating testimony of national and other authors, but also to the purity and elegance of the language. "*Que a sua frase fosse pura, castiça, e livre de antigualhas inintelligiveis, tanto ao menos, como os torpes Gallicismos, que hoje afeyam muitas traducções.*" That its phraseology should be pure, legitimate, and at least free from all unintelligible, antiquated expressions, as from the odious Gallicisms which at present disgrace many translations. This object he has certainly attained; and although we could have wished for a rather more copious account of some transactions, we cannot but acknowledge the conscientious fidelity and deference with which he has followed the original. The work, indeed, would certainly have appeared to greater advantage, if he had incorporated all the facts in the text, and not have given

them in notes ; but it most probably would not then have acquired so much popularity ; as, by the method he has adopted, all the objections and censures on the *regio. Tribunal do Santo Officio da Inquisição* by the English writers, are translated for the instruction or entertainment of the Portuguese reader, while the translator, in his notes, is gratified by displaying his talents in defence of the Inquisition, in which he evinces considerable address, although his observations are more like an apology, an extenuation, than a defence of this royal tribunal of the holy office. Here we presume he has pleased both the friends and the enemies of this once-redoubted tribunal ; the former by his defence, the latter by admitting the exposure to be generally known. In other respects, the work is better adapted for general use than the voluminous histories by De Brito, and the language is neat, perspicuous, and impressive. That it is peculiarly deserving the approbation and encouragement of Englishmen, must be evident to all those who have read the malignant calumnies, and utterly false insinuations, of such French writers as Chatelet and Bourgoing ; and that it is more respectful and more just towards the Portuguese nation, than any of the French compilations, all the enlightened people of Portugal have manifested their conviction, by their unprecedented approbation of it. So much for the translator da Silva.

We have now to notice the continuation from 1777 to 1800, embracing the reign of Peter and Mary the First, by Senhor da Costa. There is something revolting to the feelings, that merely for reasons of state, an uncle should marry his niece ; and it is not surprising that it should be attended with some adverse circumstances, although it would be superstitious to attribute the Queen's melancholy, and her singular dread of strangers, to such a cause. Joseph I. however, actually arranged this match between his brother and daughter, who bore a son in 1760,* about 17 years before his own decease. Here the author might now have ventured to have stated, at least, a few of the particulars and ceremonies necessary to sanction such a breach of the canon law of all Christian nations, and also the proceed-

* It ought to be remarked here, in addition to the other circumstances, that the Princess of Brazil was married to her uncle on the 6th of June, and lay-in with her first child on the 21st of the following August ! As an apology for this incestuous fornication, it is alleged, that the Jesuits suppressed, or withheld, the Pope's dispensation ; and his nuncio was actually ordered out of Lisbon, for not displaying the usual marks of rejoicing at the marriage. The Queen's husband and uncle, Peter I. died in 1786, and her first-born, Joseph, in 1788.

ings of the *Cortes de Lamego*, which sanctioned, or rather fixed the succession in the female line. His character, indeed, of the Marquis of Pombal is certainly candid and just: this statesman adopted the most violent means of effecting his salutary measures; and considering the particular character of the people, however revolting it may be to half-informed pseudo philanthropists, perhaps it was not only the most effectual, but most *humane* method which could be pursued. Pombal, like every man of vigorous talents, had his detractors; but it is singular with what industry the French have endeavoured to represent him as decidedly hostile to all English alliance, and favourable to one with France, when it is notorious that his whole efforts were directed to imitate the public institutions of England, as far as possible, and to extirpate all disposition in his countrymen to follow French manners and customs. On this subject, Senhor da Costa might have introduced some facts illustrative of the true principles and views of the Marquis, who really wished to raise the character and resources of his country.

In alluding to the late treaties with Spain, and the intrigues of the French, the author is culpably brief and deficient in facts generally known. Had he extended his *esboço* thirty or forty pages, it would have corresponded much more faithfully with the preceding part of the work, at the same time that his volumes required such an addition, in a commercial point of view. He ought also to be ambitious of not giving in himself an example of the indolence with which his countrymen have been not altogether unjustly accused. As to the impartiality of his meagre narrative, except the abuse of Pina Manique, we have little to object; but we expected some notice of the treaty of Badajos, which made Manuel Godoy (then Duke of Alcudia) a Prince, and deprived Portugal of some of her territory. The particulars of this treaty, although in great part a dead letter, will be found important, should Buonaparté succeed in getting possession of Spain, as he will, if any of its provisions answer his purposes, avail himself of it to sanction some new act of spoliation and usurpation. In order to prevent such artifices, of the enemy, it is necessary to promulgate and expose the injustice or impracticability of such forced measures, and guard the public opinion against the artful deceptions of France, in her professions of only realizing the advantageous measures meditated by the old and pretended weak governments.

The author, in conclusion, bears testimony to the private virtues of the Queen, and her general affection for her subjects. The same may be truly applied to the Prince of Brazil; but neither of them has energy sufficient to rouse the Portuguese to

a true sense of their own powers and interest. The people of Portugal unquestionably possess considerable talents and capacity for brilliant arts, but the current of their ambition is stagnated, and it would require, if possible, greater talents and resolution than those of the Marquis of Pombal, to give it motion, and direct it in a proper channel.

These volumes are more correctly printed than some similar works which we have lately noticed.

Über die Frage, ob die Mediceische Venus ein bild der Knidischen vom Praxiteles sey, &c.

On the Question, if the Venus de Medicis be a Copy of that at Cnidus, made by Praxiteles; an archæological Dissertation. By Conrad Levezow, Professor of Antiquities to the Royal Academy of the fine Arts, and mechanic Sciences, and to the Gymnasium of Frederic-William, in Berlin; Correspondent of the Göttingen Royal Society of Sciences, and of the Italian Academy of Leghorn; honorary Member of the Cassel Society of Antiquities, &c. Pp. 95, 4to. Berlin, 1808.

A Dissertation on the different statues of Venus, we should suppose an inadequate consolation to the Prussians for the loss of the royal cabinet, and every thing that was either original or excellent in art, by their French spoilers. M. Levezow, however, writes *con amore*, and the present work, which was also read to the royal society of Göttingen, in Nov. 1807, owes its existence to the remarks of a *Vena reviewer*. Heyne, in a learned dissertation on the different manners of representing Venus; and Visconti, in his examination of the two statues of Venus in the Clementine museum, had previously established the point, that the Venus de Medicis was not a copy of that at Cnidus by Praxiteles. From this opinion the reviewer ventured to dissent; and M. Levezow has answered him in this dissertation.

It must, however, be confessed, that M. Levezow meets the question fairly, and that he proceeds methodically to adduce such proofs as tend, if not to demonstrate, at least to leave a strong impression of the truth of his opinions. He begins by examining what were the principal features of the Venus at Cnidus, as recorded by Pliny and Lucian; these he reduces to distinct characters. "The Venus of Cnidus, the master-piece of Praxiteles, was naked, and covered herself with one of her hands, but with what is not mentioned; she was every where finished with equal perfection; all her parts were of the most

beautiful proportions, particularly the hair, forehead, eyebrows, haunches, and *nates*; her look was gracefully voluptuous, mixed with the modesty which characterized Venus: an agreeable smile was represented by a slight opening of the mouth; in short, this statue was considered as the most perfect work of Praxiteles." The next point is, does the Venus of Medicis correspond with this description of the Venus of Cnidus, as given by ancient authors? As almost all persons have either seen the Medician Venus, or correct representations of her, they must answer this question in the negative. The author, however, places the negative features before his readers. "The Venus of Medicis is naked as well as that of Cnidus: she also covers herself with one hand, but has the other applied to her breast, which Lucian does not notice in the statue at Cnidus: all the members of the body in the Medician Venus are perfectly well proportioned, except the head, which is somewhat small; the expression of her countenance, and the character of her eyes and mouth corresponds with what Lucian says of Venus at Cnidus: the former, like the latter, is perfectly finished in all parts; the one also, in common with the other, occupies the same rank among the ancient statues of Venus in the present age, as the Venus of Cnidus formerly did. The Venus de Medicis has undoubtedly been a work very much esteemed by the ancients, as it is said that her hair was gilded, her ears ornamented with precious jewels, and her arms with gold bracelets." Finally, that the goddess has at her side a dolphin, with little cupids, or genii, on its back, which most probably have a symbolical allusion to the particular denomination of Venus, *εισαλωτα*, which, according to Pausanias, the statue by Praxiteles actually bore.

Here the author is quite at a loss what origin to give to the Venus de Medicis; but as some medals of Cnidus, bearing a figure of Venus, have been discovered, he has ascertained the great dissimilarity between them and the figure of the Medician Venus. Another question, however, arises, whether the figures on the medals are correct representations of the statue by Praxiteles, or of the Venus of Cnidus? The only answer which can be given to this inquiry is, that the ancients were accustomed to take the best existing figures for models to the designs on their medals destined to commemorate their cities, and that the design on the medals of Cnidus corresponds with the description given by ancient authors of the Venus by Praxiteles. The proof of the genuineness of these medals rests in the inscription *ΚΝΙΔΙΩΝ*, which they bear. In addition to this, there are still existing four statues, which have exactly the same form, the

same character, and attitude of the goddess on the medals of Cnidus. These statues, it is concluded, are evidently copies of the original by Praxiteles; two of them are in the Clementine museum, and were described by Visconti; a third is at Villa Ludovisi; and the fourth at Villa Borghese. These statues are all larger than the Venus de Medicis: their heads are different, by the position of the hair; their bodies are less hollowed near the back, and less prominent in front: their left feet retreat less; and in general their bodies have a different movement. These statues guard themselves with their right hands, and their left holds drapery under a vase, while the Venus de Medicis covers herself with her left hand, and applies her right to her breast. It is presumed, with considerable plausibility, that they are Roman copies of the Grecian original. With respect to the expression of modesty in these two figures, M. Levezow's zeal to deprive the Medician Venus of the honour of springing from the hands of Praxiteles, leads him into hasty conclusions. The Venus of Cnidus, by Praxiteles, or at least what the author supposes to be Roman copies of her, displays, he thinks, the modesty of a virtuous woman, naked and alone, even in a place where there is no person to observe her; for this reason, she uses one hand to conceal her body, and the other to cover herself with clothes. On the contrary, the expression of modesty in the Venus de Medicis, is that of a woman who, being naked, is surprised by a curious observer, and has no other means of defence than her hands. This very trifling difference, M. Levezow appears to think sufficient to render the Medician statue unworthy of a place in a temple. But the consciousness of being observed naked, is no proof of immodesty in the latter, when her slightly downcast or evading look,* and very naturally applied arms, all demonstrate the determination to conceal herself as much as possible, on being so circumstanced, without the proximity of clothes. We cannot, therefore, agree with the author, in ascribing a superior expression of modesty to the Venus

* As to the insidious smile, or the three different passions, said to be expressed by this statue, we have examined it on all sides and points of view, without discovering them; on the contrary, the face is as perfectly that of a statue as any other piece of high-finished sculpture which we have seen. We are, therefore, warranted in concluding, that all these expressions are only phantoms in the imagination of artists. The head, and particularly the face, is certainly the worst part of the statue; but as it is generally supposed to be the work of another artist, the author has not rigorously pursued the comparison in this part.—REV.

of Cnidus, merely because she is within reach of her clothes and the other is not. Had the artist, indeed, wished to express that inherent modesty of unvitiated females, he would not have placed them naked in such an erect attitude, but represented them rather as crouching, like rising out of the bath, than standing in the best possible position for displaying every feature of their bodies. The expression in both these celebrated figures, the Venus of Cnidus and of Medicis, is that of a female equally removed from virgin innocence and brutal depravity.

But to the objections of the Yena, or, (as it is written in the newspapers) Jena reviewer, M. Levezow more particularly replies. The reviewer endeavours to prove that it is the Venus of Medicis which is the true copy of the statue by Praxiteles, and not that represented on the medals of Cnidus. He asserts, that for *one* example of the Cnidean Venus on medals, there are *twenty* of the Medician; whence he concludes, that the latter must be a faithful copy of the original; and that, according to Pliny, the statue of Cnidus was placed in a temple entirely open, in order to be seen and admired on all sides, which exactly corresponds with the attitude of the Medician Venus, while the others are made only for niches, and to be viewed in front. This latter circumstance is an argument which M. Levezow certainly has not answered, at least he has not refuted it. His assertion, that there is as much difference between the statues resembling the Medician Venus, as between her and that of Cnidus, proves very little; especially as the former is acknowledged to be, beyond comparison, the most beautiful. He also supposes that the Venus of Cnidus, by Praxiteles, was not the only one celebrated by the ancients; that Scopas made one at Rome, which was preferred to it; and that Cephissodorus, the son of Praxiteles, was also distinguished for a statue of Venus. If the Venus of Medicis is a copy, the author thinks that it may be a copy of some of the latter. M. Levezow replies to the observation of the anonymous writer, respecting the open temple described by Pliny, in which the famous statue of Venus, by Praxiteles, was placed, in citing Lucian to prove that it was a temple with two doors, allowing the statue to be seen only on two sides. Here the professor seems to forget, that Pliny is not only an earlier, but, in every other respect, a better evidence as to the particular construction of the temple. It was Lucian's profession to ridicule every thing; it was also his particular pleasure, in the present instance, as he had been bound to a sculptor, when a youth, for which he contracted such an aversion, as remained with him during life, and consequently disposed him even to excel himself in ridiculing

every thing connected with the art. Upon the whole, we cannot consider this question, which is more curious than useful, as being yet perfectly decided. Heyne and Visconti have certainly rendered it doubtful, if they have not proved, that the Medician statue is not the same figure as that designed by Praxiteles at Cnidus; yet the description of the temple, by Pliny, and the necessity of having a statue fit to be viewed on all sides, render it equally probable, that some such figure was actually placed in it. It would, however, be injustice to the "professor of antiquities and the mechanic sciences," not to allow that considerable learning and respectable talents are displayed in this dissertation.

Essai sur l'influence des croisades, &c.

An essay on the influence of the crusades, a work, which shared the prize on the question proposed, the 11th April, 1806, by the class of history and ancient literature of the Institute of France: "to examine what has been the influence of the crusades on the civil liberty of the people of Europe, on their civilization, and the progress of knowledge, commerce, and industry." By A. H. L. Heeren, professor of history in the university of Gottingen, member of the royal society of sciences in that city, &c. Translated from the German, by Charles Villers, correspondent of the institute of France, &c. pp. 535. 8vo. Treutel and Wurtz, Paris, 1808. Imported by Dulau, and Co.

THE self-evident importance of this subject naturally attracted our attention, while the circumstance of its being treated by a German historian, inspired a confident hope that it would abound in historical facts, and logical deductions from authentic documents, without those flowery effusions of the imagination, which we too frequently find in French writers. There is, perhaps, no other epoch in the history of the world, where the wisdom of providence, and the ignorance, and criminal folly of man, are so strikingly illustrated, as in that of the crusades. Failing completely, both in their real and professed objects, they were nevertheless productive of more positive good to society, than the people of that age were capable of conceiving. As far as we know of providence, there was nothing in the *ostensible* motives for the crusades, which was not perfectly just, and even laudable. It was avowedly wished to rescue the Holy land from the domination of infidels, and when it is remembered that those infidels had taken it by violence from its lawful owners, there could have

been but little injustice in depriving the robbers of their plunder; on the contrary, it must have been highly meritorious to have relieved the oppressed people, and restored to them their property. Had this been the sole motive of the crusades, it cannot be doubted that they would have succeeded. But the popes, who were the original authors of these warlike adventures, had other and very opposite views. The relief of an injured people, the restoration of their property, or the expulsion of heretics from the country in which the gospel was first promulgated, were objects much less interesting to the pope, than the extension of his civil and ecclesiastical power; a power which had just assumed the consistency of the most absolute and most atrocious despotism that ever entered the imagination of man. Had the crusades been successful, the denomination of the popes would have been confirmed; and, as all the great national changes which have taken place in Europe, since the promulgation of Christianity, have happened nearly in periods of five centuries, we may fairly conclude that the barbarous ignorance and idolatry of the popish church would have reigned paramount for 500 years longer. An historical view, therefore, of the origin and progress of these *crusades* must be important, if conducted with sufficient impartiality and knowledge of human nature. It was judiciously observed by Toulougeon, in his history of France since the revolution, that "two things render past events interesting, their cause and their results;" an observation strictly applicable to the present subject.

Professor Heeren, divides his inquiry into three parts, which are introduced by "general considerations on the crusades, their chronology, geography and organization." The first part embraces "policy and civil liberty," by a "sketch of the political state of Europe before the crusades in the hierarchy; in the civil order, princes, nobles and knights, inhabitants of cities and yeomanry. Of the political influence of the crusades on the hierarchy; on the civil order, princes, nobles, and knights, inhabitants of cities, or burghesses and citizens, yeomanry and peasantry." The 2nd part is devoted to "commerce and industry;" in a "sketch of the state of trade before the crusades, its general aspect, and maritime and continental commerce. Of the influence of the crusades on the trade and industry of the Europeans: on maritime commerce till the taking of Constantinople by the Latins, origin of maritime rights; and on continental commerce and industry." The 3d and last part develops "the progress of knowledge," and treats of the burning of Constantinople,

destruction of the monuments of the arts and sciences, cultivation of Greek literature, philosophy, physic, and medicine, geography, history, vernacular languages, and poetry." These topics are judiciously selected, but we regret to find the work *fourmillée* with such a sycophantic spirit towards France, that must have been disgusting, we should suppose, even to Frenchmen themselves. This meanness, evinced in a prize essay, detracts very considerably from the author's merit, as it proves a conscious fear of not succeeding by intrinsic excellence, and manifests a disposition to gain by artifice what should only be awarded to superior genius. The institute appears to have felt this truth, as it divided the prize between *M. Heeren* and *M. de Choiseul d'Allecourt*, so that the public are left to conjecture whether our author's sycophancy may not have contributed, as much as his talents, to procure him *half* the honour. *M. de Choiseul* has evinced his good sense by not publishing precipitately his essay; and unless the institute has betrayed gross prejudice to their countrymen, and injustice to *M. Heeren*, we may still expect a more able work on this subject. But to return to our analysis of that before us.

Professor Heeren begins with a view of society in the nomade state, when composed of hordes of itinerant demi-savages, migrating from place to place according to the fertility of the soil, the population of the country, or the nature of its government. These movements, he justly considers as efforts towards improvement, as had the Arabs, the Moors, the Germans, and other uncivilized, but warlike hordes, remained in their forests or deserts, they must have forever continued in their rude state. The acquisition of property effectually destroys the disposition to wander, till luxury has again inspired a spirit of adventure, and avarice effects what was originally done by curiosity, enthusiasm, or necessity. The establishment of commercial intercourse gives existence to colonies, settlements, and, finally, independent states. These transmigrations, awakening a spirit of adventure and religion, produced what the author calls the "heroic times of Christianity," which terminated with the crusades. The epoch, country, and operations of the crusaders, constitute the introduction to *M. Heeren's* essay. Here there cannot be much novelty, and the author has only collected, in a narrower point of view, the most particular facts respecting the formation of corps of crusaders. In 1094, Peter of Ameins called the hermit, returned from a pilgrimage to the Holy land, and persuaded Pope Urban II. who then medi-

tated the means of extending his temporal authority, to raise an army for the deliverance of Palestine. In 1095, councils were held at Placenza and Clermont, for this purpose; and in the spring of 1096, the crusaders and regular soldiers set out under the orders of Godfrey of Bologne (or Bouillon), passed through Hungary and Constantinople to Thrace, where they were opposed by the Sultan of Iconah, or Icona. After several bloody contests they reached Syria, and Antioch was treacherously delivered to them in June, 1098. In this city, they were besieged by the Sultan of Bagdad; but by a pious fraud their enthusiasm was so excited, that they obtained an extraordinary victory over the Mohammedans. In the following year they reached Palestine, and the 15th July, the Holy city fell into their hands; there a Christian kingdom was founded, and Godfrey set himself on the throne, which he lived to enjoy only a few months. The fame of Godfrey's success, soon inflamed the ambition and rapacity of all the people in the west, and, it is said that not less than 260,000 men marched by Constantinople to join the crusade; they however were less fortunate, as the Sultan of Icona fell in with, and totally routed them. The Genoese, at the same time, had transported troops by sea to Syria, and in 1099, a Venetian fleet of 200 ships attacked and dispersed a fleet from Pisa on the same rout; such was the ardour and the jealous rapacity of these *holy* crusaders. From 1098 to 1146, Genoa and Venice continued to send powerful armaments by sea; meantime, the kingdom of Jerusalem was organized in civil divisions, and the country of Tripoli, and the principalities of Antioch and Edessa were added to it. The capture of Edessa, the bulwark of Jerusalem, by the Saracens, in 1142, gave the pope Eugene III. another opportunity to exercise his authority over the European states, by calling for more crusaders. Louis VII. of France, and the emperor Conrad III. took the cross; the latter, with his army, passed by the same rout as Godfrey, and, misled or deceived by the Greeks, his guides were attacked and defeated by Massoud, Sultan of Icona. Louis was more prudent, and did not venture into the interior of the country; but both returned without achieving any thing. Shortly after this a revolution took place in Egypt; the califs of the Fatimite race were deposed, and the great Saladin became king in 1171. This hero, who was equally superior in virtues and in talents to the crusaders, took Jerusalem in 1187. Such an event naturally made a strong impression in Europe, and Richard, the lion-hearted, and Philip of France, both set out for Palestine with powerful

armies. Here M. Heeren not only passes over the dastardly conduct of Philip, but even robs Richard of a part of his honour to decorate the French monarch, who virtually ran away from the Holy land, as Buonaparte did from Egypt. Richard, it cannot be concealed, took Cyprus, erected it into a kingdom, and afterwards gave it to Guy de Lusignan, titular king of Jerusalem. The author asserts that the capture of Ptolemais, or St. John of Acra, was in concert with Philip, but he cites no authority for such an assertion, and we can only conclude that this disingenuous and ungrateful Hanoverian, artfully introduces this falsehood to diminish the military glory of England, and flatter the ambition of France. After the departure of Philip, however, Richard successfully combated Saladin, and obliged him to sign a truce of ten years. Other crusaders, from the north, then engaged in this war, and expeditions from Lubeck, Bremen, and Holland, proceeded to the Holy land, till 1246. About this period the popular frenzy had considerably subsided, the curiosities seen in the east had awakened reflection, and many of the first crusaders had begun to imitate those useful arts which prevailed in Syria and Egypt. St. Louis, however, raised a new force, set out for Palestine, and took Damietta in 1249. In 1250 another revolution took place in Egypt, the family of Saladin was deposed, and the Mamelukes elected a king from among themselves. This monarch took the Christian possessions of Tripoli, Tyre, and Berytus; and in 1291 Ptolemais, or Acra, the last place in the power of the Europeans, who had retained a feeble authority in Asia about 200 years, fell under the domination of the kings of Egypt. To that state it belonged till Egypt was captured by the Turks in 1517.

Such is the chronological outline of the crusades. The next point to be investigated, is what country in Europe furnished the greatest number of crusaders? This honour, or rather dishonour, the author is inclined to bestow on France, for the English people, although it cannot be denied that some English were among the first crusaders, he contends, took little part in it, till Richard the first, and even that he attributes to their connection with Normandy. The number of Italians and Germans, it appears, was so inconsiderable, that they were despised by the others. The soldiers of Godfrey of Bouillon, were chiefly French and Lorrains. But, according to *Saxo Grammaticus* (ap. Echard. Corp. Hist. Med. ævi I. p. 579,) "when the Germans, who could not well comprehend the object of such an expedition, saw all Godfrey's troops pass through their country, so many horse and foot, and such hordes

of peasants, women and children, they began to mock them as fools actuated by some unheard-of madness, in quitting their country to run after imaginary riches in the midst of certain perils, and renouncing their own property to seek that of foreigners." On this occasion the author compliments the Germans on their thoughtful character, and corrects the historians who have represented them as crusaders. Yet the four principal nations in the crusades were France (including Flanders and Lorraine) Germany, Italy, and England; Hungary Spain, and the northern states, took little part in them. The Italians, indeed, of that age, like the present, are accused of being solely actuated by the love of gain, and their crusaders contained very few nobles or knights, but chiefly the *bourgeoisie*. The Greeks, who first wished for assistance against the Saracens, became passive in the business, no doubt from perceiving what was the predominant principle of the crusaders, and that it was their own ambition and avarice, which they designed to gratify, and not support the cause of Christianity. M. Heeren also gives a general sketch of the respective armed powers, that is of the country of the Saracens, and the organization of the crusaders. For the latter he is partly indebted to the *Alexiade* of the Princess Anne de Comnena. To the *Esprit des Croisades* by Mailly, he is also indebted for a view of the political state of Europe at the commencement of the crusades. These adventurers have very appositely, and, it appears, deservedly, been characterized as free-booters; but their conduct in Palestine proves them to have been lawless banditti, as savagely cruel as they were rapacious.

(To be continued.)

Dissertazione intorno ai Viaggi e scoperte settentrionali, &c.

A dissertation on the voyages and northern discoveries of the brothers, Nicholas and Anthony Zeno. By D. Placido Zurla, Benedictine Camaldolensean. Pp. 144, 8vo. Venice, 1808. Imported by Dulau and Co. London.

Il Mappamondo di fra Mauro camaldolese, &c.

A general map, by Friar Mauro of the Camaldule order, described and illustrated by D. Placido Zurla, of the same order. Pp 163. folio. Venice.

The Venetians were certainly among the first navigators, who properly deserve the name, and Signor Zurla has done an act of justice to his compatriots, in thus bringing forward

a detailed account of the voyages and discoveries of these adventurous brothers, N. and A. Zeno. After mentioning several distinguished voyagers, natives of Venice, he proceeds to give a memoir of the life of these brothers, who set out on their adventures in 1381, just when their brother Charles the Great had obtained a decided victory over the Genoese. Nicholas directed his course to the north of Europe, and landed about the middle of Friesland, where he was most hospitably entertained by Zichmi, prince of the island. After traversing that island, Nicholas, who left Venice first, wrote to his brother Anthony his success, and invited him to follow him, which he did. These navigators then bent their course along the north sea, touched at Greenland, and pursued their voyage to the northern shores of the new world, a century before Columbus. On returning, Nicholas died in Friesland, and a narrative of their voyage, including a description of Norway, life of Nicholas and Zichmi, was drawn up by Anthony. Nicholas Zeno, a descendant of the navigators, having destroyed many of their papers when a boy, afterwards collected the remainder with great care, and published them in 1558, under the title of "*Dello scoprimento dell' isole Frislanda, Eslanda, Engrovelanda, Estotilanda, Icaria, fatto sotto il polo artico da due fratelli Zeni, con un disegno particolare di tutte le dette parte di tramontana da lor scoperte,*" with the "*commentari del Viaggio in Persia di M. Caterino Zeno.*" This map and narrative of their adventures are highly curious and interesting, as displaying something of the manners and customs of the northern people at so early a period.

Signor Zurla's description of the Camaldulensean Friar Mauro's map appeared before the preceding work, and the researches required to accomplish this publication, no doubt, added to the author's ability to illustrate the works of other Venetian geographers. This celebrated map is enlumined in the style of the MSS. of the 14th century, the outline is elliptic, and the margin is ornamented with numerous figures, relating to mythology, history, physics, and natural history, with explanatory notes; the whole of which were finished before the author's death in 1459. The map contains the three parts of the world then known, Europe, Asia, and Africa; on the two latter countries the friar's notes are highly interesting, as he proves himself perfectly acquainted with the writings of the ancient geographers. Ramusio contended that this map is an imitation of Catai's maps, executed by the orders of the great Chan, according to Marcus Paolo. The author, however, satisfactorily shews, that it is the

production of Mauro, of Venice, a lay father (whether he was ever ordained is not known) in the Camaldolensean monastery of St. Michael, near the island of Murano, in that city. In 1459 he executed a planisphere for Alphonsus V. king of Portugal. In this map he treats of the conquest of the island of Diab, by the king of Abyssinia, in 1430, of the voyage of Peter Querini to Norway, in 1431; the red and green capes, discovered by the Portuguese in 1454, and so named in 1456, whence we may conclude that it was finished between 1457 and 1459. In the monastery is preserved a medal with the following inscription "*Frater Maurus S. Michaelis Moranensis de Venetiis ordinis Camaldulensis Cosmographus incomparabilis.*" Signor Zurla has added plates containing the characters and signs used by the author to designate the terrestrial paradise, Jerusalem, a royal tomb, city of Samarcand, a ship, mountains, &c. with a cosmographical and planetary system of that time. To the students of ancient geography these works will be highly important; to the merely curious interesting.

Discours sur les Progres des Sciences, Lettres et Arts, &c.

Discourses on the Progress of the Sciences, Literature, and the Arts, since 1789 to the present day; or a retrospect, (compte rendu) by the Institute of France to his Majesty the Emperor and King. With notes on the philosophers cited in the report, and a critical catalogue of their works, in which mention is made of those published in Holland during the same period, and on the same subjects. Pp. 494, 8vo. Immerzeel and Co. Holland, 1809. Imported by Dulau and Co. London.

WE could not help pitying the French philosophers on taking up this work. They were called upon in a most precipitate and foolish manner, by Buonaparté, to give him instantly an account of the progress of the arts and sciences since the revolution; they *must obey*, and *flatter* him in a discourse on this subject addressed to him *in council*! Never, certainly, were vanity and folly so glaring in any tyrant, and never were men of enlightened and liberal minds so embarrassed. They felt their embarrassment, but they obeyed and executed their ungracious and absurd task with all their national fluency and address. The more ingenious and philosophical members of the institute, wished such effusions to pass to oblivion, and they consequently appeared in none of their philosophical journals, but solely in

the official government paper, the *Moniteur*. A Dutch physician, however, a Dr. J. L. Kesteloot, of the Hague, has thought proper to make a volume of the following discourses addressed to Buonaparté, as they appeared in the *Moniteur*, and has added a great number of notes, chiefly titles of the author's works alluded to, and the dates of their publications. The deputation of the Institute from the class of physical and mathematical sciences, consisted of Bougainville, president; Tenon, vice-president; Delambre and Cuvier, secretaries; Lagrange, Monge, Messier, Fleurieu, Charles, Berthollet, Haüy, Lamarck, Thouin, Lacepède, and Dessessarts; Fourcroy, we suppose, is out of favour. Bougainville very truly tells Buonaparté that he owes the honor of being president to his age, and says something about heroes. He is followed by Delambre's sketch of the mathematical sciences and astronomy, including geography and voyages. Cuvier, the industrious and minute Cuvier, undertakes the physical sciences, embracing experimental philosophy, chemistry, mineralogy, physiology, anatomy, zoology, agriculture, and the science of vegetation, very briefly sketched without order or method. Buonaparté's answer to Cuvier is remarkable, and fully proves that the tyrant himself is conscious of the truth now very generally believed in France, and extending to this country, that the arts and sciences are decaying under his iron domination, and that the human mind can excel in those branches only where there is civil liberty.

"I have wished, said Buonaparté, to hear you on the progress of the human mind in these latter times, in order that what you have to say to me should be known to all nations, and silence those detractors of our age, who in seeking to make the human mind retrograde, appear to have no other object than to extinguish it. I wished to know what remained for me to do, to encourage your labours, and console me for being no longer able to concur otherwise to their success. The good of *my* people, and the glory of *my* throne, are equally interested in the prosperity of the sciences. *My* minister of the interior will report to me all your wishes: you may always reckon on the effects of *my* protection."

A deputation from the class of history and ancient literature then paid their devoirs to the sultan. It consisted of Levesque, president; Boissy d'Anglas (!), vice-president, Dacier, perpetual secretary; Silvestre de Sacy, Visconti, Pastoret, Gosselin, Degerando, Brial, Sainte-Croix, Dutheil, and Ameilhon, who were presented at the bar of the council, by the minister. For the honour of the sciences we are pleased to find that the naturalists did not degrade themselves like the venal votaries of

polite literature, as the former expressed no wish of commemorating their present act, while the latter, in the false and puerile address of Levesque, express their *vœu* that the day should be "immortalized by a medal!" Dacier followed Levesque in a view of the progress of history, in which there were almost as many falsehoods as sentences: his discourse, however, had very little reference to the subject, and contained no accounts of any important historical works *since* the revolution. Buonaparté answered him also by promises of protection; after which a third deputation from the class of literature and polite learning was introduced. It consisted of Chenier, president; Volney, vice-president; Suard, perpetual secretary, and Morellet, Bouffiers, *Bernardin de St. Pierre*, Andrieux, Arnault, Villars, Cailhava, Domergue, Lacretelle, Laujon, Rayncuard, and Picard. Chenier was here the sole orator, and his discourse was certainly more to the point than any of his predecessors. The subject, indeed, was favorable, as the multitude of writers in polite literature enabled him to *puff* (the term is here very apposite in every sense) his countrymen in this department. The orator having to speak of Frenchmen only, his indiscriminate praise is innoxious. Buonaparté replied, "if the French is become an universal language, it is to the men of talents who have sat, or are sitting among you, that it is owing. I attach importance to the success of your labours; they lead to enlighten *my* people, and are necessary to the glory of *my* crown. I have heard with satisfaction the account which you have just given me; you may count on *my* protection."

The fourth part is a "discourse on the progress of the fine arts, by a deputation of that class, consisting of Bervic, president; Vincent, vice-president; J. Lebreton, perpetual secretary; Vien, senator; and Moitte, Heurtier, Gossec, Jeuffroy, Grandmesnil, Visconti, Dufourny, Peyre and Chaudet. President Bervic exceeds all his predecessors in flattery and national vanity in a very short address, acknowledging the grandeur of the conception in the imperial *decree* for presenting a state of the arts, defending French talents against their supposed detractors, and roundly asserting that France is the *first* nation in *every* thing. Secretary Lebreton follows; but he ingeniously contrives to say as much of Italian and other foreign artists as of the French, and endeavours to make it appear as if all their merit was owing to France, and this too at a time long prior to the period limited for consideration. M. Lebreton asserts, that a Frenchman and an Italian (*Vivarez* and *Barthollozzi*) taught the English to engrave; that before their arrival we had only John Smith, who engraved, he says, in the black style.

It is, however, admitted, that we patronised these strangers most liberally, and that consequently our engravers became more celebrated than those of France before the revolution. In this there is much error. Our style of engraving is not borrowed either from France or Italy; and we are sorry to acknowledge, that notwithstanding the unequalled patronage of engravers in this country, they do not yet excel those of France, especially in what the French very properly call *taille-douce*. The dotted and line styles, indeed, have attained greater perfection in England than in France. The orator, however, concludes by requiring Buonaparté to enlarge and endow the schools of painting, architecture, and sculpture, which have remained the same since the days of Colbert, to give them a new administration, and increase their finances. His answer, however, left them little hope of their wishes being gratified. "Athens and Rome," he observes, coldly and tastelessly, "are still celebrated for their success in the arts: Italy, the people of which are dear to me, for so many reasons, has first distinguished itself among the modern nations. I have it at heart to see the French artists efface the glory of Athens and Italy; it is for you to realize such pleasing hopes; *you may count on my protection!*" We have now to notice Dr. Kesteloot's notes to these discourses; they form nearly two-thirds of the volume, and although but indifferently executed, are yet the most interesting part of it.

The author's ignorance of the English language and philosophy, so unusual among his well-educated countrymen, sufficiently proves his political prejudices, as well as his superficial acquirements, even had he not written so servile and parasitic a preface. His inability, therefore, added to his disposition, accounts for his very imperfect statement of the writings of the English philosophers. An idea of the value of this work, and of its accuracy and impartiality, may be formed from the circumstance, that, although expressly treating of the discoveries and improvements of the last twenty years only, we do not find the names of Hatchett (except in mentioning Colombium) and Knight, nor Robison and Hutton. We are pleased, however, to find a brief notice of the philosophers who are known by the appellation of the Dutch chemists; their names are Deiman, Bondt, Lauwerenburg, Nieuwland, Paest van Troostwyk, and Vrolik. Their works have appeared in Dutch and French, (*Natuur-scheikundige Verhandelingen*, and *Recherches Physico-chimiques*) in three vols. 8vo. in 1799. They triumphed in their controversy with Wiegand on the decomposition of water, with Gottling on the combustion of phosphorus in azotic gas, and with Girtanner on the composition of azote, &c. To their

researches we owe the discovery of olefiant gas, and some important knowledge of the influence of mercury in vegetation; facts respecting carbonated hydrogen gas, and the combination of nitrous acid with the alkalies. Messrs. Paest van Troostwyk and Vrolijk are the only surviving members. Their chief, Dr. Deiman, died in Jan. 1808, aged 64. This philosopher was one of those virtuous and enlightened physicians who saw and avoided the pestiferous effects of drugs on the animal economy; and although distinguished for his medical skill, and physician to the chief members of the state, he seldom permitted the use of drugs. Among the chemists who were not members of this Dutch society, are Brugmans, Driessen, and Stipriaan-Luiscius. Van Meerten and Dr. Craanen have just published some memoirs in chemistry, applied to the arts. Dr. Kesteloot has also enumerated the principal works of several other Dutch philosophers, with whom his readers will not be dissatisfied to be better acquainted.

As the volume before us contains the Editor's notes only to the first part, or the discourses of the first class of the Institute on the mathematical and physical sciences, we must defer our remarks on the effusions of the other three, till we are favoured with Dr. K.'s concluding volume. At present, however, we can assure the reader, who wishes to be acquainted with the French publications on the different sciences, that this volume, although contemptible, when considered as a history of the progress of the human mind throughout the civilized world, during the last twenty years, is yet highly worthy of being attentively perused.

MISCELLANEOUS LITERATURE.

Descrizione delle Feste celebrate in Venexia, &c.

Description of the Feasts celebrated in Venice, on the Arrival of his imperial and royal Majesty, Napoleon the Great, Emperor of the French, King of Italy, Protector of the Confederation of the Rhine. Published by the Abbot Morelli, Librarian to the King. pp. 32, 4to. Picotti, Venice, 1808.

WE notice this tract, which was brought to this country as a monument of the folly and meanness of people, pretended civilized, merely on account of an approaching festival in this country, more worthy of being honoured by the efforts of genius and art. The Venetians like pictures, and these ceremonies would have been as fleeting as the

impressions of the drama, had not the author described them with spirit, and represented the principal scenes on plates. Such ridiculous and expensive exhibitions we wish not to see imitated in England, but would rather see attempts made to furnish the public with some songs, to rival "God save the King" and "Rule Britannia," to inspire a true spirit of independence, attachment to the constitution, and reverence for English liberty; something that would make a lasting impression on the minds of the people, at once justly respectful to the sovereign, and at the same time establishing the solemn truth, that Englishmen always have been the most virtuous and most free people, and that they always will continue so.

L'Antiquité dévoilée, au moyen de la Genèse, &c.

Antiquity unveiled, by means of the Genesis, Origin and Source of Mythology, and of all religious Worship. Pp. 128, 8vo. Le Normant, Paris. Imported by Dulau and Co. London.

A tolerable Essay, which, perhaps, may induce some person of more learning and talents to consider the subject. It is unquestionably more rational to date all worship from Genesis, than from any reverence to the sun; and in this manner the religionist might easily triumph over the atheist and infidel.

Poesies Nationales, &c.

National Poetry. By C. J. L. D. Avrigni, Officer of Administration. 8vo. Dentu, Paris, 1808.

IF any Frenchmen, but place-hunting parasites, can be entertained with these *national* poems, we do not envy them their taste or feelings, although the author (a native of Martinique) is not altogether devoid of talent.

Le Guide des Peres de Famille & des Instituteurs, &c.

A Guide to Fathers of Families and Teachers; a work in which the physical, intellectual, and moral education of children of the first and second age, is copiously and methodically treated. To which are added Maxims, proper to direct the heart to religion, good morals, and virtue. By the Abbé Germain, priest of the Diocese of Meaux, and graduate of the ancient University of Paris. Pp. 464, 8vo. 12s. Cerioux, Paris, 1809. Imported by Dulau and Co. London.

The Abbé Germain appears to be a very good man, notwithstanding his fulsome dedication to the wretch, Cambaceres, now called "Prince Arch-Chancellor of the empire, Duke of Parma," &c. He has collected together some of the most judicious directions of Rollin, Fenelon, Rousseau, Quintillian, and others, and disposed them under proper heads in one volume, including directions for the education of youth, in the widest acceptation of the term, that is "the art of

forming the man so, as to make him as happy and as useful to society, as it is consistent with his nature." His leading principle is taken from an observation of Fenelon, that "when corruption has extended itself to the multitude, there is only one mean of restoring good morals, that is, to apply ourselves to the education of children." This admirable truth has induced M. Germain to compile this guide, which, although containing little originality, and displaying more goodness of heart, than profundity of intellect, is yet well worthy the perusal of parents and teachers of youth, especially as the author attempts to teach the culture both of the body and of the mind.

Histoire Nouvelle, et Contes Moraux, &c.

Novels and Moral Tales, containing Bettina; Clara, or suitable marriages; Lucy, or the Error of a Moment, virtuous through life; Gustavus, or the birth-day anniversary; Poor Sera; the courtiers (espousers); Leonie, or the Heroine of Conjugal Love; the Man of Principle; and Victorine d'Olmond, or the Double Marriage. By M. de Sevelinges, translator of Werter. Pp. 349, 12mo. G. Dentu, Paris, 1809. Imported by Dulau and Co.

The author wisely disclaims all pretensions to a code of morality, and only seeks to amuse innocently, in which we think he has been tolerably successful, although he is shamefully ignorant of the manners and style of writing of foreign countries. His tales, however, are sufficiently interesting, generally told in a neat manner, and many have a good moral tendency. English and Spanish characters are his principal topics, but he is not so well acquainted with either as *Madame de Stael*. The author displays some knowledge of human nature, is free from affectation, and seldom offends by extravagance. These tales originally appeared in the *Mercur de France*, and the approbation which they received in that journal, induced the author to collect them into a modest volume.

Fabulas Literarias, por Don Thomas de Yriarte. Nueva edicion, corregida por Don Augustin Luis Jose, quien le anadió una traduccion Ingless, en orden alfabetico, de las voces, idiomas, &c. de mas ardua inteligencia.

Literary Fables, by Don T. Yriarte, &c. Pp. 182, small 8vo. 7s. The Editor, Broad-street, and Dulau and Co. 1809.

This is the first of Senor Jose's works which we have been so fortunate as to meet with, and we rejoice to find it less barbarous than most of the other Spanish publications to which the circumstances of the times have given a momentary existence. It is certainly much more correct than the Spanish translations from Florian, which issued from the press of R. Juigné, and so far it is creditable to the talents and industry of the editor. The title, however, professes somewhat more than is performed, we do not see with what propriety a brief vocabu-

lary can be called an English translation, (*traducción Inglesa*.) We also doubt the propriety of many of his definitions; for instance, "*akimana*, a beast," if really a word of *mas ardua inteligencia*, would be better rendered a "destructive or wild animal," as the fox, wild cat, &c.; "*Chochea*, to prate," should have been "to dote;" "*Geringonza*," is a typographical error for *gerigonza*; "*Gitano*" is badly rendered "a sly, artful fellow," as every person of that description is not a *gitano*, who is a travelling fraudulent dealer, mostly in cattle. The corrections and additions by the way, made at the end, are very unfortunately entitled "errata," in the singular, instead of the plural *erratas*. "*Lozano*, green," conveys a totally false idea; it does not mean green, a colour, as here stated, but the rich foliage of trees, plants, and flowers. It is true, some of the French dictionaries render it by *vert*, which may have misled the author. In a metaphorical sense it implies gay, festive; but what the Spanish Academicians have represented in Latin by the terms *luxuriansus*, *frondosus*, can never be called simply *green* in English. There are many more errors in this little vocabulary, but we do not think it of sufficient consequence to merit farther attention, and only recommend the author to revise it carefully. This is the more necessary, as he tells Miss Augusta Crofton, in his dedication, that this is a *most correct* (CASTIGADISIMA) edition. Here, however, as we are speaking of the dedication, we must be permitted to doubt the propriety of using the English term *honorable* in a Spanish address. The Spanish phraseology, *muy ilustre*, *excelentísimo*, &c. would not be so disgusting to the taste of Spaniards. The word *honorable* is printed, by mistake we suppose, for *honorable*. The author tells us, in plain English, that he is a "professor of the French and Spanish languages," "author of a Spanish grammar," &c. which we have not seen. Now if Dona Augusta Crofton were a governess, or a teacher like himself, Don Augustin Luis Josse's dedication would be very happily conceived; or if he aspired to her hand, it is sufficiently correct and decorous; but if the honourable Miss Crofton be a lady whom the author has only had the honor of teaching some French and Spanish, we think Senor Josse might have had the modesty to withhold the *Don* from his name, and not just so directly placed himself on an *equality* with his pupil. He ought to know that the different ranks of society are to be respected as well as the rules of grammar.

In making these remarks, Senor Josse, or Don Augustin, (should he prefer the latter) will perceive that they are not dictated either by prejudice, or (to use a familiar phrase) a disposition to cavil. It is our duty to the public to point out the errors and misconceptions of authors, and we expect that the editor of these fables will profit by our brief observations. It is no indifferent compliment to his well meant labours, to say, that his edition of Yriarte's fables, a work which, containing such a great variety of Spanish versification, will always be acceptable to the students of the Castilian language, is more correctly printed than any other London edition of a Spanish volume which we have lately seen. We recommend it as worthy a place in every library containing Spanish books.

REVIEWERS REVIEWED.

An Apology for the Edinburgh Review,

(Concluded from page 437.)

But I will not bottom my apology upon such narrow and contemptible grounds. I will boldly speak out at once, and proclaim that if, occasionally, there be somewhat of daring and "rash assertion" in the *Edinburgh Review*, there is yet no more of it than is duly authorized by its just assumption of all the critical acumen of the realm. And I will further venture to add, that "the age is a good age, or a bad age,"* according as it applauds or neglects, not that "most learned, most arrogant, and most absurd, work,"† the "*Divine Legation of Moses*," which "hundreds might have put together,"‡ and which nobody now cares about; but the *EDINBURGH REVIEW*, which "no man living, probably, could have written,"§ and which every body must be enraptured with who admires "great force of conception, great spirit and animation of expression, great humour, great powers of description, great pathos, great discernment of character,"|| together with "spirit and originality in almost every thing that is said, and, in every thing that is said well, a charming facility which gives a grace even to occasional rudeness."¶ Every other periodical production you may peruse with as much ennui as you will. You may read and dose, and dose, and read again. But it is not so, let me tell you, with the *Edinburgh Review*; you see there one vast field of intense thought throughout, where attention is rivetted, and mental exertion in vain endeavours to find relief. It is not, take me up or lay me down as you please, but take me up and lay me down if you can. The stream of intellect flows on clear, full, and deep. The ample page 'rich with the spoils of time' is unfolded, and we are made philosophers and politicians of the first water, as it were, in spite of ourselves. We feel the fire of their blood in our veins; their enthusiasm thrills through our very frame; their patriotic ardour pervades our bosoms; their deep paintings of public wrongs inflame us to madness; undauntedly 'snatching the balance and the rod.' We form their plans, fight their battles, wield their thunders, dart their lightnings; and the whole Universe bows to the potency of our energies, until, at length, so overpowering is the sublime frenzy, we rise from the perusal of the *Edinburgh Review* as something more than mortal, and almost fancy we could sit down and write a number of that divine work ourselves. Nay, it is well, if even sleep puts an end to the extravagance of our admiration; for as the Persian Monarch was heard to cry out, three times, in the dead of night, "I have got Themistocles;" so it is odds, but we may be caught, by and by, in the midst of an alarming dream, vociferating, with transport, 'I have digested the *Edinburgh Review*!'

* *Edinburgh Review*, No. 26. 355. † *Ibid.* No. 26. 346.

‡ *Ibid.* No. 25. 117. § *Ibid.* ¶ *Ibid.* No. 26. 255. ¶ *Ibid.*

And must minds of such high bearing be called upon to give a reason for every trifling departure from the stale, common walks of literature? Surely, if "at the sound of a fiddle, away rush secretary, president, and committee, to clap the cotillion into the Compter,"* our Reviewers may be permitted to anatomize the pestiferous productions of the day without all this fulsome cant about their severity, their pertness, and their indecorous presumption. Besides, it is not that they wish to carry things with a high hand, or so frequently to "produce themselves in person"† were there aught in their author worth producing. But, as a feast of reason is to be furnished out some how or other, they must even have recourse to their own larder of its poor marketing abroad. Any thing is better than yesterday's dinner dressed over again.

I suspect, however, that the revilers of the Edinburgh Reviewers are upon a wrong scent. It is no such thing as undue confidence, the *eris mihi magnus Apollo*, that possesses them,—it is a mere seizure of the moment for animated representation. Gradual, indeed, at first, rises their "stirrings of ambition,"‡ like the "blind groping of Homer's Cyclops round the walls of his cave;"§ but it is soon followed by a fearless daring of "great and original genius, a strong divinity of soul, a decided and irresistible vocation to glory;"||—Gemit impositis incudibus Ætna, and presently the whole storm of sublime invective follows. Woe, then, to that unlucky wight who happens to fall within the dreaded vortex of their fury; for though you may, indeed, as antique love records, cut a man through the middle, and join him together again, yet no *balsam of fierabrass* will ever more, alas! set that work upon its legs that has been branded by the *veto* of their hang, draw, and quarter criticisms. You may down with all cravings and ravings after notoriety, I assure you; for if the Delphian oracle be unpropitious, the Temple of Fame becomes a mere castle in the air.

Believe me, the Edinburgh Reviewers are not such converts to the fashion of their country as to carry about with them, wherever they go, the mark of North of the Tweed, and *boo* themselves into favour where they can command a passage, sword in hand. These little arts they leave to little men; and if they, at times, do assume somewhat more consequence than may seem strictly to become them, a few dignified airs may, peradventure, be pardoned to the only rational critics since the days of Longinus. Men of mighty powers, who, without "revolting arrogance,"¶ without "offensive coarseness,"** without "controversial invective,"†† are endeavouring to sink the price of Hellebore, and forbidding "Bishops to doze in their mitres,"§§ must not be thwarted in their useful designs by the groundless alarms of Antijacobin hypocondriacs.

* Edinburgh Review, No. 26. 341. † Ibid. No. 23. 212.

‡ Ibid. No. 26. 256. § Ibid. || Ibid. No. 26. 259.

¶ Ibid. No. 26. 350. ** Ibid. †† Ibid.

§§ Ibid. No. 26. 346.

As to the severity of the Edinburgh Review, which our adversaries seem to make the *ne plus ultra* of their criminations, it is not, perhaps, irrelevant to observe *a priori*, that a charge of this kind comes with a very ill grace from such as are determined to carp at every thing they meet with, and who would even decipher the spots in the sun, if it did not blink them to look on it. How can they, with any consistency, censure the asperity of others, who shew, by these ill-natured propensities, how little inclination they have to renounce asperity themselves.

But it is idle to prate of severity.—Pray who, now-a-days, reads any of your wishy-washy, milk and water trumpery? We live in an age of passion and appetite; for a thing to go down, it must be well seasoned.—And as Horace justly observes, on another occasion,

Si—— sine Amore, jocusque

Nil est jucundum, vivas in Amore jocusque.

So if it be the taste of the times that “every period be concluded with a lash,”* why we must even submit to it. The Edinburgh cooks pretty well know what dishes will best suit their own ordinary. They must have a tough, roughish food for the sharp air of the North. Calm and dispassionate criticisms only agree with your squeamish stomachs. To ensure solid beef and pudding, they must cut and slash away, with might and main, to the very end of the chapter.

Ought it, further, to escape recollection, that, having frequently vain and pompous gentry to deal with, it becomes necessary to make use of proportionate means. Bedlam is not the only department in which human beings occasionally fancy themselves Kings and Queens, the *Naviget Anticyram* is of more universal application. A little seasonable castigation, therefore, serves to keep down the literary mania; and, indeed, I see not how severity can be avoided with certain moon-struck writers, unless, as an eminent wit observes, “you bate them the circumstances of method, and style, and grammar, and invention.”† Were it not for these well-timed corrections, we should have the Archdeacon of Wilts fancying himself an historian, and Warburton setting up for an orthodox divine. Nay, I should not be surprized if, some of these days, the Reverend Julius Hutchenson were to make pretensions to loyalty, and the very Chancellor of the Exchequer to put in his claim for common sense. These roisterers are to be held at arm’s length only by the dread of their critical whip. Too high fed in the South, we want a little wholesome humiliation; and if sack-cloth and ashes, and a good sweating into the bargain, will bring us to our senses, I know of no better doctors to sweeten such a corruption of humours than the Edinburgh Reviewers.—Would you have them, by a whining methodistical clemency, to “render absurdity eternal, and ignorance indestructible?”‡ Like Kings and Princes of this lower world, they ‘are not a terror to good works, but to the evil.’—Bene merenti, bene profuerit—male merenti, par erit.

* Edinburgh Review. † Swift. § Edin. Review, No. 26. 338.

As for those who are so nervous that, though they can find courage to write, they yet want courage to hear what is said of their writings, and who, therefore, do 'exceedingly fear and tremble' when the eagles of St. Kilda claw hold of their half-fledged progeny; truly, the best advice I can give these poor souls will, I doubt, be wisdom thrown away. They had better sing some sweet lullaby to their senses till the storm blows over them; or if they have a mind to risk the experiment, and to try whether Cerberus can be coaxed to open his mouth for a sop, there is no law, that I know of, against it. Genius certainly has its "dispensing power,"* and, indeed, it must be confessed, some countenance has been given, by sagacious philosophers, to secret presumptions of this nature; for if you recollect "Lord Peter's bulls, that were sometimes set a rowing to fright naughty boys, would belch, and spit, and snivel, out fire, and keep up a perpetual coil till you flung them a bit of gold; but then—*Pulveris exigui jactu*—they would grow calm and quiet as lambs."†

Now, though I would not be understood to compare our Caledonian sages with these outrageous animals, it is yet, perhaps, no unreasonable conjecture that, *Ceteris paribus*, an author's tears would, at least, go as far with them as his reproaches. For though men of stupendous intellect, they are yet, fortunately for humanity, "of like passions" with the rest of their race. It is very probable, therefore, that they might be susceptible of pity for his sufferings, when they would not care the cracking of a house about his rage. After all, however, it must be allowed to be a very delicate point; and whether we had better appease them by garlands and sacrifices, or pluck up a spirit, and boldly bid them kiss our ——— at once, I leave to the determination of the learned.

As to the notion that the Edinburgh Reviewers are too fastidious, and that they wantonly condemn what all the world has conspired to applaud; this is rather, as I take it, a feather in their cap, than any slur upon their judgment; for who does not instantly discover that peculiar delicacy of perception is, in fact, their greatest commendation, and one of their strongest claims upon popular applause.—*Plus esse in uno sapie, quam in turba boni.* What, go with the beau monde, and admire "*Cælebs in search of a Wife*," because every body reads it, and affects to be in raptures with it? We might as well dress up fashion in a puritanical program at once, and send her out as a companion for piety in patterns. It is recorded of Milton, that "of his praise he was very frugal; as he set its value high, and considered his mention of a name as a security against the waste of time, and a certain preservative from oblivion"‡ And who, pray, more entitled than our sage divan to imitate so illustrious an example; they who have already placed *Murmion* among the constellations, and (as I am informed) have dismissed poor *Cælebs*, with a cap and bells, to the *Tavernacle*? They must suffer their staid reason to be taken

* Edinburgh Review, No. 26. 253. † Swift's Tale of a Tub.

‡ Johnson's Life of Milton.

captive at a glance. To what pitch might not that "effeminate licence of tongue,"* which they justly consider as so "ominous an appearance,"† in process of time, arrive at, were they to relax from their severity and admit all to be gold that glitters. No, no; the Edinburgh Reviewers know their business better,—*Nil admirari*, is, luckily for polite literature, the foundation of their standard of taste; I trust, where the "Muses nine and songs divine" are concerned, they will not abate one jot of it, except on the favourite ground of your staunch critic of antiquity.

Qui redit ad fastos, et virtutem æstimat annis,

Miraturque nihil, nisi quod Libitina sacravit.‡

Proceed then, O illustrious progeny of the Minister of Palmira!—Proceed undauntedly in your career of glory! Be harsh, be bold, be fastidious, as may best comport with the dignity of your doings.—Fortius utere loris. "Indulge yourselves in severe reflection," § and never mind accidentally "running foul of some of your own sentences." || The elegant architecture of Greece may do very well for your soft Italian scenery; but in wild and barbarous regions, we must have strong Gothic buildings that shall set time and tempests at defiance. ¶ You are entrusted with the preservation of literature. See that the commonwealth take no harm. Be alive to its best interests; dive into the very soul of an author; analyze his meaning to the quick, and tell us all he says, and all he thinks. Play Peter Aretin among the nobles of the land, use 'great swelling words,' and be not 'afraid to speak evil of dignities;' a fig for names of reputation,—the higher your game, the nobler your sport. Strip off the false glare of meretricious ornament, and produce us the Iliad, compressed into a nutshell; cry havoc amid the trembling heroes of the Dunciad; doom to obscurity the petty popular productions of the Thames; and and let no sound be heard throughout the unbounded extent of your dominions, but "Tweed's ceaseless plash;"** Thus, as the glory of Euripides had all Greece for a monument, shall all Scotland celebrate that production—that *monstrum sine vitio*, as one might almost term it, which, defying the *Index Expurgatorius* of a bigotted Antijacobin Junto, is destined to establish its fame on the plaudits of the universe.

Having thus, I trust, demolished this cordon of objections, it will be a task of less difficulty to invalidate a slight one that remains, and which may well create surprize to the general reader, viz. the *grammatical improprieties* of the Edinburgh Review; for this I take to be the main drift of the censure, that its articles are, some of them, written in "a rambling, scrambling manner."†† How, in the name of wonder, such an objection could enter their heads, I cannot conceive; for the temerity of such a charge must be abundantly evident.

* Edinburgh Review. † Ibid. ‡ Hor. Ep. ad. August.

§ Edinburgh Review. || Ibid. ¶ Kaim's Elements of Criticism.

** Edinburgh Review. †† Antijacobin Review.

But, I suppose, having once passed the Rubicon, they desperately attack, at random, every thing they fall in with. I'll "turn the rogues' jackets for them," however, before I have done with them.

That the Edinburgh Reviewers, though "as little open as most men to minute criticism,"* may yet occasionally offend against the *technica* of grammar is very possible; but they have themselves advanced no despicable apology for these accidental deviations, in a passage, to which I cannot immediately refer, but which made a strong impression on my mind, when I read it. And, speaking of the supposed necessity, or even desirableness of accuracy of language upon all occasions, it is, if I recollect, an opinion of a celebrated philosopher, that "a man cannot even give a more certain mark of the narrowness of his mind, and of the little progress he has made in true science, than to shew that this business (of grammar) is of much moment with him."† Genius, therefore, you see, is not expected to be minutely correct. An understanding, formed like the Stagirite's, "to look all nature through," and to lead the benighted soul, *Ex umbra in Solem*, must not have its chain of profound speculations broken in upon by these pedantic desiderata. Who would dream of fettering reasonings, that are intended to emancipate man from the superstitions of childhood, and to revolutionize the world of mind, by a ridiculous attention to such scholastic trifles? A pretty thing truly, to pretend to curb their "visions of philosophy,"§ and to call them off from "the magical effusions of an inflamed fancy,"|| by reminding them of the connection between nouns, pronouns, verbs, and participles!

Not, however, to shelter our Reviewers under arguments of this general nature, and thus tacitly to allow the validity of a charge altogether as fabulous as the existence of the Rhipæan mountains; I will boldly dare the enemy in the open field at once, and render "confusion worse confounded," by proving, to the satisfaction of every reader of true taste, that, so far from being either awkward in its collocations, or uncouth in its phraseology, the language of the Edinburgh Review is really "of the purest metal, and marked with the finest die;"¶ that it abounds, in every page, with all that "constitutes strength of writing, and stamps the character of vigour upon every syllable;"** that you find in it no babyish interjections, no "puling expletives," no "stuff about dancing, daffodils, and sister Emelines,"†† no "accumulation of hyperbolical expressions which shew the determination to be impressive without the power;"§§ but that, partaking of the subject and sentiment, it becomes in their hands a dignified vehicle of thought, and even the more noble for its graceful "neglect of rhetorical accuracy."|||

* Edinburgh Review, No. 23. 191.

† Priestley's Grammar. § Edinburgh Review, No. 25. 137.

|| Ibid. ¶ Ibid. No. 26. 274. 255. 276. 235. ** Ibid.

†† Ibid. §§ Ibid. ||| Ibid. No. 24. 355.

To be sure they are not, like some authors we could mention, such haberdashers of points and particles, as to be constantly upon the rack about the propriety of their phraseology, "beating their foreheads, and boxing their noses for rage, that they cannot come to a resolution whether they shall write face or visage, jail or gaol, eery or rabbit." * On the contrary, they fall naturally into all the graces of speech, and have an innate sense of whatever is elegant and becoming; so that it may safely be concluded, that even where they seem most to set a classical chasteness at naught, they, in fact, most consult it.

"Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream."

Though, therefore, I am well aware that I shall be in danger of throwing pearls before swine, and of taking my labour for my pains; yet as it comports with the scope of my apology, and which would, indeed, be imperfect without it, I will bring you forward such a string of examples of grammatical purity as evince, not only that the Edinburgh Reviewers perfectly understand the nature of those sedicious graces of language, but that, even in their most playful effusions, they are not unmindful of its becoming genius to relax with dignity, and, if it does condescend to be kittenish, at least to sport itself in "an elegant prattlement." †

Now, there are certain leading words in almost every language, that seem to claim a sort of hereditary prescription. Remember this, for it is the clue that must guide us through the etymological labyrinth. The objectors to the language of the Edinburgh Review will need all their assurance to brazen out the consequences of their own stupidity and tastelessness. Like the cock on the dunghill, they know not the value of the jewel they despise. O you Hotentots in literature!—What you never, I suppose, heard of "reading and reasoning animals;" ‡ or of "the pitch of a lady's sentiments;" § or of "a diet too inflammatory for the constitution;" ¶ or of people "sleeping full of horrors;" ¶¶ or of a man of sense "trembling every inch of him;" ** or of the Irish nation being "worried into a better theology;" †† or of "the springiness of a manner," ‡‡ and the "voracity of an antiquary;" §§ or that "the eloquence of Pitt consisted mainly in his talent for sarcasm." |||| And you never, probably, expressed any strong predilection for four beautiful *littles* in four lines; ¶¶ nor have ever fallen in with "the tact for truth;" * nor with persons who may have doubted your word; but have been convinced by your "showing." † And you have seldom, I dare say, met with works, (like the Edinburgh Review!) "in the most constant state of perusal," ‡

* Quavedo's Visions. † Edinburgh Review, No. 26. 366.

‡ Ibid. No. 24. 410. § Ibid. No. 25. 6. ¶ Ibid. No. 24. 278.

¶ Ibid. No. 23. 9. ** Ibid. No. 24. 441. †† Ibid. No. 26. 82.

‡‡ Ibid. No. 25. 132. §§ Ibid. No. 25. 134. |||| Ibid. No. 25. 136.

¶¶ Ibid. No. 20. 186. * Ibid. No. 26. 206. † Ibid. No. 23. 212.

‡ Ibid. No. 23. 223.

and, so far from being "balked," * found them, "by a good many degrees," † the ablest critiques of the day, notwithstanding the writer may, now and then, "lay his abuse about him" ‡ with an unsparing hand. All these graces of diction, I imagine, are lost upon you.— Nay, I should not wonder if you were even "so dreamy and ridiculous" § as to withhold your admiration from a treat to the lovers of fine writing, like the following: "We do not offer these passages as specimens of very exquisite poetry, but they possess the merit, *we think*, of truth and simplicity. There is something modest, and amiable, and natural, *we think*, throughout the whole composition; and, being satisfied that there are many readers to whom it will afford more pleasure than it has done to us, *we think* it right to make this little effort to make them and the author acquainted. *We think* he may do something better than make poems upon field sports." ||

As I just now observed, leading words will always be uppermost. Thus "political events are not the only events which are recorded even in ancient history; and now, when it is generally admitted that even political events, &c." ¶ Here the capacious imagination of the Reviewer is, you see, full of events; for, I think, not less than five or six more of them occur in the very next page, notwithstanding the abundant use of them in the preceding. So, again, in another critique, where the subject seems overpowering, we find "It is quite impossible, it is quite certain, it is quite clear, it is quite inconceivable, it is quite evident," ** &c. &c. &c.; for, you know, what does it signify for a matter to be certain, or clear, or evident, or impossible, or inconceivable, if we are not, in all such cases, as sure as sure can be. "It appears to us, we will acknowledge, extremely absurd" †† to do things by halves; and, however usual it may be, "we cannot say that we vehemently admire it." †† The proverb sagely remarks, strike while the iron is hot, and when you have caught a word by the tale, take care and hold it fast. I am sure the Edinburgh Reviewers set us a very good example, for having fallen in love with "the magnificent regions" §§ of South America, they very naturally follow it up, in the next page, with a magnificent source of industry," and "a magnificent undertaking;" and, indeed, the composition of the whole article throughout may be said to be magnificent. We hope no offence from the freedom of our remarks, for, upon my honour, "we throw out these things from no invidious motives, but merely from a desire to reduce things to their proper level," |||| and to prove that, in no instance, do the Edinburgh Reviewers abate one tittle of "their wonted attention to the minutiae of style," ¶¶ though they may, now and then, to those who see no further than their nose, seem to write in "a rambling, scrambling manner."

* Edinburgh Review, No. 23. 223. † Ibid. No. 23. 246.

‡ Ibid. No. 23. 247. § Ibid. No. 23. 240. || Ibid. No. 25. 76.

¶ Ibid. No. 24. 298. ** Ibid. No. 24. Art. 4.

†† Ibid. No. 24. 305. ‡‡ Ibid. p. 304. §§ Ibid. No. 26. 280.

|||| Ibid. No. 24. 395. ¶¶ Ibid. No. 24. 355.

But there would be no end of replying to every pretty caviller. Suffice it to observe, that the phraseology of the *Edinburgh Review* will be most admired where it is best understood. And, indeed, whoever is not "very greatly moved and delighted with the greater part" * of that elaborate composition, and ready to declare that he has "not met with any thing nearly so good" † in the annals of ancient or modern times, had better, at once, call out, with Philoxenus, to be carried back again to the quarries. For my part, I should be glad to be informed where finer specimens of attic composition are to be found than the following, so eminently illustrative of their own sweet remark, that "there are beauties of style, which, like night violets, send forth their odours, themselves unnoticed; the traveller receives the gentle refreshment as he hurries on, without knowing or asking whence it proceeds." ‡ "And the illustrious names which have already reached to the summit of excellence, act like the tall and spreading trees of the forest, which overshadow and strangle the saplings which have struck root in the soil below." § "They contain much more bad taste, and are written with far more apparent labour. His poetry was almost all written primarily from feeling, and only secondarily from ambition. His letters seem to have been nearly all composed as exercises and for display. There are few of them written with simplicity." || "Of the additional poems we have but little to say; we have little doubt of their authenticity." ¶ "As we have no means of knowing, with precision, to what extent his writings are known." ** "The brilliant prospects which seem to be opened up for our species in the new world." †† "And Miranda, with so many other virtuous men, were buried in the dungeons of the revolution." §§ "Neither the author nor the editor have stated, &c." |||| "The means could not be long of presenting themselves." ¶¶ "If these things get to any great height, they throw an air of insignificance over those branches of the government to whom these cares properly devolve, and whose authority is, by these means, assisted till it is superseded." * "If it be asked who are the constituted authorities, who are legally appointed to watch over morals, and whose functions the society usurp." † "In which all the presumption and ambition of his nature was, &c." § "Sightless crew does not mean invisible, as the author wishes it to do, but blind." || "But it is a work of great elegance, and, at least, equal to the *Fabliaux*, translated by the late Mr. Way, which, indeed, are liable to the same objection which we have made to Mr. Rose's diction. No objection can, however, be made, and much praise must be given, &c." ¶

* *Edinburgh Review*, No. 24. 271. † *Ibid.* No. 24. 401.

‡ *Ibid.* No. 24. 355. § *Ibid.* No. 26. 250. || *Ibid.* No. 26. 256.

¶ *Ibid.* No. 26. 274. ** *Ibid.* No. 26. 275. †† *Ibid.* No. 26. 329.

§§ *Ibid.* No. 26. 289. |||| *Ibid.* No. 26. 327. ¶¶ *Ibid.* No. 26. 329.

* *Ibid.* No. 26. 336. † *Ibid.* § *Ibid.* No. 26. 345. 422.

|| *Ibid.* ¶ *Ibid.* No. 26. 422.

In these instances, now, you perceive no "pedantry or affected loftiness,"* but a plain simplicity and easy negligence of diction, which bespeak a mind intent upon great things, and stooping unwillingly to "the metaphysical perfection of language;"† though nobody certainly more capable than the Edinburgh Reviewers "to render a dissertation on grammar interesting to the general reader."‡ For if you observe, in every one of these examples "without subjecting the words to any settled collocation, the sense, nevertheless, seems perspicuous."§ We must not, therefore, wonder that writers of such nice discrimination should be unable to tolerate, even in the god of their idolatry, sentences that "grievously sin against the canons of taste."¶ What could they, in the name of Apollo and the nine Muses, think of passages like the following:—"the king made no point of adhering to his concessions, the style of thinking of the country, the crying injustice of certain proceedings, the swearing away the lives of accomplices."¶ I dare say they thrilled all over at the sight of such unsanctified violations of the rules of composition; so careful as they are in their own critiques to avoid these wretched infirmities;—these "little odds and ends of information,"** as we may call them.—No, no; you never find their flights of sublimity clothed in "the heroics of the hulks."†† With them you may make sure of the genuine *Æs Corinthium* upon all occasions.

I must, therefore, beg leave to differ, *toto celo*, from those who contend that the dialect of the Edinburgh Review is, in any degree, ungrammatical; but if people are so besotted as not to know cheese from charcoal, they must even be suffered to hug themselves in their own ignorance, and to fancy poor Priscian's head in danger still. There is, unfortunately, no calling to order in these cases; for, as has been judiciously remarked, "the standard of taste is so flexible, that a man is not within the reach of censure, even where he prefers the Saracen's head upon a sign-post to the best tabature of Raphaël." §§ Let them be careful, however, how they venture upon criminations that may finally redound to their own shame. What, I suppose, they wanted nothing, in the true John Bull spirit, but mere jog-trot English. But, I trust, the Edinburgh Reviewers will never surrender their splendid specimens of "purest, and most characteristic, Scotch;"||| to accommodate themselves to so gothic a perversion of intellect. If they are to paint for eternity, they must not vary their phraseology for every "uncolledie" that may affect to condemn it; for neither Jamie Foster nor John Tamson wad fash themselves to mend a brig that was to serve a' the folk in the Glen."¶¶

And now it should seem as if my apology might be pretty well drawn to an end; and that, having run the gauntlet through the

* Edinburgh Review, No. 24. 304. † Ibid. No. 26. 379. 381.

‡ Ibid. § Ibid. || Ibid. No. 25. 169. ¶ Ibid. No. 24. 304.

** Ibid. No. 24. 449. †† Ibid. No. 26. 254.

§§ Kaim's Elements of Criticism. ||| Edin. Review, No. 24. 405.

¶¶ Ibid. No. 24. 404.

whole circle of calumnies, there should be nothing more to do than to make my bow, and retire. But what infidel ever acknowledged his conversion?—What Therapists ever grew tired of railing? Incompetent to substantiate the shadow of a charge against its literary merit, our adversaries are, at length, reduced to the miserable subterfuge, that, with whatever ability it may be written, the *Edinburgh Review* is yet—(risum teneatis!)—*very irregular in its publication!* The mountain has, indeed, been in labour to some purpose. Abandon, however, as this expiring slander is, I am not, upon the whole, sorry that they have ventured to produce it; inasmuch as they hereby afford us an opportunity of reaping the fruits of our investigation, and, by a fair and full disclosure of the springs of Genius, of remunerating ourselves for these idle censures, and of turning the tables upon them with a vengeance.

Be it remembered then, in the first place, that, though the *Edinburgh Reviewers* certainly do stipulate to give to the public four numbers of their *Attic Miscellany* by the year, they yet do not stipulate when those numbers shall make their appearance. The press-boy has, indeed, an idle trick of tacking to the delivery of each journal an unmeaning intimation of the birth of the next. But this is a mere rhetorical figure by which *numerus Certus pro incerto ponitur*, and evidently used without the knowledge of his employers. It might, in future, however, be advisable, by way of appeasing anxiety of expectation, to substitute, for any peculiar settlement of time, the mere general expression of No. — will be published *as soon as the polishing season is over!* Thus will they put a stop to the violation of truth, and will double, instead of disappointing, the golden hopes of their readers;—two grand circumstances in the concerns of a man's spiritual and temporal welfare.

Surely nothing can be more ridiculous than to effect to calculate the efforts of mind, and to lay down stated periods for the progression of human thought. Montaigne has, I think, somewhere observed, that it is a hard thing to close up a discourse, when we are once in, and have a great deal more to say. In the heat and enthusiasm of composition, where there is "an extraordinary sensibility to all powerful emotions."* I don't wonder that the *Edinburgh Reviewers* should, now and then, forget how the time goes.—When beautiful ideas rush across them,—when they are "adorning what is grand, or kindling what is interesting,"†—when they are giving up the whole heart and soul to the luxuries of speculations, and "lofty principles, and glimpses of great theory,"‡ electrify their strained faculties, and hurry them almost beyond themselves; how is it possible they should remember times and seasons? In such a feverie of god-like dreaming every thing under the Sun is obliterated;—the very Universe is as a speck before them! Even David Hume, and Charles Fox, and Napoleon the Great, and Walter Scott, Esq.

* *Edinburgh Review*, No. 25, 8. † *Ibid.* No. 25, 136.

‡ *Ibid.*

himself, are no longer remembered. It is the immensity of their own conceptions that occupy attention,—the exercise of their own mighty powers that, “passing the flaming bounds of place and time—*flammantia moenia mundi*,” annihilate every object, but the “visions of glory,” and the “unborn ages,” that crowd on their entranced souls. O, impotent! to talk of periodical regularity to minds “invested, for the moment, with such dignified feelings,”* and hurried away by the rapidity of their ideas, to “climes beyond the Solar road.”

“Why, Sirs, *they* do bestride the narrow world
Like a Colossus, and we petty men
Walk under their huge legs.”

Before, therefore, we can bring any vague objections of this kind home, it becomes us to consider the *Cui bono* of their tendency. For what, suffer me to ask, are the Edinburgh Reviewers about, when they thus keep the Empire in suspense by the delay of their publication? They are reducing luxuriance within the bounds of sense; they are identifying the statue of Phidias with the shield of Minerva; they are touching, retouching, and animating, the features with every fascination, and folding up the drapery with every grace, *Phidiacum vivebat Ebur*. In short, they are preparing to astonish; and astonish they infallibly will, so that whoever, after all this cost and trouble, should refuse to be enraptured, must be reduced to Momus's alternative, and bid Venus take off her slippers.

Employed in “the cares of minute accuracy and high finishing,”† we are not then to be surprized, that hours, and days, and weeks, and even months, glide away unperceived. Buffon, we are told, wrote his “*Etudes, &c.*” eighteen times over and it may, therefore, easily be believed, that neither the “Code de la conscription,” the “*Lettre aux Espagnols Américains*,” the “Examination of the Expedition against Copenhagen;” nor, indeed, any other article of the Edinburgh Review is manufactured *ad libitum*. Non cuivis homini continget adire Corinthum. It is “with no vulgar helps,”‡ I assure you, that they thus periodically enrapture the literary world, who stand gaping to catch at whatever comes, like the groupe of Poets, described by the artist, lapping up the stream running from Homer's mouth. No wonder that No. 26, which was announced for publication in January, did not, in fact, make its appearance until March;—the wonder, indeed, is, that a body of such profound speculation, which so admirably develops the organization of French conquest, demonstrates the wretched situation we have reduced things to in the old world, and points out the brilliant prospects opened for us in the new, should have been brought forward for public idolization in any reasonable compass of time at all. Peter Bales's Lord's Prayer, Belief, and Ten Commandments, with the day of the Month,

* Edinburgh Review, No. 25. 121. † Ibid. No. 26. 251, 429.

‡ Ibid.

Year of the Lord, and Reign of the Queen, *all written within the circle of a silver penny*, is a mere nothing to it.

Who, then, but the vilest "scoffers at the divinity of talents,"* would wish the Edinburgh Review to make its appearance a single day before the measure of its sublimity is filled up! What dull, gothic soul is there among its numerous readers, that, for the sake of receiving it a little more in season, would dispense with those "bursts of unequal, and energetic composition,"† poured forth in a "tone of spirit and animation unchecked by timidity,"‡ which mark it with characters of fire, and bespeak its oracular inspiration throughout? The Edinburgh Review, if I may be allowed to call that by any earthly name, which seems more like the effort of mind released from the clog of mortality, than any mere human publication;—the Edinburgh Review is destined to descend to posterity, the completest depository of sound politics, and of genuine *true-blue* philosophy, that any age, or nation, has ever been blessed with.—"If all the books in the world were committed at once to the flames, there is no book which I should so speedily rescue as—"§ this celebrated Journal, whose fame is very deservedly "gone out into all lands,"—à Gadibus usque auroram et Gangem, "and its words unto the end of the world."

From the contemplation of such distinguished excellence I turn with regret. After the delicious enjoyment of the Edinburgh Review, the perusal of any periodical performance is absolute *asafetida*; sentiment out of the question, even their very language is *unique*, and sets all competition at defiance. Like Milton, they may be said to "labour after words suitable to the grandeur of their ideas,"|| and to find them "sink under them." Occasionally, indeed, they "invest themselves with grace, but their natural port is *gigantic loftiness*"¶ They can "please when pleasure is required, but it is their peculiar power to *ASTONISH*."***

This, now, I hold to be the perfection of Genius, when it is of so pliant and versatile a nature as to be able to dart its rays at pleasure, and to enlighten North, South, East, or West, as you please, like "that great man, Mr. Prig, the auctioneer, whose manner was so inimitably fine, that he had as much to say upon a ribbon as a Raphael." In one respect, indeed, the Reviewers of the North have a manifest advantage over our exalted poet of the South. For Dr. Johnson has observed, that "Paradise Lost is one of the books which the reader admires, and lays down, and forgets to take up again;"—whereas the pages of the Edinburgh Review never fatigue. There you may look, with security, for entertainment; for, be the argument what it may, in their manner of treating it, Genius is sure to be elicited; and as the Hebrus was fabled to roll its waters over golden sands, so do we behold them enriching every region through which their eloquence winds, and turning the waste and solitary wilderness

* Edinburgh Review. † Ibid. No. 23. 3. ‡ Ibid. § Menage.
|| Johnson's Life of Milton. ¶ Ibid. ** Ibid.

into a vale of Tempe.—Like Dryden, “ who felt a confidence that every subject would become poetical under his hand,”* they seem sufficiently conscious of the magic of their own compositions. To grandeur of thought, therefore, they add an attic elegance of language; and, amid high cares for the preservation of the British Empire, (now universally allowed to depend upon an adoption of their political speculations) they find time so to adjust exclamation, amplification, gradation, and all the moving figures of speech, as to impart to their Critical Journal even a sort of stage-effect. Such a tissue, in short, is it altogether of exquisite workmanship, that, while immersed in the magnificence of its design, and pursuing its various developments, we are little less rapt in astonishment, than was Aristæus when he beheld the habitations of his mother Cyrene.

Jamque domum mirans geneticis, et humeda regna,

Speluncisque lacus clausos, lucosque sonantes,

Ibat, et ingenti motu stupefactus aquarum,

Omnia sub magna labentia flumina terra

Spectabat diversa locis.—Georg. Lib. IV.

But as some people are said “ to look on good counsel from an Ecclesiastic as a divinity portion, and set their stomachs against it;” † so are there certain gentry, who undervalue these divine lucubrations, because, forsooth, they find them in the form of a Periodical Review! As if it were any disparagement to the philosophy of Plato, or the politics of Machiavel, to be seen in the dress of an indifferent print and paper! The patriotism of Mr. Whitbread and Sir Francis Burdett will be equally genuine, whether couched in an address to the chair, or an address to the populace. A speech at the Crown and Anchor may display as much of original thinking as a speech in the Commons House of Parliament; and an article in the Edinburgh Review may as effectually secure the high destinies of the Empire, as the feeble and fluctuating policy of a British Cabinet. Was that prodigy of learning, Magliabechi, less resorted to as an oracle, because he used to sit whole days in an old cleak, with one straw chair for his table, and another for his bed? And shall we affect to sneer at these Caledonian Magliabechis for not being tricked out in the costume of Lords of the Council, or great Officers of State? But the world is full of folly and prejudice; and, while the soft touch of my young lady's guitar is Catalanied to the very skies, the professional note of the poor music-master, like the scrapings of a sixpenny fiddler, only create disgust. For my part, however, I shall continue to idolize this flower of English literature for its *intrinsic* merit, whether conceived in a cock-loft at Edinburgh, or manufactured by “ *All the Talents*” on the banks of the Thames.

As for those hints, occasionally thrown out, of having worked up particular articles in haste, and which seem, in some measure, to contradict their own pertinent observation, that “ he who writes for

* Edinburgh Review, No. 25. 132.

† Government of the Tongue, p. 212.

immortality should not be sparing of time;”* I confess I do but look upon them as a sort of tricks of the trade. I will not, indeed, say, that it would not, upon the whole, perhaps, be better to disclaim them, as well as every other artifice that may seem to smother of affectation. For, I verily believe, let the Edinburgh Reviewers make use of what finesse they please, they will never be able to convince a single reader, either that they have not taken sufficient pains with this *book of books*, or that it has not sufficiently enraptured the public. How, indeed, they can avoid the fate of that ancient artist, who is reported to have grown enamoured of the production of his own pencil, is to me truly astonishing. But, some how or other, they certainly do manage to keep clear of doting upon the darlings of their own creation. And it is in these instances of self-abasement that the Edinburgh Reviewers become ten-fold more the objects of our veneration than ever; for Genius is then most likely to be fallen in love with by others, when it seems least in danger of falling in love with itself.

But to the proof.—In their minute critique on the fable of *Marion*, they are so little sensible of their own excellencies, as to suppose they may have detained the reader too long with their “dull remarks.”† In their deep discussion, too, of the subject of Portuguese emigration, wherein, with a most luminous felicity, the Prince Regent is exhibited as a coward, and the British Minister as a fool, they, with unparalleled modesty, conclude. “It is in order to lend our feeble aid towards furnishing a preventive in the present crisis, &c.”‡ as if they really were ignorant of their own prowess, and that the nation was actually, in all quarters, raising statues to them as the champions of England! And, further, after what every reader must have conceived, a very elaborate disquisition in No. 25, not, indeed, on the French usurpation of Spain, by Don Pedro Cevallos, (for this poor tool of the Prince of Peace is soon kicked down the back stairs,) but on the stupidity of the English Ministry by themselves; with the meekness inseparable from true merit they thus sum up their exertions; “Before concluding these *hasty and imperfect observations*, &c.—Having *sketched out some of the consequences hastily and imperfectly*, &c.”§ Nay, even in that paragon of their political discussions the appalling “Code de la Conscription,” “a work recently transmitted from France, with a full commentary of facts by a judicious observer;”¶ how ingenuously do they, in this very introductory sentence, subduct from the value of their own fame by thus sharing it with some obscure correspondent, some embryo Genius not yet burst from the egg. And, after a minuteness of relation, mixed with those occasional aberrations of indignant eloquence, that have rarely, I believe, been witnessed in the annals of Review-writing, and where, at every page, they make the very hair to stand

* Edinburgh Review, No. 23: 34. † Ibid. No. 23. 13.

‡ Ibid. No. 23. 261. § Ibid. No. 25. 226.

¶ Ibid. No. 26. Art. 9.

an end, and draw the life-blood from the heart. Now is, finally, all touch of self-complacency absorbed in pity for the situation of their dear, deluded, suffering, native land! For, instead of being all amazement at the gigantic shadow of their own genius; instead of making a fruitless whining, that a deputation is not immediately dispatched, soliciting them to become Cabinet Counsellors, and confidential advisers; they rest satisfied with simply observing, though born, like Mr. Hutcheson, "with talents to enchant and regenerate the world,"* that, if they could but see "the real strength and resources of the nation applied to the task of its deliverance," they "are not by *what hands* this great object may be effected."†

There: now,—there's the very quintessence of the Amor Patriæ for you at once! This is a disposition of lofty port and bearing indeed, when the very men who, of all others, are the most competent to the task of saving the nation, are the first to sacrifice their claims, and to renounce the honor of it.—*Prudens, sciens, vivus; vidensque-perce!* Who will say, after this, that the Roman greatness is gone by, and that the high tones of chivalry are no longer to be heard? Surely, with such a glowing example before us, Cincinnatus returning to his plough becomes a mere burlesque upon the grandeur of human sentiment! O! what must have been the feelings of the Edinburgh Reviewer, while thus pressing his commanding eloquence into the service of his country, and spurning all present remuneration for the thread-bare rewards of immortality! How must he have exulted in the dignified recollection, that the whole Empire were spectators of his glory, and prostrate at the foot of his prophetic tripod! Methinks I see him now, with the *Carmen Thessalidum*, the true Pythian inspiration full upon him,—his eyes sparkling,—his hair erect,—and a cold damp shivering spreading itself over his whole body. Behold!—behold the laurel trembles! while, convulsed to the very inmost soul, and intoxicated by the political vapours, he thunders forth his oracular denunciation to an abused and insulted world.

"Breach pocket one hand fills, tortam tenet altera Chartam;

"Chartam morosis plenam sharpisque resolvit—"§

But really if, after all, these admirable critiques be, *bona fide*, nothing more than the playful relaxations of stupendous intellect, the Edinburgh Reviewers have, I fear, not less cause than Mr. Scott himself, to "tremble when they look back on the miracles of their own facility."¶ For though, to be sure, we find in their writings no "sounding amplification,"¶ no "obtrusive glare of shining sentences,"** no "exciting the Roman Catholics to discontent,"†† as their adversaries wickedly insinuate, and making the worse appear the better cause, so that they stand perfectly clear of the mortifying confession of the Ethnic *Vides meliora proboque, deteriora sequor*.—

* Edinburgh Review, No. 25. 5. † Ibid. No. 26. 461.

§ Epistola Macaronica. ¶ Edinburgh Review, No. 23. 34. 30.

¶ Ibid. ** Ibid. †† Antijacobin, Jan. 1808.

Yet so young, (for they are "beardless critics"* it seems) and so skilful; so green in years, and so ripe in experience; so seldom departing from the smoke of their own chimnies, and so versed in the policy of all cabinets and countries; they may certainly run some hazard, though in an age of philosophy, of being taken for as great conjurors as Friar Bacon himself; or may be suspected with Apono, the Physician of Padua, of having acquired the knowledge of the seven liberal arts by the assistance of the seven familiar spirits.

Besides, as I intimated before, all artifices of affectation should be laid aside, and the plain truth told at once. For would it be quite out of reason for a person of common sense to remark, after witnessing an acknowledgment, under their own hand and seal, of "hasty and imperfect observation"—Surely, Gentlemen, you took time enough to have rendered these observations less hasty and imperfect; for having assured us, that No. 25 would be published in October, and still not making its appearance till December; and No. 26, which was announced to see the light in January, not being ripe for the birth till the beginning of March, you had ample opportunity of dressing up the pretty bantlings with as much care as you thought proper. And though we have no objection to throwing you in a month, or even two, if necessary, towards the high finish of your fascinating Journal; (for the births of intellect can no more, we are aware, be calculated to a day than those of nature) yet it seems but a poor recompence of our patience; and good nature, to tell us, after all, that you are obliged to put us off with a little whip-syllabub of frothy and inadequate investigation. No wonder, if you thus, Saturni like, destroy your own lovely offspring, that "a morsel of pure Shakespeare"† is so hard to be met with.

But, come, come, enough of this old-fashioned way of putting the question. You are merely flourishing a dagger of lath; for, between ourselves, the writers of the Edinburgh Review have too much of the spirit of Calimachus about them, really to know what negligence is. Its merely a graceful mode they have of renouncing that glare of applause so painful to their retiring modesty; for Fernelius himself, who, we are told, cared neither for play, nor for walking, nor for entertainment, nor for conversation, was not a more intense votary of the mid-night lamp. However, if you are so stubborn, after all, as to believe that they really mean what they say, and, in pure carelessness, degrade their own doings, why it must even be so. But don't, now, hug yourselves, and think you gain any mighty advantage by this concession; for, recollect, if the Edinburgh Reviewers, who, by the bye, are but just beginning "to pullulate,"‡ can boast of such a "powerful mind *en dishabille*,"|| what must it be when dressed out for receiving company? If these gentlemen can produce you such critiques off at hand, as one may say; what surpassing wonderful compo-

* Antijacobin, July, 1808. † Edinburgh Review, No. 24. 450.

‡ Ibid. No. 25. 119. 123. || Ibid.

None might we not expect, could they be persuaded to take a little more time and pains. Surely, surely, they will one day vouchsafe to do justice to their own great parts, and, aware that they are woven into the Peplus of Minerva, no longer suffer negligence to sin against genius. It is an absolute murder of pure intelligence, thus to clog its exertions by remissness of application. If they go on at this rate, we shall have them forget that they are invested with the preservation of Europe, and destined to hew the Corsican's triumphal arches to the ground. O, for pity's sake then, great Sirs, do be prevailed upon to scan the compass of your own mighty minds, to consider the illustrious part you are called upon to act, and, in a season of difficulty and danger like the present, to exercise that unlimited authority so unanimously conferred upon beings, "whose feeling seems all intellect, and whose intellect is all feeling." Talk no more of "old John Naps o'th' green, and Peter Turf, and Henry Pimpernell, and Marian Hachet, the fat ale wife of Wincot,"† but be persuaded to awake from this low-bred and delusive trance, and to know yourselves for what you are.

"I do not sleep; I see, I hear, I speak;
I smell sweet savors, and I feel soft things;
Upon my life, I am a lord indeed,
And not a tinker, nor Christopher Sly."‡

Bravo, my Scotch laddies! you are now in your proper key. No hireling Quarterly Reviewers, believe me, for Archibald Constable, and his book-jobbing firm of Edinburgh, but *dictators* in *Literature* to the *British empire*, and *legislators of the universe*!!

It is, however, an easy matter to require more than may turn out for our good; and it may, perhaps, be better for us, (whatever may be the original motive with them) that the Edinburgh Reviewers do not "put forth all their strength," but every now and then "check it in mid volley." Milton is indeed represented as beholding

The living throne, the sapphire blaze,
Where angels tremble while they gaze;

but it would blench the eye of an eagle to look upon these dread magicians when gathering up the beams of their genius to a focus, and setting the whole world of intellect in a flame. We might, in such a case, justly, I fear, apprehend the same miserable fate with the poet, who

—blasted with excess of light,
Clos'd his eyes in endless night.

At present we can manage to read an article in this divine work and retain our senses. We can follow the Reviewer in his luminous descriptions, delight ourselves with his glowing language, and admire his strong and powerful reasoning. But when the blue devils

* Edinburgh Review, No. 24. 361. † Taming of the Shrew,

‡ Ibid.

appear, and he bursts upon us in all the ravings of his sublimity, when "Heaven comes rolling down, hills are clothed in fire, and the foe vanishes before him like a wreath of smoke."* There is positively no enduring it. Our raptures "become unmanageable,"† and we are fain, with Semele, to lament our presumption in fancying we could encounter the thunderer in all his glories. Out of mere mercy, therefore, to their admiring readers do they pluck off the magic garment, and bedim the noon-tide sun;‡ and thus shrouding their majesty in surrounding darkness, they graciously suffer us to gaze upon their splendour, without the apprehension of being blasted by their lightnings.

And thus have I, to the best of my ability, finished my "*Apology for the Edinburgh Review*." I have not indeed vanity enough to believe, that, profuse as my commendations have been, they will entitle me to any considerable portion of gratitude; though I am sure I have not failed, like a lawyer, with a tongue steeped in oil, to rescue and to raise its reputation to the utmost. And, although in shewing the lions to the admiring multitude, I have made use of neither the puff direct, the puff oblique, the puff conclusive, nor the puff preparatory; I have yet, as I humbly conceive, not entirely failed in disclosing to the unprejudiced reader views of beauty, and veins of rich and rare fancy, where the ignorant and malicious dreamed they saw only defects. Not, however, that I have the presumption to suppose that, in this apology, I have furnished the public with a true scale of their merit.—They possess, indeed, a genius which can no more be appreciated by my insignificant labours, than the colours of the rainbow can be caught by a sign-post painter. Yet if there be any truth in that fine remark of Tully in his offices, that it is a proof of an elevated understanding "to discover effects, even while in the womb of their causes, and to provide against them," I may, perhaps, presume to hope that this, my apology, shall be deemed, in after ages, no less, in some respects, a work of sterling value than that which it professes to defend. For looking every way at once, I have endeavoured to provide against the worst; and, conscious that "it is of great importance to keep public opinion on the side of virtue,"|| have liberally laid out all my little powers in bespeaking it for the conductors of the *Edinburgh Review*.

As for those *en passant* attacks that may seem somewhat to militate against any violent presumption in their favour, I can only say that it is necessary, now and then, to throw a tub to the whale. Without conceding a few defects, I should have had no opportunity of shewing off their virtues. Though, therefore, I have given circulation to a random charge or two, I have, at the same time, "done justice to those fine conceptions,"¶ which mark every page of their

* Ossian's Poems. † *Edinburgh Review*, No. 23. 213.

‡ Shakespeare's *Tempest*. || *Edinburgh Review*, No. 26. 337.

¶ *Edinburgh Review*.

admired writings. And as "Arideus escaped without danger from the promontory of Leucate, saving only that his two fore teeth were struck out, and his nose a little flatted;* so, I trust, shall the Edinburgh Review survive these puny attacks upon its celebrity, and stand up as goodly a figure as ever, in spite of the belabourings of the Antijacobin, or any of its impotent crew.

That there are, and ever will be, men, who, like "the physician that takes no pleasure even in the health of his friend," refuse to rejoice in the honest fame of their neighbours, I know—I know, too, that they who have gained the plaudits of the universe must be content to forego the admiration of their countrymen. But though owls will hoot, and asses bray, there is no occasion to be alarmed at such adversaries, who, by every censure they dare to breathe, only evince their own "unspeakable stupidity," and "elaborate blundering." The oracle of Delphos is still destined to rest in the north and the Boreal star to shine over the Caledonian capital, let them grumble in the south as much as they please. Renowned Augusta already nods to her fall.—Mr. Urban is at his last gasp—The British Critics stand stupidly astounded. Even the veteran Cumberland begins to see fear, and suspects he has caught a Tartar; and as for the ANTJACOBIN, the grand leader of the hostile phalanx, he beholds "the hand writing on the wall" and trembles! Such is their dread of that potency of intellect by which the Edinburgh Review awes them into a respect for its talents, though, alas! it cannot reclaim them from an abuse of its principles, or a detractation of its merit.

For, eager like Priam to throw a last javelin, though with a feeble hand, they scruple not to intimate, that "the Edinburgh Review is gradually sinking in reputation, and is only bouyed up by the partial representations of its friends."† From men who take upon them to pronounce that the reasoning of these Reviewers "is almost too absurd for confutation by serious argument,"§ we are not to wonder at the open promulgation of even such a slander as this, inconsistent as it may appear with their compelled acknowledgement, that "some articles are ably written, and that, in a few of them, are even displayed principles not totally unworthy of approbation."‡ Kind, generous souls! we know how to appreciate these extorted compliments; but, as half a loaf is at any time better than no bread, we make you our bow even for this "sparing and invidious panegyric."

However, to blast calumny at once, and, if possible, to put her to the blush for her dark doings; be it known, to the astonishment and mortification of the whole junto of Antijacobins, that the Edinburgh Review is, at this very moment, the sole, literary *pabulum* of the nation at large, who hunger and thirst after, and may even be said to eat and drink, its aspiring pages. As Carrasco

* Spectator. † Antijacobin, Nov. 1807. § Ibid. July, 1808.

‡ Ibid. Nov. 1807.

remarks of the history of Don Quixotte, "children handle it, youngsters read it, men understand it, and old people applaud it. In short, 'tis universally so thumb'd, so gleaned, so studied, and so known, that as if people did but see a lean horse, they presently cried there goes *Rosinante*"; so if they do, but clap eyes on any thing with a greasy blue cover, and the remnant of a yellow back, they instantly exclaim, fit to jump out of their skin for joy, there is the dear, delicious, *cutting*, Edinburgh Review! and be it morning, noon, or night, down they set to it, and never quit the chimney corner till they have made a glorious meal, and actually gobbled up the contents of the whole bill of fare. Yes, yes, Mr. Marryat may continue to cut his jokes if he pleases,* but trust me no gallimaufry of parliamentary eloquence must ever pretend to a rivalry with this *super-human* production, which, I will be bold to say, has increased, is increasing, and will, *ad infinitum*, continue to increase in reputation, maugre all these petty cavillings of the insolent and insignificant. As for those who are so dead to every canon of criticism as to put translations on a level with original compositions,† there is no saying what standards they scribble by, or what Rhodomontade adventures they may be doughty enough to undertake, "for if a man will stuff his head full of Gammer Gurton, and Gabriel Harvey, he will soon find that he has no room for Milton or Virgil."§ Set up THE QUARTERLY REVIEW as a guardian of the public taste, and a competitor to the EDINBURGH!—As well guillotine genius and oppose Tom Thumb to Goliath of Gath at once.

And, now in looking back upon the field of my labours, I am astonished, I confess, at the length of my apology; how it has happened I know not; but certainly, when I first began to con my task, it was never my intention to produce a volume. I can, in fact, only account for it upon honest John Bunyan's principle.

For having now my method by the end,

Still so I pull'd, it came—and so I penn'd

It down, until, at last, it came to be,

For length and breadth, the bigness which you see.

However, if I have but had the good luck to give satisfaction, I shall not regret the time and pains I have taken. What it, perhaps, more concerns me to fidget myself about is, the apprehension that a proper understanding may not have subsisted between us, and that I did not sufficiently possess the confidence of the Edinburgh Reviewers to set up for a canvasser of their politics; so that, neglecting to play into each others hands, I may all this time have been out at sea, without rudder or compass, reviling principles which they hold sacred, and drawing monsters with cloven feet and curled up tails, when I ought to have been composing their apotheosis and translating them amongst the northern constellations: a

* Antijacobin Review, May, 1809, p. 100. † Ibid. May, 1809, p. 107. § Edinburgh Review, No. 24. 459.

situation certainly as dolefully deplorable as can well be conceived of any poor benighted traveller.

Ibant obscuri, sola sub nocte, per umbram,
Perque domos Ditis vacuas, et inania regna;
Quale per incertam lunam, sub luce maligna
Est iter in sylvia.

Virg. *Æn.* lib. vi.

But 'sufficient unto the day is the evil thereof,' I will not anticipate difficulties. Probably I shall be favoured with some *secret* instructions, for neither praise nor censure, do these stoical critics very properly take any *public* notice of. They would have enough to do to chastise the yelpings of every cur, 'acknowledgements to correspondents,' but ill suits with that glowing ardour for *original* composition which takes up all the heart, and all the mind, and all the soul, and all the strength. In the mean while, I am proud of the opportunity thus afforded me of paying my *devoirs* to the *literati* of the north, and of offering up, at the shrine of their genius, this "APOLOGY FOR THE EDINBURGH REVIEW," a work that may truly be denominated the *philosophy of criticism*, and

"OF WHICH ALL BRITAIN RINGS FROM SIDE TO SIDE."

The Reader will please to correct the following errors which occurred, in the preceding parts of this Apology, in the hurry of printing.

- Page 302—For "sweet bit of the sweet penny" read "*and the sweet, &c.*"
303—For "when we have *done* enough" read "*down* enough."
For "from the Corinthian" read "*these Corinthian.*"
304—For "company so *delicate*" read "*so delectable.*"
305—For "if you but fancy they *will hold*" read "*withhold.*"
306—For "*fed* upon a Z beta, &c." read "*feed* upon."
For "King of *Reviewers*" read "*King of Reviews.*"
309—For "that the Edinburgh *Reviews*" read "*Review.*"

MISCELLANIES.

Stipendiary Curates.

SIR,

In a former letter I affirmed that no curate ought to have a stipend of less value than one hundred pounds a year. A very important objection to this regulation may be made, on the ground that there are many livings in the kingdom, that do not amount to that sum in their annual value: though the truth of this be admitted, yet I do not conceive that my argument is at all invalidated by the objection: because I hold that it is the duty of government to provide for the respectable maintenance of the ministers of the Established Church; therefore as many livings are inadequate to the incumbent's support, their emoluments ought to be increased. Happily for the Church, the present administration are of my opinion; inasmuch as they are now devising a plan for increasing the provision for the poorer clergy. And I cannot forbear to avail myself of this opportunity of expressing my great regard for, and sincere admiration of, the conduct of Mr. Perceval, the present Chancellor of the Exchequer, whose

desire to promote the interest of the Established Church has been apparent from his public conduct for several years past. Though his zealous endeavours to befriend the inferior clergy have hitherto failed, yet he certainly is entitled to their gratitude and respect: neither do I think it too much to say, that Mr. Perceval has as just a claim as any man to that esteem, which is alone due to exalted virtue! I do not regret that Mr. Perceval's curate's bill was lost; because, though I admire the principle thereof, yet I never thought it would strike at the root of the evil which he meant to remove. Its operations would have been too contracted for the general good. However, the exigencies of the times require that some plan be speedily adopted for augmenting the small livings, throughout the kingdom to 150*l.* a year and upwards. Queen Anne's bounty operates too slowly for the purpose: and I am afraid the Parliamentary grant of 100,000*l.* will not be a sufficient aid to accelerate its progress, in the degree which the times require. Now I conceive that a plan might be adopted, which will answer the end proposed, without affecting the public in any material degree by increasing the burden of taxation, if we admit this principle; that *Church property is, and ought to be, considered a public fund, set apart by the state for the support of the ministers of the Established Church, and subject, in a certain degree, to the controul of the Legislature*; which has, and ought to have power to make such regulations, as may from time to time be judged expedient for the good of the Church. History informs us, that the tithes in time past belonged exclusively to the bishops and clergy: but we now find that many estates are exempt from the payment of tithes, and, perhaps in more instances we shall find tithes to be in the hands of laymen. Again, many churches are endowed with lands instead of tithes; and have all the various sources of income and emolument. From hence we perceive a great change to have been made in the church revenues by government; which implies a right so to do; and if such right has been once exercised, it still exists, and may be again exercised according to the exigencies of the times: nor is it unreasonable that they, who have established, or do protect the church, should have the power of modifying the revenues, as may in their wisdom seem most conducive to the public good. This principle seems to be admitted in some degree from the many acts, that are frequently passed in favour of certain livings, and for endowing and building new churches; not to omit those passed and intended to favour stipendiary curates. If, however, it be objected, that government cannot change and modify a beneficed clergyman's freehold, for such church livings are by some considered: in reply it may be said, that government has an undoubted right to tax all freeholds for the public good. Being fully convinced in mine own mind of the expediency of investing the state with the power of regulating, and modifying the revenues of the church, I shall take a view of the manner in which we now see them distributed; or in other words, I shall notice the present state of livings in regard to their value. It is well known that the state of livings is such, that some of great value, say one thousand pounds a year and upwards, are sit in a country, or places of no considerable

population, and where a respectable maintenance might be obtained at a comparative small expense; while the inhabitants of more opulent and populous places are served by clergymen, whose emoluments from the church are under one hundred pounds a year: a sum in such places not near enough to support them in decency and credit; for it is in the observation of almost every man, that what is necessary to support a minister in one place in respectability and comfort, is more or less than enough in another, according to the degree of opulence or habits of life therein established. This state of the livings must be considered an evil, and one of no small magnitude; because the want of influence in opulent and populous places on the part of the minister is one cause of desertion from, or, what in its consequences is equal thereto, of indifference to the church. The most equitable distribution of church revenues appears to be according to the extent and population of each parish, or in other words, it is desirable to see the value of every living of sufficient magnitude to enable the clergyman to live in that style which will give him influence, and to bear a proportion to the duty necessary for the edification of the people. I wish not to be understood as exclaiming against an inequality of the value of livings and church preferments. I do not think that benefices should be of equal value; because I conceive an inequality to be beneficial to the church, in adding to its dignity; and being a means in some cases of exciting the clergy to superior exertion, from the reasonable hope of advancing themselves in their station: but I lament to see churches, in populous places, provided with scanty endowments, inadequate to the respectable maintenance of their clergy.

That the revenues of the Church want increasing in a *great degree*, will appear evident to every man, who is not an enemy to the established Church, when he considers that calculations have been made by competent judges of the sum, that would be allotted to each individual clergyman of the established Church, if the whole clerical income was equally divided among them; such allotment, it is thought, would not exceed two hundred pounds a year for each clergyman: a sum certainly not too much for the bare support of the inferior order of the clergy, who have wives and families dependant upon them, and no other source of income. And if an inequality in the value of benefices be admitted as advantageous to the church; and suitable provision be made for the higher orders, and dignitaries corresponding to the income of the superior ranks in society, a very considerable addition to the church property is now wanted.

Having premised thus much on the nature of Church property, and the necessity of increasing it; I proceed now to shew the way in which all the wants of the Church may be supplied. I propose,

In the first place, that enquiry be made concerning the state and income of all the benefices, Church preferments of every description, and all the impropriations throughout the kingdom. That the incumbents and owners thereof be required to give, upon oath, an account of the intrinsic annual value of all the tithes, rents, annuities, &c. belonging to the same; stating what are under lease, and for how long; and any other particulars, that tend to shew the *real value* of

own life, or the time that he possesses the living: because as the population of a country increases, the value of real property increases also; and it is possible that a clergyman, in consequence of receiving a great fine, might renew a lease of lands held at a low rent, or acknowledgment; and soon afterwards his preferment may become void either by death, session, or otherwise; and the two next incumbents might have no opportunity of obtaining a fine, and be obliged to accept of a rent or composition far inferior to the real value of the property with which their preferment may be endowed. Now, how much more equitable would it be for all three to participate in the increased value of the property; by each one having it in his power, as soon as he obtained the preferment, to let or set his lands or tithes, at a fair valuation according to the times?

The next proposal which I shall make towards improving church property is, that all impropriators shall annually pay one-tenth part of the annual value of their tithes to the church fund. When we consider that the tithes formerly belonged wholly to the church, and that lay impropriators are frequently exempt from paying to the support of the established church, except a small modus and trifling composition or annuity; I think such tax upon them would in most instances be just and reasonable; but in some cases one-tenth may be oppressive, and therefore, this article may undergo some alterations and amendments, in some degree corresponding to my plan of taxing the beneficer.

I shall now make some observations on *briefs*; which, unfortunately, are but a feeble means of obtaining contributions for building and repairing churches; and there is, perhaps, great reason to believe that *briefs* will be but little attended to, till some great diminution in the expense of procuring them be made. The great expense in procuring and distributing *briefs*, has and does prejudice numbers against them, because they conceive that according to the present plan, to pay money to a *brief* is little else than contributing to the support of *sinicures*. And indeed, if we must credit Mr. Burn, in his book of ecclesiastical law, in most cases where only fifty pounds have been obtained for the object of the *brief*, upwards of three hundred and eighty pounds have been collected for the said *brief* from the public. Now, how much better would it be for the Church, if such great expenses in procuring and distributing *briefs* were reduced to all that was barely necessary. I propose that power of issuing *briefs* for the repairs and building of Churches be vested by law in the governors of the Church finances; and that the mode of obtaining *briefs*, be simply as follows. Let a petition be drawn up and signed by the minister, church-wardens, and the principal inhabitants of the parish, stating not merely what is intended to be done, but what they will give surety *shall* be done. Let them also state in the said petition what sums will be advanced by the parish and other aids; then let them appoint some architect, whom they intend to engage, to erect the building, or to superintend the work designed to be done. Let the said architect, or superintendent, and one or more of the persons intended to act as trustees; make oath of the truth of the particulars stated in the petition before the

bishop of the diocese, or some clergyman authorised by the bishop to administer the oath. Then let the bishop or his deputy attest the said oath in writing.—Afterwards, let the petition, &c. be sent to the secretary of the governors of the Church finances, and by him to be laid before them; in order that they may allow or reject the said petition. If the petition is approved, then let the usual number of copies be sent to the archdeacons, and distributed at the visitations by the proctors according to the present custom. When the collections are made, let the briefs and sums collected be sent to the office of the governors of the church finances, and when the necessary expenses are defrayed, and deducted from the amount of the sums collected on the brief, let the remainder be remitted to the principal trustee, or person appointed in the brief to receive the different sums and contributions, &c.

If no other expenses were attached to the procuring, distributing, &c. of briefs, than was barely and indispensably necessary; that is, if no fees were required for signatures, if stamps were dispensed with, and strict economy observed in the quantity of paper used, the expense of a brief would probably not amount to more than 50*l.*; and in no instance, I presume, would it amount to 100*l.*; let us however take the average of every brief at 80*l.* and suppose that 50 briefs are or may be issued every year for the repairs and building of Churches. We may perhaps calculate that each brief produces in the amount of the collections 400*l.* and if we deduct the present expenses of 330*l.* from each, then 50 briefs will produce only 3,500*l.* upon the present plan: and according to my plan, they would produce 16,000*l.* not to mention the moral certainty that all such briefs would be double or treble the usual amount, when the people were assured that the expenses were no more than what was absolutely necessary for the printing and distribution of the briefs. Now I propose that in case the amount of the collections on any one brief should ever exceed the estimate of the sum wanted, such surplus shall be paid to the church fund: respecting which I shall make a few remarks.

The annual produce of this *Church fund*, must be very considerable, if it be suffered to increase from the various sources above specified. Whatever be the amount thereof, I do not mean that the whole be applied solely to the augmentation of small livings; for a portion thereof may with great advantage to the Church be set apart for various beneficial purposes: such as the building and endowing new Churches, particularly in very populous parishes: the relief of superannuated curates, and of incumbents, who from infirmities are obliged to keep a curate, and by paying a large stipend to him, may be greatly embarrassed in their circumstances without such like aid.

Having now increased my letter to a great length, I shall, for the present, forbear troubling you, Mr. Editor, with any further remarks; though I purpose to enlarge upon the subject in some of your future numbers. In the above proposals, which I submit to the public, as means of meliorating the condition of the poorer clergy, &c.

I am not so vain as to think, that no amendments and alterations may be made to my plan. It is very probable that I myself may discover some improvements upon further deliberation; in which case I shall take the liberty of submitting the result of my reflections to the public in a future number. In a subject of such high importance, if I can suggest only one regulation that may be thought beneficial, my time will not be mispent! Your's &c.

A FRIEND TO OLD ENGLAND.

PROPHECY.

To the editor of the Antijacobin Review.

Sir,---I rather wonder not to have seen in your excellent Review, some account of the late publications, and particularly those of Mr. Faber, on prophecy. It is become a subject of the highest importance interest, and must every year, every day I might say, grow more and more so. We doubtless live in the *last times*, when the predicted *infidel king* of the prophets Daniel and St. John, is, as it were, before our eyes; proving himself to be the very *antichrist*, a monster of "impiety, who shall do according to his will, and he shall exalt himself, " and shall prosper till the indignation be accomplished." He stands before us undisguised, a manifest instrument in the hands of a just providence, for the punishment of the papal apostacy, though he will finally league with its *false prophet*, before the conclusive overthrow at *Megiddo*, when God's great controversy with the nations shall be finished.

It has been very justly remarked, that, in the interpretation of prophecy, knowledge is necessarily progressive. The predictions of Scripture, extending as they do from the earliest periods to the consummation of all things, are gradually opening to our view; and as *the time of the end* approaches, we may expect, agreeably to the angel's declaration to Daniel, that "many will run to and fro, and that knowledge will be increased." Such seems to be the case in the present day; many learned men have directed their attention to the subject of prophecy, and have been led by the extraordinary conjuncture of the times, to conclude that the period of 1260 prophetic days, or years, as distinctly specified both by Daniel and St. John, are hastening to an end, and that probably, within the no distant period of another half-century, the triumphs of popery and Mohammedism will be no more; and along with them, the tyrannical reign of the infidel-king, or French atheism, shall cease; for they shall all, "come to an end, and none shall help them."

As the conversion and restoration of the Jews are then to take place, we, of this nation, are perhaps highly concerned in remarking a passage in the 18th chapter of Isaiah, where the inspired prophet makes mention of a *maritime power*, which shall be instrumental in carrying the Jewish people to their long lost land, and in overthrowing this anti-christian confederacy. It may be a matter of curiosity at least, as Mr. Faber remarks, to what nation is intended by the great *maritime power*, destined to take so conspicuous a part in this enterprise. This desire, however, cannot be gratified,—at least not with any degree of precision; yet, by comparing pro-

phesy with prophecy, some learned commentators have been enabled to ascertain, both the region in which that nation is to be sought, and the religious character of that nation. The result of this comparison is, that the maritime power is to be found in the western protestant isles of Europe, and we may fairly conclude, that this power will be, that state of protestant Europe, which shall possess a decided naval superiority, at the time when the 1260 years shall expire. That superiority, we, of this highly-favoured nation, now of a certainty possess: yet, notwithstanding our being so distinguished a people, we can only aspire to the hope of being selected by divine providence for so glorious a work, as to be the carriers of God's message to his ancient people, if we should be then found worthy, by our general integrity of conduct, and national piety, of so important a commission. God grant that we may bear in mind this part of the divine prophecy, which may soon have its fulfilment, and that we be ready and prepared to meet the Lord at his coming!

I am, Sir,

Aug. 25th, 1809.

Your constant reader, J. P.

P.S. I am informed by my bookseller, that bishop Horsley's translation, with notes, of the 18th Chap. of Isaiah is out of print; another edition of this work would be very acceptable to the public.

. Our correspondent is informed that we have not yet received Mr. Faber's publication. As soon as it comes to hand, it shall be duly noticed.

EDITOR.

POETRY.

The Tears of Britannia, on the Death of the Right Hon. William Pitt, respectfully addressed to the Menai Pitt Club. By the Rev. T. Owen, Chaplain to the Society.

POST NUBILA PHŒBUS.

" ON those proud cliffs * that hang o'er Gallia's flood,
And frown defiance on the man of blood,
With locks dish'vell'd floating on the air,
And all th' external marks of inward care,
Britannia mournful sat: her loosen'd vest
Disorder'd hung, and from her grief-swoln breast
She thus the sorrows of her heart express'd:
' Ah me! what dreadful thunders from afar,
Waft to my ears the lengthen'd woes of war!
What hosts embattled crowd yon sanguine plain!
What screams of midnight murders cross yon main!
Already has the Gallic tyrant hurl'd
The scourge of arms o'er half the prostrate world;
Yet still his rage insatiate madly dooms
Unnumber'd millions to untimely tombs;
Still thirsts for blood—nor sheaths the hostile sword,
Till subjugated Europe hails him Lord.—

* Dover.

Shall then this ruthless monster still pursue
 His savage course unpunish'd? Still subdue
 Nations till now unconquer'd, and dethrone
 All lawful Kings, for puppets of his own?
 Must still fresh streams of blood unceasing run,
 To gorge his hellish maw?—God's will be done.—
 There was a time (she sorrowing said, and sigh'd)
 Ere NELSON fell, and ABERGROMBIE died,
 Ere yet my care-worn PITT resign'd his breath,
 And Europe's way sunk in the arms of death;
 There was a time when I yet hop'd to see
 A suffering world at peace, and Britons free—
 True, I have sons yet dear in Britain's eyes,
 Sons panting still to grasp the martial prize,
 And from my warrior's ashes, youthful warriors rise.
 True, I can boast a gallant WELLESLEY's name,
 And many a hero yet unknown to fame.
 COCHRANE thy NELSON's glory shall maintain,
 And chase the flying squadrons o'er the main.
 Fly, fly, ye braggarts! nor the strife endure,
 Fly to your ports, and think yourselves secure,
 There, * rang'd beneath your boasted batteries, lie,
 Laugh at your foes, nor dream of danger nigh;
 But soon this fatal day shall Gallia rue,
 Her fate draws near—for British tars pursue;
 Brave COCHRANE leads the van—the flames arise;
 And dire explosions thunder to the skies.
 See British lightnings in their harbours glow,
 And hurl destruction on the wondering foe—
 Yes, I have sons, firm as their native rocks,
 Who seek my glory 'mid contending shocks;
 Who, like the British lion, proudly brave,
 Fight but to conquer, conquer but to save;
 But when, ah! when shall sad Britannia see,
 Great CHATHAM's greater son, a guide like thee?

'IMMORTAL PITT! receive these tears that flow,
 The poor, poor symbols of my inward woe;
 Nor deem this tribute mean—Britannia sheds
 No drops of sorrow on ignoble heads.—
 Say ye, ye friends of freedom and this isle—
 Where independence yet is seen to smile,
 Say ye (for ye best know his matchless worth)
 Who rose the greatest of the sons of Earth?
 Who, 'mid the crash of tottering empires, stood
 Unmov'd, and from these coasts th' o'erbearing flood
 Dauntless repell'd? bade France her threats restrain,
 And the foild Corsican fret his proud heart in vain?
 'Twas PITT—when here, the worst of public woes,
 The giant form of Revolution rose,

With foul-mouth'd blasphemy, disgrace of men,
 And infidelity from *Fernay's* * den ;
 When deep-laid treason rankled at the root,
 Blasting with pois'nous breath fair freedom's fruit,
 Who gave fresh vigour to your outrag'd laws ?
 (The bold assertor of *Britannia's* cause,)
 Sent the foul fiends, deep stain'd with regal gore,
 Back to their native hell—the *Galic* shore ?
 'Twas *PITT* ; he nobly rais'd the avenging rod,
 The Champion of his KING, his COUNTRY, and his GOD.

“ ‘ Prudent at Council, in the Senate great,
 The Friend of Kings, the succour of the State,
 Dispensing honours with unsparing hand,
 And all the wealth of *Britain* at command,
 What wealth, what honours grac'd his envied name ?
 What recompence had *he* ?—a deathless fame.—
 This was his glory, this his honest pride,
 He lived untitled, unrewarded died,
 His rare example to the world hath shewn
 That man is truly great by *RECTITUDE* alone.

“ ‘ Cold is that heart which glow'd with Patriot zeal,
 And low that head which toil'd for *Britain's* weal ;
 Mute is that voice which charm'd the world before ;
 Weep, *Britons*, weep, for *PITT* is now no more.
 But who shall tell the grief that rack'd *my* heart,
 When forc'd from thee, my darling Son, to part !
 When death too soon his dart relentless flung,
 And ' *SAVE, OH ! SAVE MY COUNTRY,* ' trembled on his tongue !

“ ‘ But though these sighs my labouring bosom rend,
 Though *Europe* mourns a father and a friend,
 Though his dear relics moulder in the tomb,
 One ray of comfort darts across the gloom ;
 One faithful *Abdiel*† rears his upright head,
 Who lov'd *PITT* living, and reveres him dead :
 Of all who left him in his adverse hour,
 Or bask'd beneath the sunshine of his power,
 A *CANNING* lives, his memory to restore,
 And tread those paths his friend had trod before.—
 Rous'd by his courage, by his counsel led,
 Lo half-expiring Freedom lifts her head ;
 Quick at his call, the kindred Souls unite,
 Their signal ' *PITT* ' , their watch word ' *Britain's* right,'
 ' Hark the glad shouts that through their circles ring,
 ' Long live our Laws, our Liberties and King'—
 Far spreads the cry to *England's* utmost bounds,
 And *Cambria's* Sons repeat the glorious sounds ;

* * The Residence of *Voltaire*. " † Vide *Paradise lost*. Book v."

(*Cambria*, who scorning every adverse stroke,
 Ne'er bow'd the head beneath a foreign yoke)
 Bold as their Sires, they catch the holy flame,
 Enroll'd, great PRIT beneath thy honour'd name;
 See fam'd *Snowdonia* leads the Patriot band,
 And bids the blaze of Loyalty expand.—
 Perhaps those rude neglected rocks may hide
 Some ore of Sterling worth as yet untried;
 Some precious jewel, to the world unknown,
 To shine at Courts, or decorate the Throne,
 Perhaps from this auspicious day may rise,
 To guard my future laws, some *Howel** wise;
 Some daring hand the warlike sword to wield,
 Some great *Glendwr*† his bleeding country's shield;
 Perhaps from hence some bold *Clenenney*‡ spring,
 The stern defender of *Britannia*'s King.—
 If then in realms, where, free from factious strife,
 Thou reap'st the harvest of a well-spent life,
 Dear shade of PRIT! if in that world of bliss,
 Departed souls e'er deign to think on this,
 Look on these chosen few;—their hearts inspire
 With some small portion of thy virtuous fire;
 Bid them, like thee, all selfish passions spurn,
 Like thee, with genuine Love of Country burn:
 Bid them, like thee, inflexible and true,
 Steadfast the paths of Rectitude pursue,
 Unaw'd by Faction's ever-brawling brood;
 Their rule, like thine,—their King's and Country's good,
 Bid decent order at their board preside,
 Their object, Union; Loyalty their guide:
 So shall their deeds to future ages shine,
 Surpass'd by none in Lustre,—but by thine,
 So shall their conduct to the world proclaim,
 That PRIT and PATRIOT always mean the same.”

“ * *Howel* dda, justly esteemed the Solon of North Wales.

“ † *Owen Glendwr*.”

“ ‡ The brave Sir *John Owen*, of *Clenenney*, having suffered much for the Royal cause during the Rebellion, was at length taken, tried, and condemned to lose his head. Having heard the sentence with much composure, he made a low obeisance to the Mock Tribunal, and said, ‘Gentlemen, I humbly thank you:’ being afterwards asked what he meant by that, he answered, ‘To die for my King was no more than I expected; but to be beheaded for him, is an honour I did not look for; for being but a poor Welsh Knight, by G---d I thought they would have hang’d me.’ This and other gallant traits in the conduct of the honest *Cambrian* being reported to *Cromwell*, he, to his credit be it spoken, generously pardoned him.—Such was the conduct of a *British* Usurper towards a fallen enemy.—Would a *Buonaparté* have done the same?”

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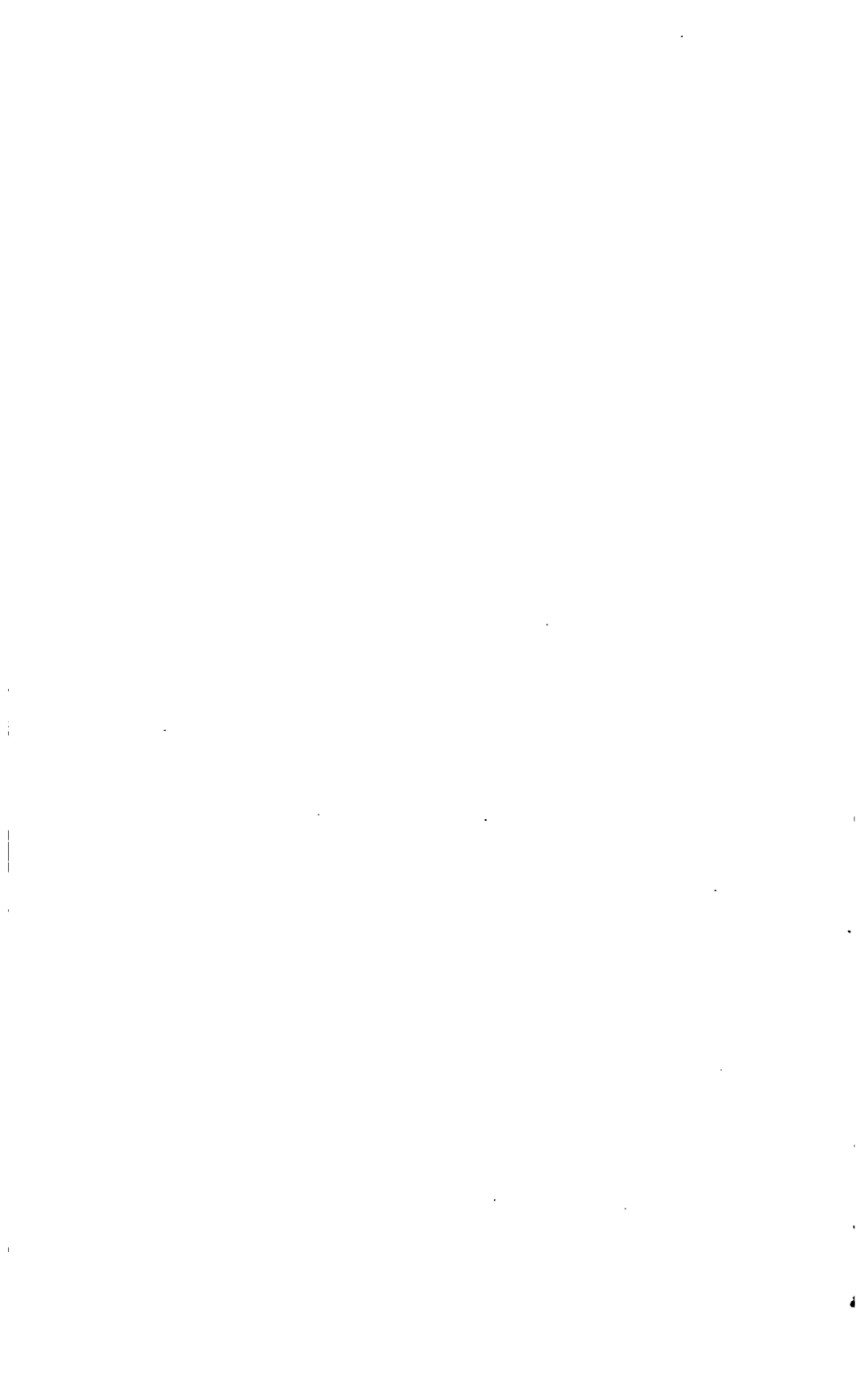
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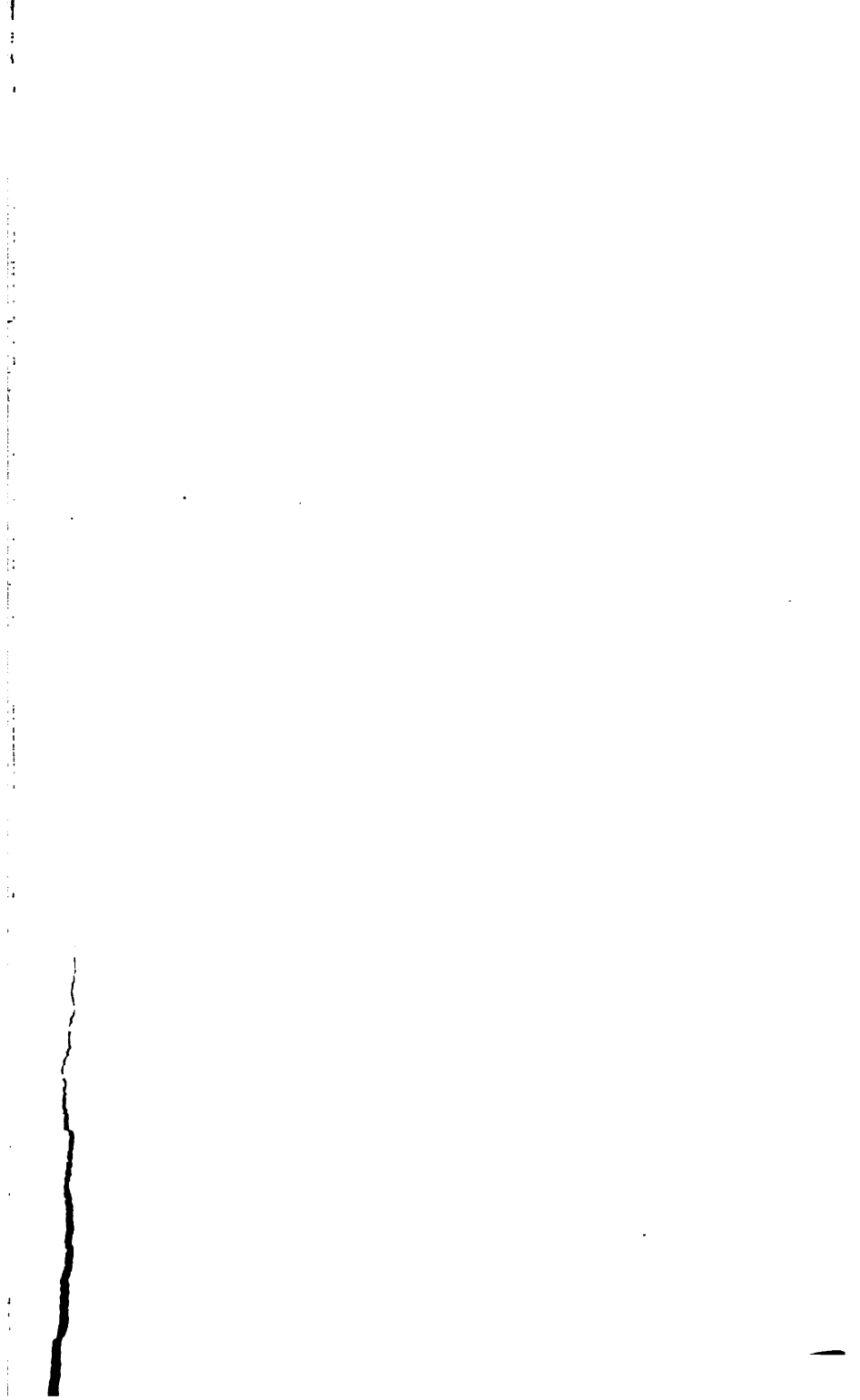
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